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CRITICAL

COMMENTARY AND PARAPHRASE

ON THE

OLD AND NEW TESTAMENT

AND THE

APOCRYPHA.

BY

PATRICK, LOWTH, ARNALD, WHITBY, AND LOWMAN.

A NEW EDITION:

CORRECTED BY THE

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ALTERNATE EVENING PREACHER AT THE FOUNDLING AND MAGDALEN HOSPITALS.

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PARAPHRASE AND COMMENTARY

ON

THE FIRST EPISTLE

TO

THE CORINTHIANS.

PREFACE.

§. 1. THAT this was an Epistle written by St. Paul the apostle, as is asserted, i. 1. was never doubted in the church of God; but whether this was the *first* Epistle of St. Paul to the Corinthians, hath been a matter of dispute; because he saith in it, *I have written to you in an epistle,* (v. 9.) which seemeth plainly to relate to some epistle formerly by him writ to them: for this, saith Pseud-Ambrosius, was spoken *de præterita epistola quam ante hanc, quæ prima dicitur, scripserat.* But, as I have observed in the note upon that verse, no fathers ever ascribed to St. Paul more than fourteen epistles, including that to the Hebrews. Eusebius never mentions any *third* epistle to the Corinthians, amongst the true, controverted, or spurious writings which pass under his name: no Christian writer ever cited any thing from this supposed epistle: all the Greek scholiasts declare the apostle speaketh in those words, not of another, but of this very Epistle, which is sufficient to justify the version I have given of those words, *I had written,* or *was writing, in this Epistle.* Moreover, his supposed epistle to Laodicea is cited as a book exploded by St. Jerome;* his epistles to Seneca are in like manner cited by St. Jerome and St. Austin;† the Acts of Paul are cited and rejected by Origen and Eusebius,‡ but none of them makes any mention of more than two Epistles to the church of Corinth.

§. 2. That this Epistle was written by St. Paul whilst he was at Ephesus, and before he went thence to Macedonia, is clear from the very words of this Epistle: for, xvi. 8. he saith, *I will tarry still at Ephesus till Pentecost;* and adds, ver. 19: *The churches of Asia* (of which Ephesus was the metropolis) *salute you; Aquila and Priscilla salute you, with the church which is in their house.* Now that they dwelt at Ephesus, we read Acts xviii. 25. that it was writ before he went thence into Macedonia, these words inform us, xvi. 5. *I will come to you when I pass through Macedonia; for I do pass through Macedonia.* It is therefore generally agreed, that it was written in the fifty-seventh, as Dr. Pearson, or in the fifty-fifth year of Christ, as Dr. Lightfoot hath it. As also may be probably concluded thus: In the ninth year of Claudius, saith Orosius, in the tenth, say others, in the twelfth, saith Dr. Pearson, the Jews were banished from Rome, and St. Paul, coming into Corinth, finds Aquila and Priscilla newly come from thence to Corinth, upon that occasion: (Acts xviii. 2.) he stays there a year and a half, (ver. 11.) that is, till the eleventh of Claudius, at Ephesus three years; (Acts xx. 31.) and at the close of these three years he writes this Epistle. If then you begin this banishment of the Jews from Rome, as Valesius doth, in the tenth of Claudius, these five years that Paul continued at Corinth and Ephesus will end in the first of Nero, A. D. 55.: if, with Dr. Pearson, you begin them only at the twelfth of Claudius, they will end in the third of Nero, A. D. 57.

§. 3. That the persons to whom it was written were chiefly gentiles, is evident from these words, *Ye know that ye were gentiles, carried away to these dumb idols, even as ye were led:* (xii. 2.) that it was also written to the Jewish converts then at Corinth, Esthius conjectures, because he saith, (x. 1.) that *all our fathers were under the cloud.* But it is not necessary that should relate to their *fathers according to the flesh,* but only to the preceding church of God called before them out of Egypt, and partaking of like privileges with them: for the apostle declares, that *not they who are the children of the flesh are counted for the seed, but they who are the children of the promise;* (Rom. ix. 8.) and that the promise belonged not only to the seed according to the law, but *according to the faith of Abraham, who is the father of us all,* Rom. iv. 16. (See Gal. iii. 14. 29. iv. 28.)

§. 4. The occasions of writing this Epistle we may best learn from the ancients, and from the Epistle itself.

First, then, the ancients inform us of this city, that "Corinth was full of rhetoricians* and philosophers, and that they gave occasion to most of those miscarriages which the apostle reprehends in this Epistle."

Secondly, That there were † "Judaizers crept in among

* V. Paulus in Catal. Script. Eccl.

† V. Seneca, ibid. et St. Aug. Ep. ad Maced. 54. p. 254. B.

‡ Orig. περὶ ἀρχῶν, lib. 1. cap. 2. F. 114. D. Euseb. Eccles. Hist. lib. iii. cap. 3. et cap. 25.

* Ἡ δὲ καὶ ῥητόρων πολλῶν ἔμπλεος ἡ πόλις καὶ φιλοσόφων· ἔνιοι γὰρ αὐτῶν οὐ σφόδρα ἐπίστευον ἀνάστασιν εἶναι σωμάτων, τὰ τῆς ἑλληνικῆς μωρίας ἔτι νοσοῦντες, καὶ γὰρ ἅπαντα ταῦτα ἀπὸ τῆς κατὰ τὴν φιλοσοφίαν τὴν ἔξωθεν ἀνοίας ἐτέκτητο, καὶ αὕτη ἦν τῶν κακῶν ἡ μήτηρ. Chrysost. et Theoph. Præf. in hanc Epist.

† Καὶ γὰρ ἦσαν πας' αὐτοῖς ἐξ Ἰουδαίων μίγα φρονοῦντες, καὶ Παῦλον διαβάλλοντες, ὡς ἀλλάζονα καὶ οὐδενὸς ἄξιον λόγου. Chrys. Præfat. in secundam Epist. Τινὲς τῶν Ἰουδαίων

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them, who magnified themselves, and debased the apostle as a great boaster, but of little worth, styling him an apostate from the law, and commanding the observation of it to them."

Thirdly, They add, that the "city of Corinth was very rich,* and that some of them chose themselves teachers out of the rich, as being most able to support them, as others did out of the philosophers, as being most able to teach them more than the apostle could do."

Fourthly, They say, that "the Corinthians sent questions to St. Paul,† concerning marriage and virginity, by Stephanas, Fortunatus, and Achaicus, by whom the apostle more fully was informed of the state of their church; and therefore sent his answer to them concerning these several heads."

And, suitable to these things mentioned by the ancients, we find,

First, That the apostle spends the latter part of the first chapter, from ver. 20. to the end, in shewing the vanity of the wisdom which the philosophers pretended to, in comparison to the wisdom discovered by the gospel preached by the apostles. And, chapter the second, he shews the impossibility of knowing or assenting to the things delivered by the gospel, by those who, depending on philosophy and human reason, rejected what was taught purely by revelation, and consequently the necessity of admitting that revelation of the Spirit they challenged to themselves, that the doctrine of the gospel might be made known to the world. And against both the rhetoricians and philosophers, he shews the necessity of preaching the gospel, *not in the words of human wisdom*, i. 17—19. ii. 1. iii. 18, 19. 28. iv. 20.

Secondly, Because on the account of those philosophers and rhetoricians, as well as of the Judaizers, they broke out into parties and factions, he reminds them of those factions, beseeching them carefully to avoid them, i. 10. as tending to the dividing of *Christ's body*, ver. 13. and as indications that they were *yet carnal*, iii. 4. pursuing this under his own name, and that of Apollos, through the whole third chapter; shewing that they *ought not to glory in men*, or *be puffed up for one against another*, whatever were their gifts or eloquence, but give the glory of their labours unto God alone. (See iv. 8.)

Thirdly, Because they, who declared they were of Cephas, seem to be those Judaizers who looked on the apostle as unfaithful in his office, for rejecting the circumcision and the law; he declares that he found no occasion thus to charge himself, nor was he much concerned for their censures of him in that kind, iv. 4, 5. shewing, by his sufferings, how great an evidence he had given of his fidelity in the discharge of his office, from ver. 9. to the 14th, and that he had begotten them to that faith in which they ought to stand, and follow his example, from ver. 14. to the 17th: and because, he having sent Timothy to them, they imagined he either durst not or would not come to them himself, he declares he would both come and use his apostolical authority amongst them, and try the power of them who were thus puffed up against him by reason of their human wisdom.

Fourthly, Because one of these eloquent persons had been guilty of a very heinous crime, he commands them to punish him by removing him from their society, and delivering him up to Satan. And,

Fifthly, Because, being rich and wealthy, (iv. 8.) they were unwilling to part with their wealth, and therefore went to law, for preservation of it, before heathen judges, to the scandal of Christianity, he reprehends this vice in them, chap. vi. from ver. 1. to the 10th; and having said all this by way of preface, he begins, chap. vii. to return his answer to the questions they had sent unto him.

§. 5. There is one farther observation useful for, and worthy to be pondered by, the licentious persons of our age, that because fornication and lasciviousness were vices to which the heathens were generally addicted, and their philosophers, and perhaps some heretics, *viz.* the Nicholaitans, which were amongst them, maintained this was a thing indifferent, therefore the apostle, both in the Epistles to the Corinthians, and to most other churches, is very copious in shewing the destructive nature of this sin. It is to be observed, that Corinth was, above all other cities, even to a proverb, infamous for fornication and lasciviousness, so that Κορινθία γυνὴ, *a Corinthian woman*, is, in the language of the ancients, a whorish woman, according to the proverb, ἃ Κορινθία ἔοικας χοιροπωλήσειν,* *ut Corinthia videris corpore quæstum factura:* and Κορινθιάζειν, Κορινθιάζεσθαι, is ἑταιρεύειν, *scortationibus indulgere.* (Hesych. Phavor.) There was, saith Strabo,† in it a temple dedicated to Venus, which πλείους ἢ χιλίας Ἱεροδούλους ἐκέκτητο ἑταίρας. These vices also reigned in Galatia, the worshippers of the *mother of the gods;* in Ephesus, (see note on Eph. v. 5.) Thessalonica, Crete, (Athenæus, lib. xii. p. 527. A. 528. C.) and generally in all heathen nations. Hence the apostle is so frequent and express in his condemning this vice:

First, As a sin contrary to nature, as being against our *own body:* (1 Cor. vi. 18.) a sin of unrighteousness, to which God gave them up for their *idolatry;* (Rom. i. 28.) and a sin, which they who committed, *were given up to a reprobate mind,* and knew *they did things worthy of death;* (ver. 29. 32.) a sin contrary to the moral law, or to the law of nature; for he declares that law was given for the condemning fornicators. (1 Tim. i. 10.)

Secondly, As a sin contrary to the Christian faith, and inconsistent with it. *Know ye not* (saith he) *that your bodies are the members of Christ; shall I then take the members of Christ, and make them the members of a harlot? God forbid!* (1 Cor. vi. 15.) And again, *But fornication, and all uncleanness, let it not be once named among you, as becometh saints;* (Eph. v. 3.) *for God hath not called us to uncleanness, but unto holiness. He therefore that despiseth this his call, despiseth not man but God, who also hath given us of his Spirit.* (1 Thess. iv. 7, 8.) Hence he declares it

πεπιστευκότων τὴν νομικὴν ἀσπαζόμενοι πολιτείαν πάντοτε περιυφοῦντες τὴν ἀποστολικὴν διδασκαλίαν διέβαλλον, ἀποστάτην καὶ παράνομον τὸν θεσπέσιον Παῦλον ἀποκαλοῦντες, καὶ φυλάττειν ἅπασι τὸν νόμον παραγγυῶντες. Theod. Præfat. in secondam Epist.

* Ἡ Κόρινθος πολλῷ πλούτῳ καὶ σοφίᾳ κομῶσα, ἐπίστευσε μὲν τῷ Χριστῷ——ὅτι πλούσιοι ἰδίας συμμορίας ἐποιήσαντο, καὶ οἱ σοφοὶ αὖ τὸ ἀς. Chrysost. Theodor. Theoph. Παρασκευάζει τινὰς ἐκ τῶν παρὰ σοφίσι πλουσίων καὶ φιλοσόφων αὐτοχειροτονήτους προστατεῖν τοῦ δήμου ἐν τοῖς πνευματικοῖς πράγμασιν, ὡς λοιπὸν τοῦ λαοῦ πολλοὺς τοὺς μὲν τοῖς πλουσίοις ὡς δυνατοῖς προσχωρῆσαι, τοῦ δὲ τοῖς φιλοσόφοις ὡς πλέον διδάσκειν δυναμένοις παρὰ τὴν τοῦ Ἀποστόλου διδαχήν. Theod. apud Œcum.

† Περὶ γάμου καὶ παρθενίας, περὶ τῶν εἰδωλοθύτων, περὶ τῶν πνευματικῶν χαρισμάτων, καὶ λοιπὸν περὶ ἀναστάσεως. Œcum. Theodoret.

* Vide Eras. Adag. Cent. 7. p. 633. 720. † Lib. viii. p. 378. D.

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to be contrary to the sound doctrine of the gospel, (1 Tim. i. 10, 11.) and forbids Christians to eat with any brother who is a fornicator. (1 Cor. v. 11.)

Thirdly, As being a sin which will exclude the fornicator from the kingdom of God. *Be not deceived* (saith he), *no fornicator shall inherit the kingdom of God.* (Gal. vi. 10, 11.) To the Galatians he speaks thus, *The works of the flesh are manifest; adultery, fornication, uncleanness, lasciviousness: of which I tell you again, that they who do such things, shall not inherit the kingdom of God.* (Gal. v. 19—21.) To the Ephesians thus, *This know ye, that no fornicator, or unclean person, hath any inheritance in the kingdom of Christ, or of God.* (John v. 5.) They, saith St. John, shall be excluded from the New Jerusalem. (Rev. xxii. 15.)

Fourthly, As that which will assuredly expose them to the wrath of God. For thus he speaks to the Colossians: *Mortify your earthly members, fornication and uncleanness; for which things cometh the wrath of God upon the children of disobedience.* (Col. iii. 5, 6.) To the Ephesians thus, *Be not deceived with vain words, for because of these things cometh the wrath of God upon the children of disobedience.* (Eph. v. 6.)

Fifthly, As that which will subject them to eternal punishment. For *whoremongers and adulterers* κρινεῖ ὁ Θεὸς, *God will adjudge to condemnation:* (Heb. xiii. 4.) the portion of the whoremonger shall be assigned him in the *lake that burns with fire and brimstone.* (Rev. xxi. 8.)

§. 6. And this is all that I at first intended by way of preface to this Epistle. But finding that the doctrine of the resurrection of the same body which dieth, is now either questioned, or thought unnecessary to be believed, though anciently the very heathens looked upon it as a fundamental doctrine of Christianity, and the ground of their most raised hopes; and upon this account they burnt the very bones of Christian martyrs, and reduced them to ashes, and then threw those ashes into the river Rhodanus, or Roan, that so they might defeat the *hope of a resurrection, which enabled the Christians to suffer death with alacrity, and to endure all kinds of torments for their religion;** which sure had been a vain attempt, had not the Christian doctrine promised, as the foundation of their hopes, the resurrection of the same body thus consumed, but only of some other body in its stead; and seeing the fifteenth chapter of this Epistle is the seat of that controversy—I shall therefore endeavour briefly to evince two things:—

1. That it was certainly the received doctrine of the professors of the Christian faith.

2. That it is truly grounded on the Scriptures, and therefore ought to be owned as an article of Christian faith. And,

1. That it was certainly the ancient and received doctrine of the orthodox professors of the Christian faith, is evident,

First, From the second epistle of Clemens Romanus,† writ in the first century; for there he doth expressly caution Christians against the denial of this article, in these words,—*Let none of you say that this same flesh shall not be judged, for as you were called in the flesh, so shall you come in the flesh to judgment, and in this very flesh shall you receive your reward.* And in his first epistle, to prove that God will raise them from the dead, who have served him in holiness, he cites those words from Job xix. 25, 26. ἀναστήσεις τὴν σάρκά μου ταύτην, *Thou wilt raise up this my flesh which hath suffered all these things.*

Secondly, From Irenæus,* who in the second century makes this one article of faith of the whole church received from the apostles, and kept, taught, and delivered, in all places with the greatest care and uniformity; *viz.* that Christ will come from heaven in glory, ἀναστῆσαι πᾶσαν σάρκα πάσης ἀνθρωπότητος, *to raise up all flesh of all mankind.* Tertullian,† in the third century, producing the Christian's creed as the rule of faith, which came from Christ, and was by his companions handed down to the church, *the institution of Christ, which all nations ought to believe,* makes this one article of it, that *Christ will come to judge the quick and dead;* "facta utriusque partis resuscitatione cum carnis restitutione," or "per carnis resurrectionem," *by raising and restoring of their flesh.* Accordingly the article of the *resurrection of the flesh;* or, as the Aquileian Symbol hath it, "hujus carnis," *of this flesh;* or, as other confessions have it, *of their bodies,* hath been received in all Christian churches. And they have been condemned as heretics from the beginning of the second century, who denied σαρκὸς ἀνάστασιν,‡ *the resurrection of the flesh;* "et carnis salutem et regenerationem ejus, dicentes non eam capacem esse incorruptibilitatis,"§ *the life and reproduction of the flesh, saying, it was incapable of incorruption:* as did the Valentinians,‖ the Basilidians, and the Marcionites, say the fathers.

§. 7. I proceed, secondly, to shew, that this doctrine of the primitive Christians is truly grounded on the Scriptures, and therefore ought to be received and owned as an article of Christian faith. This I prove,

1. From all those places which speak of the resurrection of the body; these places I shall produce, for their sakes who *do not remember, in any place of the New Testament, any such expression as the resurrection of the body:* v. g. *He that raised Jesus from the dead,* ζωοποιήσει καὶ, *shall also make alive your mortal bodies;* (Rom. viii. 11.) that is, *he shall raise them from the dead:* for that ζωοποιεῖν and ἐγείρειν, *to quicken and raise up,* are, with relation to this matter, words of the same import, we learn from these words: *As the Father,* ἐγείρει τοὺς νεκροὺς, καὶ ζωοποιεῖ, *raiseth up the dead, and quickeneth them, so the Son* ζωοποιεῖ *quickeneth whom he will.* (John v. 21.) Again, saith the apostle, *How are the dead raised up? i. e.* the bodies of the dead; it follows, καὶ ποίῳ σώματι, and *with what kind of bodies do they come* forth of the grave? (1 Cor. xv. 35.) So ver. 44. It is sown a natural body, it is raised σῶμα πνευματικὸν, *a spiritual body.* And still more evidently, τὸ φθαρτὸν τοῦτο, *this corruptible* (body) *must put on incorruption,* καὶ τὸ θνητὸν τοῦτο, *and this mortal* (body) *must*

* "Ινα (ὡς ἴλεγον ἐκεῖνοι) μὴ δὲ ἐλπίδα σχῶσιν ἀναστάσεως, ἐφ' ᾗ σπουδάτε——καταφρονοῦσι τῶν δεινῶν, ἕτοιμοι καὶ μετὰ χαρᾶς ἥκοντες ἐπὶ τὸν θάνατον. Euseb. Eccles. lib. v. cap. 1. p. 165.

† Καὶ μὴ λεγέτω τις ὑμῶν αὕτη ἡ σὰρξ οὐ κρίνεται, οὐδὲ ἀνίσταται——ἐν τρόπον γὰρ ἐν τῇ σαρκὶ ἐκλήθητε, καὶ ἐν τῇ σαρκὶ ἐλεύσεσθε—καὶ ἡμεῖς ἐν ταύτῃ τῇ σαρκὶ ἀπολημψόμεθα τὸν μισθόν. Clem. Ep. 2. §. 9. 86.

* Lib. i. cap. 2, 3.

† Apol. cap. 47. de Præscript. cap. 9. 13. de veland. Virg. cap. 1.

‡ Just. in Dial. cum Tryph. p. 307. B.

§ Iren. lib. v. cap. 2.

‖ Iren. lib. i. cap. 23. 29. Tertul. de Præscript. cap. 33. Theudoret. Hær. Fab. lib. i. cap. 4. 7.

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put on immortality, (ver. 53.) *So when this corruptible* (body) *shall have put on incorruption, and this mortal* (body) *put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.* If any one likes not my addition of σῶμα, *body,* to the pronoun and adjective, four times here mentioned, I desire him to find out, if he can, another substantive; if he cannot, he must confess the resurrection of the body is here mentioned four times: for the apostle argues thus, *The dead shall be raised up,* δεῖ γὰρ, *for this corruptible* (body) *must put on incorruption;* and when this is done, then death, which only happeneth to this corruptible mortal body, *shall be swallowed up in victory.*

It is said, that "he who reads with attention this discourse of St. Paul, where he speaks of the resurrection, will see that he plainly distinguisheth between *the dead* that shall be raised, and *the bodies of the dead;* for it is νεκροὶ, πάντες οἱ, which are the nominative cases to ἐγείρονται, ζωοποιηθήσονται, ἐγερθήσονται, all along, and not σώματα, *bodies,* which one may in reason think would somewhere or other have been expressed, if all this had been said to propose it as an article of faith, that the same bodies shall be raised." The same manner of speaking the Spirit of God observes all through the New Testament, where it is said, *raise the dead, quicken,* or *make alive the dead,* the *resurrection of the dead,* Matt. xxii. 27. 52. John v. 28, 29. Rom. iv. 17. 2 Cor. i. 9. 1 Thess. iv. 16.

Ans. I hope the instances produced already are sufficient to confute this observation; I shall, therefore, go on farther to observe and prove, that the resurrection of the dead is by the apostle used with plain relation to the *bodies of the dead:* so that he even proves the resurrection of the dead, because the body is raised, and so doth not *plainly distinguish betwixt the dead that shall be raised, and the bodies of the dead.* This is evident enough from what I have observed already, that the apostle proves οἱ νεκροὶ ἐγερθήσονται, *the dead shall be raised,* because *the corruptible body must put on incorruption,* &c. But it is still more evident from these words: *So is also* ἀνάστασις τῶν νεκρῶν, *the resurrection of the dead; for it is sown in corruption, it is raised in incorruption,* ver. 42, 43. where I desire to know what is the nominative case to ἐγείρεται, *it is raised,* used three times here? If it be σῶμα, *body,* I have sufficiently confuted this criticism; if it be not, why doth the apostle so expound it in the immediate ensuing words, *it is sown a natural body,* ἐγείρεται σῶμα πνευματικὸν, *it is raised a spiritual body?*

I add, that this appears almost from all the places cited, that the οἱ νεκροὶ, and the πάντες ἀποθνήσκοντες, *the dead,* and the *all dying,* hath relation to the body only, which being that alone, which is by death bereft of life, must be that only which, in propriety of speech, is said to die. Thus, when it is said, "these very words, urged for the resurrection of the same body, run thus, πάντες οἱ ἐν τοῖς μνημείοις, *all that are in the graves shall hear his voice, and shall come forth; they that have done good* εἰς ἀνάστασιν ζωῆς, *to the resurrection of life, but they that have done evil to the resurrection of condemnation:*" and is then added, "would not a well-meaning searcher be apt to think, that if the thing here intended by our Saviour were to teach and propose it as an article of faith, necessary to be believed by every one, That the very same bodies of the dead should be raised, the words should rather have been πάντα τὰ σώματα τὰ ἐν τοῖς μνημείοις, i. e. *all the bodies that are in the graves,* rather than *all who are in their graves;* which must denote persons, and not precisely bodies?"

To this I answer, (1.) that the words πάντες οἱ ἐν τοῖς μνημείοις, i. e. *all that are in the graves, and* πάντα τὰ σώματα τὰ ἐν τοῖς μνημείοις, *all the bodies that are in the graves,* are plainly words of the same import. For what is laid down in the graves or sepulchres, is it not σώματα τῶν κεκοιμημένων, *the bodies of them that sleep only?* (Matt. xxvii. 52.) and must it not then be these bodies that come forth of them? May we not discern, in the passage now cited, how the Holy Ghost passes immediately from the *bodies of the saints that slept,* to their persons, saying, *the bodies of the saints that slept arose,* καὶ ἐξελθόντες ἐκ τῶν μνημείων, *and they coming out of their graves, after his resurrection, went into the holy city, and appeared unto many?* (ver. 53.)

(2.) When God said to Adam, what was also true of his posterity, *In sorrow shalt thou eat thy bread, until thou return to the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return:* (Gen. iii. 19.) and the Psalmist, of man in general, *His breath* (or spirit) *goeth forth; he returneth to his earth:* (Psal. cxlvi. 5.) will any one be tempted, from these personal demonstrative pronouns, *thou* and *he,* to say that these words must denote the *persons,* and not precisely the *bodies* of men? and thence infer, that the whole person of Adam was taken out of the earth, and was but dust, and that the whole person of man *returneth to his earth?* If not, why is it argued that the like pronoun οἱ, *they,* must here denote *persons,* and not precisely *bodies?* Are we not told that the word *person* stands for a thinking intelligent being, that has reason and reflection, and can consider itself as itself? And can they who are in their graves do this? If so, surely they are not dead in them, but buried alive: if they cannot, why must these words οἱ ἐν τοῖς μνημείοις denote persons?

But it is said, that, "according to this interpretation of these words of our Saviour, no other substance being raised but what hears his voice; and no other substance hearing his voice, but what, being called, comes out of the grave; and no other substance coming out of the grave, but what was in the grave, any one must conclude, that the soul, unless it be in the grave, will make no part of the person that is raised."

Ans. To this I answer, that any one may reasonably hence conclude, that the soul makes no *raised part* of him that is raised, or that it is not called, or raised out of the grave, as the body is; but by what logic can we hence conclude it makes no part of the raised person? For instance, we profess in our creed to believe that *Jesus Christ died, and rose again, i. e.* from the grave: and, saith St. Peter, *This Jesus hath God raised up, having loosed the pains of death, because it was impossible he should be holden of it:* (Acts ii. 24. 32.) now because nothing can be raised from the dead, but that which died, nothing can be raised from the grave, but what was laid in it; shall we hence infer, that the soul of the Lord Jesus, or his spirit (which he commended into his Father's hands, and which went to paradise), unless it died, and was in the grave, could make no part of the person which was dead, and was raised from the dead, and out of the grave? When our Lord says, (ver. 28, 29.) *they that were in the graves shall come forth to the resurrection of life;* and, (ver. 25.) *the dead shall live:* what

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can live again but that which was dead? What can have a resurrection to life, but that which had no life; and was not that the body only? Yea, are not these things said in pursuance of what went before: *As the Father raiseth up the dead, and quickeneth* (or gives life to) *them, even so the Son quickeneth whom he will.* Now what can be raised from the dead, but that which was dead? What can be quickened, or have life given to it, but that which had no life? If then that were the body only, must not the raising of the dead and quickening them, import only the raising and quickening of the body, although this be performed completely by the union of the soul to the raised body?

Secondly, That, in our Saviour's discourse against the sadducees, *περὶ τῆς ἀναστάσεως τῶν νεκρῶν, touching the resurrection of the dead,* he also speaks of raising that which was dead, *i. e.* the body, is evident from this, that he saith of them who partake of that resurrection, *οὐκ ἔτι δύνανται ἀποθανεῖν, they can die no more;* (Matt. xxii. Mark xii. Luke xx. 35, 36.) which can be only spoken of that body which died before.

Thirdly, We read of God *τοῦ ζωοποιοῦντος τοὺς νεκρούς, quickening the dead.* (Rom. iv. 7.) Now what doth he quicken, but what was dead? What doth he give life to, but that which ceased to have life, that is, the body?

Fourthly, St. Paul saith, *We had in ourselves the sentence of death, that we might not trust in ourselves, but in God, τῷ ἐγείροντι τοὺς νεκρούς, who raiseth the dead.* (2 Cor. i. 9.) Now what was this *sentence of death?* Did St. Paul, and his Christian companions, believe the whole man should be killed by their persecutors? or, as their Lord had taught them, that they *could kill the body,* but *could not kill the soul?* (Matt. x. 26.) Doth he not say in their names, that that *which perished,* or was corrupted, was only *ὁ ἔξω ἡμῶν ἄνθρωπος, our outward man,* (2 Cor. iv. 16.) in opposition to the *inward man?* That, whilst they lived, they were *at home in the body,* and that at death they did *ἐκδημῆσαι ἐκ τοῦ σώματος, dwell out of the body,* (2 Cor. iv. 16.) or, as to the soul, were absent from it? And must not then *the sentence of death,* they had in themselves, be only this, that their bodies might die by the hands of persecutors; that their outward man might perish by them? And must not then their trust in God, *that raiseth the dead,* relate to his raising their dead bodies?

Fifthly, The dead in Christ that shall be raised, (1 Thess. iv. 16.) are they that sleep, (ver. 13. 15.) that is, that *sleep in the dust:* (Dan. xii. 2.) now is it not *τὰ σώματα, the bodies of the saints that* thus *sleep,* (Matt. xxvii. 52.) and must not then the apostle speak of them only? Is not this spoken to comfort the Thessalonians, *concerning them that were asleep?* (ver. 13. 18.) and were they troubled for the souls of them that slept in Jesus? (ver. 14.) or doth the apostle say any thing to comfort them, but that which relates to the body only? And will it not hence follow, that what he there saith, touching the resurrection of the dead, concerneth their dead bodies only?—Thus have I shewed that all the places here cited, as speaking of the resurrection of the dead, refer to the resurrection of the bodies.

§. 8. But farther, had not the Scripture so expressly spoken of *raising our mortal bodies,* of raising that *a spiritual body* which was *sown a natural body,* and proved *the dead shall be raised,* because *this corruptible shall put on incorruption;* and could it not be proved, that raising of the dead, and of the bodies of the dead, were in import the same, this article might be established from other passages of Scripture, speaking the same thing in effect; as, *v. g.*

First, *We who have the first-fruits of the Spirit, groan within ourselves, expecting υἱοθεσίαν the sonship, even the redemption of our body.* (Rom. viii. 23.) Now what is this redemption *τοῦ σώματος ἡμῶν, of our body,* but the delivery of it *from the bondage of corruption?* (ver. 21.) What did they *groan* for? It was, saith the same apostle, that *mortality might be swallowed up of life,* (2 Cor. v. 4, 5.) which only is to be done, when *this mortal body shall put on immortality,* saith the same apostle; this therefore was to be done to accomplish *the redemption of the body* spoken of; and is not then the redemption, and the resurrection of the body, in effect the same?

Secondly, *We expect that Saviour, the Lord Jesus Christ from heaven, who shall change τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, our vile body into the likeness of his glorious body.* (Phil. iii. 20, 21.) The body therefore to be changed is *σῶμα ἡμῶν, our body, the body of our humiliation,* so styled, as Methodius saith, because *ταπεινοῦται ἀπὸ σφάλματος, it is humbled and made mortal by the fall;* or, as Irenæus, (lib. v. cap. 13.) "quod et humiliatur cadens in terram," *because it is humbled by falling into the earth.* This body is therefore to be thus changed *when our Lord cometh down from heaven,* that is, at the resurrection of it; for *the Lord shall descend from heaven, and the dead in Christ shall rise first.* (1 Thess. iv. 16.) Is it not therefore manifest from these words, that our *vile mortal bodies,* fallen into the earth, or laid in it, shall be raised, and by or at the resurrection, shall be *changed into the likeness of Christ's glorious body?*

Now hence I argue for the resurrection of the same body thus: If the Scripture teacheth that there shall be *a quickening,* by raising up *our mortal bodies,* a *redemption,* by the resurrection of *our bodies,* a *changing of our bodies,* at and by the resurrection, *into the likeness of Christ's glorious body,* it seems sufficiently to say, there shall be a resurrection of the same body which before was mortal, and a *change* by it, of the same body which was vile, or humble; and a redemption by it from corruption, of the same body which was formerly *in bondage to corruption;* for all this must be said of the same body, or not of the same body: if of the same body, then the same body must be raised; if not of the same body, then of another: and how then is it said of our body? How are these other bodies, *τὰ θνητὰ σώματα ὑμῶν, your mortal bodies;* (Rom. viii. 11.) the redemption of them, the *redemption τοῦ σώματος ἡμῶν*· the change of them, the *change τοῦ σώματος ταπεινώσεως ἡμῶν, of our mortal vile bodies?*

Secondly, When the apostle saith,* *this corruptible, this mortal body,* does he mean this body of ours, or does he not? If he does mean this mortal, corruptible body of ours, then he asserts of that, that it shall be raised immortal and incorruptible; if he does not mean it of ours, he must mean it of some other body than ours, and how then is that *raised a spiritual body,* which was *sown a*

* "Cum dicit istud corruptivum et istud mortale, eatem ipsam tenens dicit. Certe istud nisi de comparenti pronuntiasse non potuit: demonstrationis corporalis est verbum." Tertull. de Resurrect. Carn. cap. 51.

Ὁρᾷς τὴν ἀκρίβειαν, τὸ θνητὸν τοῦτο ἰδεῖξε δεικτικῶς, ἵνα μὴ ἄλλης νομίσῃς σαρκὸς ἀνάστασιν. Theod. ibid.

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natural body? How doth this *mortal put on immortality?* How are we concerned in the resurrection of another body? Or what assurance doth it give us, that we shall rise from the dead, seeing, when any of us departs this life, it is our body that dies, and not another's? Yea, why then doth he say, *the dead shall rise, and we,* that are living, *shall be changed?—We shall all be changed; i. e.* our *vile bodies shall be changed into the likeness of Christ's glorious body;* our mortal bodies into immortal; our natural bodies shall be changed by being raised spiritual bodies. Let any man try his utmost skill, and see if he can find any nominative case to σπείρεται, *it is sown,* used here four times, but σῶμα, *body,* or understand this of any other body than ours: seeing then the same word is the nominative case to ἐγείρεται, *it is raised,* which was so to σπείρεται, *it is sown,* the apostle must be supposed to say, this body of ours is raised in incorruption.

§. 9. *Arg.* 2. To proceed to other Scriptures of like import: *All that are in their graves shall come forth,* saith Christ, ἐκπορεύσονται ἐκ τῶν μνημείων, *they shall come out of the graves in which they were.* (John v. 28, 29.) Shall they come forth with the same body which was laid in the grave, or with another? If with the same, then the same body must be raised; if with another, how came these graves to be called their graves, and how are the dead, and they that are in the graves, raised out of them, and not another?

Again, when it is said, *the sea gave up the dead,* ἐν αὐτῇ *in it,* and *death and hades* (the place of the dead) *gave up the dead in them:* (Rev. xx. 13.) did they give up the same bodies which were laid down in them, or some others? The first is the thing contended for: if they gave up some others, how did they give up the dead that were laid down in them?

To say that *a great part of these* dead *bodies possibly may have undergone variety of changes, and entered into other concretions, even in the bodies of other men,* is to me no objection against the raising of the same body, if God hath engaged so to do; for then, as he is able, so is his providence concerned to prevent the entering of one body so into the concretion of another, as to hinder it from being the same body when raised, as it was when laid down in the sea, or grave; and I know *what he hath promised he is able to perform.*

Lastly, Even the phrase *the resurrection of the dead,** and especially the resurrection ἐκ νεκρῶν, *from the dead,* used Col. i. 18. Rev. i. 15. where Christ is styled *the first-born of those that arise from the dead,* proves this. For the proper notion of a resurrection consists in this, that it is a substantial change, by which that which was before, and died, or was corrupted, is reproduced the same thing again. I call it a change of that which died, or was corrupted disjunctively, because in the resurrection of our Lord, and of Lazarus, and others whom he raised from the dead, the body was not corrupted. Hence it follows,

(1.) That the soul, which is immortal and incorruptible, cannot be said to rise again, resurrection implying a reproduction; whereas that which, after it was, never ceased to be what it was, cannot be reproduced; and so the resurrection of the dead* can only signify the resurrection of the bodies of the dead, with the reunion of them to those souls to which they were before united, which makes this resurrection advance into a resurrection of life. And seeing that which never fell, cannot be said to be raised up, that which did never die, cannot be restored from death; men cannot properly be said to rise again from the dead, but in respect to that part, or that state, which had fallen and was dead. And as for a man to be born at first signifies the production and union of the essential parts of an individual man, his body and his soul: so to be born again, or born from the dead, implies the restitution and reunion of his body and his soul; a man only by that becoming the same entire person which he was before. Seeing therefore it is acknowledged, that *the same persons shall be raised,* yea, that *there can be nothing plainer than that in the Scripture it is revealed, that the same persons shall be raised, and appear before the judgment-seat of Christ, to answer for what they have done in the body;* and the same person cannot be raised without the raising of his body to be united to his soul, much less be raised from the dead, without raising that of him which was dead, which only was his own, and not another body, which before was not part of him: it follows, that, if the same person be raised from the dead, that of them which was dead, or their own bodies, must be raised; and so the meaning of the Scripture, when it saith, *the same persons shall be raised,* must be this, that their bodies, separated from their souls by death, shall be raised from the dead.

Moreover, by saying that the resurrection is only of that which died, or was corrupted, it appears, that I, with the ancients, only assert the resurrection of that body which died, or was corrupted, and am not in the least concerned for any changes that it underwent before; and so the Scripture forces me to speak, when it styles the resurrection, *the quickening of the dead; the vivification of our mortal bodies; the raising of those bodies which were sown in corruption; the coming forth of them which were in their graves; the awakening of them that sleep in the dust of the earth;* and saith, that then *the sea, death, and hades, shall give up their dead,* allowing a resurrection only to them that shall then be dead, and saying only of them that shall be found alive, *they shall be changed.* And if this only be the true sense of the Scripture in this matter, and this only the resurrection there intended, it cannot be concerned in the least, in what the philosophers say touching the change the body undergoes whilst living, though I am far from thinking, that, to the raising the same bodies, it can be requisite that these bodies should be *made up wholly of the same particles, which were once vitally united to their souls in their former life, without the mixture of any other particle of matter:* for, were this necessary to the same living body, we could not have the same bodies for a day; and if it be not necessary to make the body continue still the same while we live, it cannot be necessary to make the raised body the same with that which died.

* "'Resurrectionis' vocabulum non aliam rem vendicat quam quæ cecidit: surgere enim potest dici, et quod omnino non cecidit, sed semper retro jacuit; resurgere autem non est nisi ejus quod cecidit; iterum enim surgendo, quia cecidit, resurgere dicitur." Tertull. advers. Marc. lib. v. cap. 9.
Ἀνάστασις γὰρ οὐ καλεῖται τοῦ μὴ πεπτωκότος. Epiph. Hær. 67. sect. 6.

* Ἀνάστασις γὰρ ἡ ἄνωθεν στάσις, τὸ σῶμα δέ ἐστι τὸ φθειρόμενον, καὶ διαλυόμενον· τούτου τοίνυν ἡ ἄνωθεν σύστασις εἰκότως καλεῖται ἀνάστασις· τῆς γὰρ δὴ ἀθανάτου ψυχῆς οὐκ ἀναστασις, ἀλλ' ἐπάνοδος γίγνεται πρὸς τὸ σῶμα. Μακρίων δὲ Κέρδων καὶ ὁ Μάνης, καὶ ὅσοι τῶν σωμάτων οὐκ ἐδέξαντο ἀνάστασιν, ὡς ἀδύνατον παντελῶς τόνδε τὸν βίον ἐξέφαλον. Theodor. Hær. Fab. lib. v. cap. 19. p. 293. A. B.

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That, which here seems to me of greatest moment to be considered, is this, that the dead being raised, that they may be *judged according to their works,* (Rev. xx. 12.) and that *every one may receive τὰ διὰ τοῦ σώματος, the things done by the body,* as the instrument of the soul, it is only requisite that the dying body, which is to be raised to the *resurrection of condemnation,* should be then united to a soul, sentenced hereafter to condemnation for the evils done whilst in the body, and by the body as its instrument, and not repented of, and reformed, before its separation from the body. And, that the body should be raised to *the resurrection of life,* it is only requisite that, some time or other before its death, it should have been united to a soul that truly repented of all its past sins, and did, from thence forward, do that which was *lawful and right* whilst they were thus united: now seeing this is the state of all bodies which arise to the *resurrection of life,* or *of condemnation,* it is only necessary to this last resurrection that it should be the raising the bodies of men dying in their sins, as in my hypothesis it is; and that the bodies, raised to the resurrection of life, should be the bodies of men dying in the favour of God; it is therefore only necessary their dying bodies should arise. And now the argument arising from these Scriptures, which teach that there shall be a resurrection of the dead, and so of their dead bodies, that *every one may receive according to what he hath done in,* or *by, the body,* will run thus:

Either the body is to be raised, and reunited to the soul, to receive rewards and punishments with it, or to be the instrument by which the soul shall be rewarded or punished; or it is not: if not to any of these ends, why is it raised at all? why do good men, by the direction of the Holy Spirit, *expect the resurrection of the body?* or why is it propounded as their great encouragement, *to be steadfast, immoveable, always abounding in the work of the Lord?* (1 Cor. xv. 58. 1 Thess. iv. 18.) and as a comfort to them that mourn for the dead? Why are the wicked to be *punished with everlasting fire,* or said to *go away* after the resurrection *into eternal punishment?* (Matt. xxv. 41. 46.) Or why doth our Saviour require us, *not to fear them who can kill the body, but can do no more, in comparison of him who can destroy both soul and body in hell-fire?* (Matt. x. 28.) and say that *it is better one of thy members perish, than that thy whole body should be cast into hell-fire?* (Matt. v. 29, 30.) If it be to be raised for these ends, it is necessary the same body should be raised which sinned with, or was the instrument of the soul in doing good or evil, it being absurd to think, that one body should sin, and another should be punished for it; or that one body should suffer, and another should be crowned for it: and, for any thing I can discern to the contrary, we might as well appear before Christ's judgment-seat without any body at all, as without that which we deposited. Let it now be remembered, that the body, in which the impenitent is to suffer, is only the same body which was laid down in the grave, and then the arguments usually offered to invalidate his suffering in his own body, or in the same body in which he sinned, will be almost as strong to excuse a murderer from suffering in his body for a murder committed twenty years ago, as to the purposes they are used in this case: nay, I have met with nothing said in this affair, which does not prove as strongly that the body of our blessed Lord, born of the Virgin Mary, after he had sucked and digested that milk into chyle, was not the same body which was born of the Virgin, as not having all the same *individual particles,* and then, when he *grew in stature,* he grew into another body, and so into a body which came not from the *loins of Abraham,* and was not *of the seed of David according to the flesh;* and that, when the Jews destroyed his body, they destroyed not that body of which he spake, when he said, *Destroy this body,* because the body they destroyed had by perspiration lost, and by nutrition gained, many particles.

§. 10. I come now to answer the objections against this article; *viz.*

"The appellation the apostle bestows on him that enters into this inquiry, *Whether the dead shall have the same bodies or no?* seems not much to encourage him in that inquiry; nor will he, by the remainder of St. Paul's answer, find the determination of the apostle to be much in favour of the very same body, unless the being told, that the body sown *is not the body that shall be;* that the body raised is as different from that which was laid down, as the flesh of a man is from the *flesh of beasts, fishes, and birds;* or as the *sun, moon, and stars,* are different from one another; or as different as a corruptible, weak, natural, mortal body is from an incorruptible, powerful, spiritual, immortal body; and, lastly, as a body, that is *flesh and blood,* is from a body that is not flesh and blood; for flesh and blood cannot (says St. Paul, in this very place) *inherit the kingdom of God;* unless, I say, all this, which is contained in St. Paul's words, can be supposed to be the way to deliver this as an article of faith, which is required to be believed of every one."

Now to this I answer:

First, That it seems to me a great mistake, to say the apostle in that appellation, *Thou fool,* reflects upon him that inquires, *Whether the same body which was dead shall be raised or no?* He had already entirely dispatched that question against those philosophers, who said *there is no resurrection,** (ver. 12.) and that the resurrection of the body was a thing *impossible,* (ver. 15.) He begins the inquiry, not about the truth of the resurrection, but about the manner in which it shall be made, and the qualities which the raised bodies should have, asking the question of philosophers,† *ποίῳ σώματι,* with what kind of bodies, or with what qualified bodies do they come? For they conceiving that the body was the prison of the soul, and that it was her punishment to be tied to it, thought we could not be truly happy, till, by death, we were delivered from it; they therefore judged it an *unjust* and an unworthy thing, for God to raise these bodies to be united to the souls of good men; and therefore Celsus saith, the hope of the resurrection of the flesh is *the hope of worms, a filthy and abominable thing, and so a thing which God neither will nor can do.* (See all this proved from their own words, in the note upon this verse.) Now to this objection the apostle returns a full and satisfactory answer, by shewing the happy change which will then pass upon the raised body,

* "Hinc dicit Plinius ne Deum quidem posse omnia, nec mortales æternitate donare, nec revocare defunctos," Hist. Nat. lib. ii. cap. 7. "Negant hæc fieri posse." Lactant. lib. vii. cap. 22.

† "Utrum sine corpore, an cum corporibus? et corporibus quibus, ipsisne, an innovatis resurgatur?" Cecil. apud Min. p. 11.

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and the excellent qualities it shall then have, and which were wanting to it, whilst it was on earth.*

Secondly, When the apostle adds, ver. 37. *That which thou sowest* (when *thou sowest* it) is *not that body which shall be* (again produced), *but bare* (or naked) *grain;* it is evident he speaketh there not of the body of man, but of the body of *wheat, or of some other grain,* and is there still pursuing the same question, *With what kind of bodies do they come?* answering, as it was common with the Jews to do, by this very similitude, to a like question among them, viz. *Whether the body should arise naked, or clothed upon?*† and therefore saith, *thou sowest not the body which shall be, i. e.* a body clothed with a shell, as in peas, beans, and lentils; or with a hull, or chaff, as in wheat, rye, barley; but γυμνὸν κόκκον, *naked grain,* whereas God raiseth it up clothed: and so, saith he, will it be with our bodies at the resurrection; they will not be raised γυμνὰ *naked,* but ἐνδυσάμενα, *clothed upon,* for this *corruptible body must put on incorruption.* (2 Cor. v. 2—4.) This being then the whole intendment of this similitude, it ought not to be urged any farther.

Thirdly, The same is evidently the apostle's purpose in the following verses, which in sense run thus:

Ver. 39. (And as) *all flesh is not the same* (manner or kind of) *flesh, but there is one kind of flesh of men, another* (kind of) *flesh of beasts, another of fishes, and another of birds:*

Ver. 40. (And as there is a like difference in the qualities of bodies, for) *there are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another:*

Ver. 41. (And as in the celestial bodies) *there is one glory of the sun, and another of the moon, and another of the stars* (among themselves); *for one star differeth from another star in glory:*

Ver. 42. *So also is* (it, as to) *the resurrection of the dead,* (the body raised being in qualities much different from the body we now have, for) *it is sown in corruption,* (frail, mortal, subject to putrefaction,) *it is raised in incorruption,* &c. Now from the words thus paraphrased, let it be noted;

First, That the apostle says not, that *the body raised is as different from that which is laid down, as the flesh of man is from the flesh of beasts, fishes, and birds;* or, *as the sun, moon, and stars, are different from one another;* but only as the flesh of men differs in quality from that of beasts, fishes, and birds, and as the sun, moon, and stars, differ in their glorious qualities from one another; so do our raised bodies differ in quality from those earthly bodies we at present have; as is evident from the ensuing words, in which he mentions this difference betwixt them in qualities. Note,

Secondly, That in the instances of *flesh of man and beasts,* and of *celestial* and *terrestrial bodies,* and of *celestial bodies* among themselves here used by the apostle, there is not only a difference as to qualities, but also as to the subject-matter, that being in them only *specifically,* but not *numerically* the same; whereas it is not so as to our bodies sown and raised, they differing only as to the qualities from the body sown, but not as to the subject-matter, it being *this corruptible body which must put on incorruption.* As therefore the different qualities of divers souls, good and bad, learned and unlearned, made glorious and miserable, infer a difference in substance, because the subject of those qualities is not the same; but when the same soul becomes virtuous and learned, all this new ornament of grace and knowledge, and even its advancement to a state of perfect happiness and glory, makes it not cease to be the same soul still: so it is here as to the difference of glorious qualities, the raised body hath above the body sown. I therefore,

Thirdly, Grant that the raised body is as different from the earthly body we at present have, as a *corruptible, weak, natural, mortal body is from an incorruptible, powerful, spiritual, immortal body;* but then the subject of these different qualities being still the same, this difference hinders not its being the same body still, since otherwise Christ's body, being also raised *an incorruptible, powerful, immortal body,* could not be the same with that in which he suffered; and if his body is still the same that suffered, and was raised from the dead, then a like change of our vile bodies will not hinder their being still the same.

But it is still objected, that "the body raised is as different from the bodies we at present have, and lay down in the grave, as a body, that is flesh and blood, is from a body that is not flesh and blood; for *flesh and blood* (saith St. Paul) *cannot inherit the kingdom of God.*"

Ans. To this I answer, (1.) *ab absurdo,* that if even this hinder the body raised from being the same body, our Saviour cannot now have the same body with that which he suffered in, or which was raised from the dead; for doubtless he is entered into, and doth inherit, the kingdom of God: if therefore *flesh and blood cannot inherit the kingdom of God,* and the body which hath not flesh and blood, cannot be the same body with that which hath flesh and blood; our Saviour's glorified body cannot be the same body, which was raised from the dead, or in which he suffered.

Secondly, I answer, that flesh and blood do, in the Scripture language, denote the weakness and the frailty of that which is compounded of them, as when it is said, *we wrestle not with flesh and blood, i. e.* weak frail men, Eph. vi. 12. (See Matt. xvi. 17. Gal. i. 16. Heb. ii. 14. Ecclus. xiv. 18.) And thus it is true, that flesh and blood, that is, such weak frail bodies as they are, which here consist of flesh and blood, unchanged into incorruptible bodies, or unclothed upon with their celestial bodies, which will keep them from mortality, or a possibility of corruption, (ver. 48. 49. 2 Cor. v. 1, 2.) *cannot inherit the kingdom of God;* and therefore the apostle adds, that *this mortal must put on immortality, this corruptible put on incorruption,* and so it shall be changed, as to its qualities: but then I have shewed that this change from mortal and corruptible, to an immortal and incorruptible body, hinders not its being still the same body, that is, the same in substance as it was before.

Thirdly, I think it is evident, from the apostle's words, that the bodies of good men, then living, shall have the same qualities with the bodies of them who are raised from the dead, for they also shall *inherit the kingdom of God;*

* "Non considerat apostolus in hac similitudine diversitatem rei, sed qualitatis et conditionis, quod et quæstio requirebat, quali corpore veniant. Itaque fallantur, qui, ex his apostoli verbis, corpora non eadem secundum substantiam resuscitanda esse colligunt: quod qui dicunt, resurrectionem revera tollunt, non enim resurgit nisi id ipsum quod cecidit." Esthius.

† Pirk. Eliez. cap. 33. p. 80.

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they shall have spiritual, powerful, immortal bodies; their bodies, saith he, *shall be changed; for this corruptible must put on incorruption:* and yet can it be thought that this change shall amount to the destruction of that body they then had, and the production of another body, as it must do, if they cease to have the same body which they had before this change? If it do not, it is hence evident that the body may still be the same body, notwithstanding the great change which shall then pass upon it.

In a word, what the apostle says here, evidently concerns only the bodies of good men, and so gives us no cause to think the bodies of the wicked shall be changed at all; and if the wicked shall be raised with the same bodies to the resurrection of condemnation, why not the good with the same bodies to the resurrection of life?

CHAP. I.

1. PAUL, called to be an apostle *(or, the called apostle)* of Jesus Christ through the will of God, and Sosthenes our brother,

2. Unto [1] the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints *(or, the saints called),* [2] with all that in every place [3] call upon the name of Jesus Christ our Lord, [4] *(yea)* both theirs and ours:

3. [5] Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

4. I thank my God always on your behalf, [6] for the grace of God which is given you by *(or, in)* Jesus Christ;

5. That in every thing ye are *(or, have been)* enriched by him, [7] in all utterance *(of tongues),* and in all knowledge *(of Divine mysteries, or, in the gift of prophecy,* 1 Cor. xiv.)

6. [8] Even as *(by these gifts)* the testimony *(we gave)* of *(or, doctrine concerning)* Christ was confirmed in you *(or, established among you):*

7. [9] So that ye come behind *(the other churches)* in no gift; waiting for the coming *(or revelation)* of our Lord Jesus Christ:

8. [10] Who shall confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.

9. *(For)* God is faithful, by whom ye were called to the fellowship *(or communion)* of his Son Jesus Christ our Lord. *(i. e. That God, by whom ye are called, is faithful to perform his part, in preserving you blameless to that day, or to confer upon you the promised inheritance.)*

10. Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing *(owning and teaching the same doctrine which you have received,* 1 Cor. xi. 2. xv. 1. Rom. xvi. 17. *in love and unity),* and that there be no divisions *(or schisms)* among you; but *(that)* ye be perfectly joined [11] together in the same mind, and in the same judgment *(in the same belief, and in the same kind affections, one towards another).*

11. For it hath been declared to me of you, my brethren, by them that are of the house of Chloe, that there are contentions among you.

12. Now this I say *(or mean, by charging you with these contentions),* that every one of you saith, *(one)* [12] I am *(a follower)* of Paul; and *(another),* I of Apollos; and *(a third),* I of Cephas; and *(a fourth),* I [13] of Christ.

13. *(Why do you not all say the same thing? viz. I am of Christ,* iii. 23.) Is Christ divided? *(Was it one Christ that sent, and enabled Paul; another that sent Peter to preach the gospel to you? Is not one and the same Christ preached to you by us all? or is his body divided?* 2 Cor. xi. 4.) Was Paul *(or any other but Christ Jesus)* crucified for you *(that you should be baptized into their death, as Christians are into the death of Christ)?* or were you baptized in the name of Paul? *(so as to be called the disciples of Paul.)*

14. I thank God *(whose providence so ordered it)* that I baptized none of you, but Crispus and Gaius;

15. Lest any should say that I had baptized in my own name.

16. And I baptized also the household of Stephanas: besides, [14] I know not whether I baptized any other.

17. For [15] Christ *(when he called me)* sent me not to baptize, but to preach the gospel *(to the gentiles; and that)* not with wisdom of words, lest the cross of Christ *(i. e. the doctrine of Christ crucified)* should be made of none effect *(by that means).*

18. For the preaching of the cross *(or, of a crucified Jesus, in this plain manner),* is *(only)* to them that perish *(by rejecting it, because not attended with this human wisdom,)* foolishness: but unto us who are saved *(by it)* it is *(evidently)* the power of God; *(we embracing this faith, because it is confirmed by demonstrations of the Spirit and power,* ii. 4.

19. *Whereas the preaching of it, in the words of human wisdom, would render it of none effect;)* for it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent, (Isa. xxix. 14. *as he hath already done: for)*

20. [16] Where is *(now the wisdom of)* the wise *(philosophers among the gentiles)?* where is *(the wisdom of)* the scribe *(the interpreter of the law, or teacher of traditions among the Jews)?* where is the disputer of this world *(or the searcher into the secrets of nature, or into the sense of the Scripture)?* hath not God *(by this dispensation)* made *(or declared to be)* foolish the wisdom of this world?

21. [17] For *(to begin with the philosophers)* [18] after that, in the wisdom of God *(discernible in his works of creation and providence),* the world by *(all its)* wisdom knew not *(the true)* God, *(so as to glorify him as God, and to be thankful to him for his blessings,* Rom. i. 21.) it pleased God by the foolishness of preaching *(as they think fit to style it)* to save them that believe *(in a crucified Jesus, thus preached to them.*

22. *Which salvation, thus tendered, the wise men of the world and the Jewish doctors will not accept;)* for the Jews require [19] a sign, and the Greeks seek after *(profound)* wisdom *(to induce them to believe):*

23. But *(or, nevertheless)* we preach Christ crucified, *(though his crucifixion be)* [20] unto the Jews a stumbling-block, and [21] to the Greeks foolishness;

24. *(For this he is to infidels only:)* but unto them which are called, both Jews and Greeks, *(he is)* Christ the power of God *(in the signs and wonders which are wrought by faith in Christ for confirmation of this doctrine, and so he gives the sign the Jews require),* and the wisdom of God,

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(in the manifold and Divine wisdom discovered in this dispensation for the saving lost man, ver. 30. *and so answers the Greeks' request for wisdom.*

25. *I say, the power and the wisdom of God;)* because the foolishness of God *(i. e. the way of God, which is esteemed foolishness by the Greeks)* is wiser than *(all the wisdom of)* men *(and much to be preferred before it);* and the weakness of God *(i. e. that way of propagating man's salvation, which is weak in their eyes)* is stronger than *(the power of)* men: *(for the weapons of our warfare are mighty through God to the pulling down of strong holds, and confounding all the strength, policy, and wisdom of the world opposed against it,* 2 Cor. x. 3, 4.)

26. For you see (Gr. *look upon)* your calling, brethren, *(and you will discern)* how *(agreeably to these things the Divine wisdom hath so ordered it),* that [22] not many wise men after the flesh, not many mighty, not many noble, are *(either)* called *(by, or made use of to propagate, the gospel):*

27. But God hath chosen the foolish things of the world *(that simple way of instructing mankind which they call foolishness, and those unlearned apostles whom they represent as fools,)* to confound the wise *(philosophers, so that they shall not be able to gainsay or resist the wisdom with which they speak,* Luke xxi. 15. Acts vi. 10.) and God hath chosen the weak things of the world *(unarmed fishermen, tent-makers, assisted with no human force,)* to confound the things that are mighty; *(to break through all the opposition that the kings and rulers of the world do make against them, to pull down the strong holds, cast down the reasonings, level the heights of the philosophers, who do exalt themselves against the knowledge of Christ,* 2 Cor. x. 4, 5.)

28. And *(he hath chosen the)* base things of the world, [23] and things which are despised hath God chosen, yea, and things which are not *(i. e. the gentiles who are esteemed base, and looked upon as nothing by the Jews),* to bring to nought (Gr. *to abolish)* things that are: *(to become God's church and people, and so to cause the Jewish church and economy to cease,* Rom. xi. 15. 17. Phil. iii. 3.)

29. That no flesh should *(have cause to)* glory in his presence *(either of their wisdom, birth, or privileges.*

30. *Not you who are advanced to this happy state;)* for of him are you in Christ Jesus, who of God is made unto us [24] wisdom, and righteousness, and sanctification, and redemption:

31. That, according as it is written (Isa. lxv. 16. *viz.)* He that glorieth, let him glory in the Lord *(so it may be done by us Christians).*

ANNOTATIONS ON CHAP. I.

[1] Ver. 2. Τῇ ἐκκλησίᾳ τοῦ Θεοῦ, *The church of God.*] The *sanctified in Christ Jesus, the saints called,* seem here to be words of the same import, denoting such as are called out of the world, and separated from others, through faith in Christ, to be a peculiar people to God, as the Jews were before: all Christians being, by virtue of this calling, *a chosen generation, a royal priesthood, a holy nation, a peculiar people:* (1 Pet. ii. 9.) though many members of the church of Corinth, and of other churches, wanted the inward sanctification of the Holy Spirit. So that the word *saints* in many places of the Acts and the Epistles, is as large as the word *Christians,* and stands opposed not to the unsound Christians, but to the heathen world; Acts ix. 13. 32. 41. xxvi. 10. 1 Cor. vi. 1, 2. (See here, 1 Cor. xiv. 33. xvi. 1. 15. 2 Cor. viii. 4. ix. 1. 12. xiii. 13.)

[2] *With all that in every place.*] Hence it appears that St. Paul's Epistles, though occasionally written and directed to particular churches, were designed for the use of all Christians.

[3] Τοῖς ἐπικαλουμένοις ὄνομα Κυρίου, *That call upon the name of the Lord Jesus.*] This, in the New Testament, is the character of a Christian, that he is one that *calleth on his name,* Acts ix. 14. 21. xxii. 16. Rom. x. 12, 13. 2 Tim. ii. 22. And that these words ought not to be rendered passively, *viz. All that are called by the name of Christ,* is evident from the Septuagint, who still translate the phrase יקרא בשם, which is active, by ἐπικαλέσεται ἐν ὀνόματι Θεοῦ, or ἐν ὀνόματι Κυρίου, i. e. *He shall call on the name of the Lord.* (See Gen. iv. 26. xii. 8. xiii. 4. xxi. 33. xxv. 25. Psal. lxxix. 6. xcix. 6. cxvi. 4. Isa. lxv. 1. Lam. iii. 55. Zech. xiii. 9.) But when the phrase runs thus, שמך נקרא, that is, *thy name is called upon,* or, *we are called by thy name,* it is rendered thus, τὸ ὄνομά σου ἐπικέκληται ἐφ' ἡμᾶς, Deut. xxviii. 10. 1 Kings viii. 43. 2 Chron. vii. 14. Isa. iv. 1. lxiii. 19. Jer. xiv. 9. xv. 16. Dan. ix. 18, 19. Amos ix. 12. (See the note on Acts ix. 2. xxii. 16.)

Secondly, We are expressly told that the disciples were first called Christians at Antioch, Acts xi. 26. Now, before this time, we find not only Stephen ἐπικαλουμένον, *calling upon this name,* and saying, *Lord Jesus, receive my spirit,* (Acts vii. 59.) and St. Paul bid to wash away his sins, *calling upon the name of the Lord,* or ἐπικαλούμενος τὸ ὄνομα τοῦ Κυρίου, (Acts xxii. 16.) but we find this to have been the character of a disciple, or a convert to the faith of Christ, that he was one that called upon the name of the Lord. Thus Ananias speaks to the Lord Jesus of St. Paul, *He is one who hath received power from the high-priest, to bind* τοὺς ἐπικαλουμένους τὸ ὄνομά σου, *all that called upon thy name,* (Acts ix. 14.) and of St. Paul, converted, it is said, that he had destroyed τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, *them that called upon this name in Jerusalem,* (ver. 21.)

Thirdly, The reverend Dr. Hammond, who here translates this phrase passively, doth elsewhere translate it actively, the context forcing him so to do. So Rom. x. 13. *Whosoever shall call upon the name of the Lord, i. e.* pray and adhere to Christ, *shall be saved;* and, Acts ix. 14. *He hath authority to bind all that call upon thy name,* i. e. saith he, *that publicly own the worship of Christ.* (Acts xxii. 16.)

[4] *Yea, both theirs and ours.*] All the Greek interpreters, Chrysostom, Theodoret, Œcumenius, Theophylact, observe, that the words, *theirs and ours,* are to be connected with the word *Lord,* τὸ δὲ αὐτῶν τε καὶ ἡμῶν τῷ Κυρίῳ συνήρμοσται; and so the sense is this, *The Lord, I say, both of me who writ, and you to whom I write.*

[5] Ver. 3. Χάρις ὑμῖν, &c.] It is unadvisedly said by some, that this is a wish, and not a prayer. The full import of the phrase is, as St. Peter, 2 Pet. i. 2. and St. Jude, ver. 2. and Polycarp* do cite it, viz. *Grace and peace be multiplied to you from God the Father, and from the Lord Jesus Christ.* Now, is not this to desire for them grace and peace from God the Father, and consequently to pray for it? Why,

* Proœmio Epist. ad Philip.

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therefore, is it not also to desire the same blessings from God the Son? Are they not both the givers of grace and peace to the church? Doth not Christ know all the necessities of his church in this kind? Doth not he who *searcheth the heart and reins*, (Rev. ii. 24.) know the desires of his servants? And why then should they only wish these things from I know not whom, and not to pray to him who is the giver of grace and peace for them? Especially when they have St. Paul's example for it in these words, *For this thing I besought the Lord* (Christ) *thrice, and he said unto me, My grace is sufficient for thee.* (2 Cor. xii. 8—10.) And again, *The Lord Jesus Christ, and God the Father, who hath loved us, and given us eternal consolation, and good hope through grace, comfort your hearts, and confirm you in every good word and work.* (1 Thess. iii. 11, 12. 2 Thess. ii. 16.)

[6] Ver. 4. Ἐπὶ τῇ χάριτι τοῦ Θεοῦ, *For the grace of God.*] Here the context seems to restrain this phrase to the favour of God shewed to the Corinthians, in vouchsafing these spiritual gifts, which is a frequent import of this phrase in Scripture. So Rom. xii. 6. *Having gifts differing according to the grace* (of God) *that is given to us, whether prophecy, let us prophesy according to the proportion of faith,* &c. Eph. iv. 7, 8. *To every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.* 1 Pet. iv. 10. *As every one hath received the gift, so minister the same one to another, as good stewards of the manifold grace of God.* 2 Cor. i. 12. *Not in fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.* Our preaching to you being not in the words of human wisdom, but *in demonstration of the Spirit, and in power.* (1 Cor. ii. 4.) Thus, to *sing with grace in the heart,* (Eph. v. 19. Col. iii. 16.) is, say the ancients,* to sing, *using the spiritual gift* vouchsafed to them by the Holy Ghost: which interpretation is confirmed from the spiritual psalms, hymns, and songs, there mentioned. (See 1 Cor. xiv. 15. Eph. vi. 18.) And this is very suitable to the language of the Jews, who, when the Hebrew mentions "chen," *grace,* do render it, the *Spirit of prophecy:* so Psal. xlv. 2. *Grace is poured into thy lips. Datus est Spiritus prophetiæ in labiis tuis,* saith the Chaldee.

[7] Ver. 5. Ἐν παντὶ λόγῳ.] Esthius saith, this ought not to be interpreted of the gift of tongues, because λόγος in Scripture never bears that sense. But (1.) it is certain, from ver. 7. that it is χάρισμα, *a gift;* and it is joined with faith and knowledge, which are gifts, 2 Cor. viii. 7. and cannot well be referred to any other gift vouchsafed then to the church. And (2.) the word γνῶσις relating to prophecy, or the knowledge of mysteries, was usually attended with the gift of tongues: (see Acts xix. 6.) and though we find not the word λόγος absolutely put in this sense, yet λόγος σοφίας, *the word of wisdom,* and λόγος γνώσεως, *the word of knowledge,* are reckoned among spiritual gifts, 1 Cor. xii. 8. All this, indeed, with Mr. Le Clerc, passes for *mere niceties;* and he saith, it is *more natural to understand by* λόγος, *the knowledge of religion,* though that, as he confesses, *is the import of the following word* γνῶσις, *knowledge:* so that, according to this exposition, the apostle thanks God here, and 2 Cor. viii. 7. commends them for *abounding in the knowledge,* and *in the knowledge of religion.* Besides, the knowledge of religion cannot be called grace in the sense given of that phrase, ver. 4. nor was *the testimony of Christ confirmed* to the Corinthians, (ver. 6.) by that, but by the gifts of the Holy Spirit.

[8] Ver. 6. Καθὼς, *Even as.*] This particle signifies sometimes *when,* as Acts vii. 17. καθὼς δὲ ἤγγιζεν ὁ χρόνος, *but when the time drew nigh.*

[9] Ver. 7, 8. From these two verses it is to be observed, first, that the Corinthians were abundantly replenished with the gifts of the Holy Ghost, the gifts of tongues and knowledge, (ver. 5.) that they *came behind the other churches in no gift,* (ver. 7.)

Secondly, That they obtained these gifts by Jesus Christ, and through faith in him, (ver. 4.)

Thirdly, That by these, the doctrine of Christ, the testimony of the apostles concerning him, that he was *raised from the dead, and become the author of salvation to them that believe,* was confirmed to them, (ver. 6.)

Fourthly, That by these gifts, and by this earnest of the Spirit, they had encouragement to expect, or wait for, the second coming of the Lord.

[10] Ver. 8. Βεβαιώσει ὑμᾶς, *Who shall also confirm you to the end,* &c.] These words are by the ancients thus interpreted, *viz.* Who, in that day of the Lord Jesus which you expect, will confirm you for ever blameless. And this is suitable to his prayer, that Christians may be *unblamable in the day of the Lord,* Phil. i. 9, 10. 1 Thess. iii. 12, 13. v. 23. for, say they, God is faithful, who hath promised to them that obey the gospel υἱοθεσίαν, *the adoption, that is, the redemption of the body,* (Rom. viii. 23.) or, that they shall be partakers of that kingdom and glory to which he hath called them, 1 Thess. ii. 12. Others thus, He will do all that is requisite on his part, *quod suarum est partium,* * to render you unblamable to the end; so that you shall not fail of it through any want of Divine grace necessary to that end, or any unfaithfulness on God's part to his promise, who hath already reconciled you to himself, through the death of Christ, *to present you holy and unblamable, and unreprovable in his sight; if you continue in the faith grounded and settled, and be not moved away from the hope of the gospel,* Col. i. 21—23. (See Phil. i. 6. Heb. iii. 6. 14.) That the apostle speaks not here of any promise of perseverance made to the elect only among the Corinthians, is evident, (1.) because he plainly speaks to the whole body of the church, *to the church of God which was in Corinth, to all that call upon the name of our Lord Jesus Christ.* And (2.) he speaks not only of their being preserved from falling away finally; but of their being preserved *unblamable,* whereas it is certain, the elect are not always so preserved.

[11] Ver. 10. Ἐν τῷ αὐτῷ νοΐ, *That ye be perfectly joined in the same mind and judgment.*] † This can be no farther the matter of an exhortation than it is in our power to obey it; seeing then it is not in any man's power to change his settled judgment, or to think otherwise upon our en-

* Ἀπὸ χαρίσματος διὰ τῆς ἀπὸ τοῦ ἁγίου πνεύματος δοθείσης χάριτος.

* Grotius.

† "Hoc ad affectus animi refertur. Sic γνώμη sumitur." Apoc. xvii. 13. 2 Macc. ix. 20. Grot.

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treaty, because our exhortation gives no conviction to the understanding, it follows, that this exhortation must only be to do what was in the power of the Corinthians; *viz.* (1.) to prevail with them to lay aside their *strife, envy,* and *divisions,* (1 Cor. iii. 3.) and the sad consequents of them, *debate, wrath, backbiting, whispering, swelling, tumult;* (2 Cor. xii. 20.) and to this the reason of this exhortation leads, *Be of one mind and judgment; for I hear there be contentions among you,* (ver. 11.) And (2.) to engage them unanimously to own the doctrine they had received, and he had preached to them, (1 Cor. xv. 1.) which, if they were so minded, might easily be done, since they so lately had received it, the heads of it were so few, (1 Cor. xv. 3.) and it was so easy for them to consult the apostles in their doubtings of the sense of what he had delivered. But at this distance of time from the first discovery of the Christian faith, and after it is become a system of very many, and those disputable opinions, for the truth of which we have now no apostle, no living and infallible judge of controversies, to consult, if it be not sufficient to preserve unity in the church, that men heartily believe all the articles of the apostles' creed, which are plainly delivered in Scripture, and live peaceably and quietly together, *following after peace and charity with all that call upon the Lord Jesus out of a pure heart,* (2 Tim. ii. 22.) and avoiding any separations from their brethren, where nothing sinful is enjoined to be believed, or done, to hold communion with them, I doubt there will be little union in the church of God.

[12] Ver. 12. Ἐγώ εἰμι Παύλου, *I am of Paul,* &c.] Of the gentile part of the church of Corinth; some preferred St. Paul, as being their spiritual father, *who in Christ Jesus had begotten them through the gospel:* (1 Cor. iv. 14, 15.) others preferred Apollos, as being an *eloquent man, and mighty in the Scriptures:* (Acts xviii. 24.) the Jewish Christians preferring St. Peter, as the chief apostle of the circumcision out of the territories of Judea. That this is here said, not by a fiction of names or persons, under which the apostle taxed the heads of the sects among the Corinthians; but that they really divided upon these accounts, is evident, first, from St. Paul's thanking God that he baptized so few of them, lest they should have occasion to say he baptized in his own name, and so made disciples to himself; secondly, from these words, *Let no man glory in men; for all are yours, whether Paul, or Apollos, or Cephas,* (iii. 21, 22.)

[13] *I am of Christ.*] Epiphanius* observes of the Ebionites, that they pleaded for the circumcision of Christians, from the example of Christ, who was circumcised, because the disciple was to be as his Master; and so the import of these words may be this, Others say, I am for the circumcision of the gentiles, that they may be like Christ.

[14] Ver. 16. Οὐκ οἶδα, *I know not.*] Therefore his inspiration, or Divine assistance in writing his Epistles, did not reach to an information in such things as these, but only to direct him in all the truth he was to teach unto the churches. (See xvi. 7. 1 Pet. v. 12.)

[15] Ver. 17. Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, *Christ sent me not to baptize, but to preach,* &c.] *i. e.* When he appeared himself, and after sent Ananias to him, he expressly sent him to preach to the gentiles, (Acts xxii. 21.) and (xxvi. 16, 17.) to bear his name before the gentiles: (Acts ix. 15.) but, in that threefold rehearsal of his commission, there is no mention made of his being sent to baptize; nor was it needful, after the general commission given to Christ's apostles for that end: (Matt. xxviii. 19.) that was not, say the Greek expositors, his great business; for * *to baptize is easy to any who is admitted to sacred orders;* but to preach the gospel requires a Divine revelation, and great assistance of the power of God. Hence Peter himself preaches to Cornelius *and his kinsmen, but commands them to be baptized* by others; (Acts x. 48.) and this gospel he sent me to preach, *not with the wisdom of words, lest the cross of Christ should be made of none effect:* men not ascribing the prevailing of it to the power of God, but to the persuasion of human wisdom; God not approving, (ver. 19.) and therefore not assisting the preaching of the gospel in that way. Ἴσως γὰρ, εἰ κάλλος καὶ ὑπερβολὴν φράσεως, ὡς τὰ παρ' Ἕλλησι θαυμαζόμενα, εἶχεν ἡ γραφὴ, ὑπενόησεν ἄν τις οὐ τὴν ἀλήθειαν κεκρατηκέναι τῶν ἀνθρώπων, ἀλλὰ τὴν ἐμφαινομένην ἀκολουθίαν, καὶ τὸ τῆς φράσεως κάλλος ἐψυχαγωγηκέναι τοὺς ἀκροωμένους. Orig. Philocal. p. 25.

[16] Ver. 20. Ποῦ σοφός;] That is, What hath been done by the wisdom of the philosophers, or by the Jewish doctors, or by the searchers into nature's secrets, to bring men to the true knowledge of God, and of his will? Hath not God discovered their wisdom to be but folly, in comparison of this way which he hath chosen to bring men to the knowledge of himself? The *disputer of this world* is by St. Jerome rendered, *Causarum naturalium scrutator,* Com. in Gal. iii. and so the naturalists are styled by the Jews חכמי המחקר,† "sapientes scrutationis," *the searchers into the secrets of nature;* though I conceive the apostle here doth rather understand, the Midrashim, or the disputers in the Jewish schools and academies, touching their traditions. That the σοφὸς, *i. e.* the wise man, mentioned here, refers not to the Cochmin, or wise men of the Jews, but to the philosophers among the gentiles, is evident; for that the *wisdom of the wise,* (ver. 19.) is the wisdom of the heathen world, appears from ver. 21. where it is said, *the world through wisdom knew not God,* which is true only of the gentiles, not of the Jews. It is therefore reasonable to conceive *the wise,* in the twentieth verse, should signify the same persons: so doth St. Paul interpret *the wise* in these words, *I am a debtor to the Greek, and to the barbarian; to the wise, and the unwise.* (Rom. i. 14.) So Chrysostom, Theodoret,‡ Œcumenius, Theophylact, upon the place, saying, That by *the wise* the apostle understands the man adorned with the verbosity and eloquence of the Greeks. I have not been solicitous to shew the agreement of the words of St. Paul here, with those of Isaiah, xxxiii. 18. because I find not that St. Paul intendeth here to cite them.

[17] Ver. 21. Here two things are to be learned, (1.) That from the creation, beauty, order, and grandeur of the world, and the direction of all things in it to an end, and the fitting them with parts and instruments adapted best to the obtaining that end, it might be known, that the Creator of the world was God alone, and so was only *to be glorified as*

* Hær. 30. §. 30.

* Πᾶσιν ἔστιν εὐπειτὶς τοῖς ἱερωσύνης ἀξιομένοις. Theod. Augost. contra lit. Petil. lib. iii. cap. 56.

† Buxt. Lex. in voce מחקר. ‡ Τὸν τῇ ἑλληνικῇ στωμυλίᾳ κοσμούμενον.

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God, Psal. xix. 1, 2. civ. 24. cxxxvi. 5. Jer. x. 12. li. 15. Rom. i. 19, 20. (2.) That the gospel was sent into the world, that they, who did not know the true God acceptably by the true light of nature, might do it by the light of that revelation, which made such a bright and glorious manifestation of the power, wisdom, justice, and goodness of God, which they whom Satan had not blinded must discern. (2 Cor. iv. 4.)

[18] Ver. 21. Ἐπειδὴ γὰρ. Ver. 22. ἐπειδὴ καὶ.] The argument here seems to lie thus; The wise men among the Greeks, the scribe or interpreter of Scripture among the Jews, are by this dispensation convinced of folly, and insufficiency to give men the knowledge of saving truth; ἐπειδὴ γὰρ, for, since the world by all its wisdom could not obtain the right knowledge of God, he by this dispensation hath given this saving knowledge to believers. And ἐπειδὴ καὶ, seeing also the unbelieving Jews for confirmation of this doctrine *require a sign, and the Greeks seek after* human *wisdom,* it is on that account a scandal to those Jews, and in the estimation of the unbelieving Greeks is *foolishness:* yet is he, and his doctrine, to the believing Greeks, *Christ the wisdom of God,* they seeing in it wisdom sufficient to engage them to believe this doctrine; and, to the believing Jews, *the power of God,* they being convinced of its truth by the signs wrought in confirmation of it, and with great reason do they so esteem it: for what the unbelieving Greeks deem foolishness, hath more of sound reason in it, than all the wisdom of the Greeks, or those who are accounted wise men by the Jews, have shewn; they, who by them are deemed fools, having discovered *that wisdom of God in a mystery,* which they with all their wisdom never knew, and that, which they style weakness, is attended with such a visible power of God, as enables it, without human power or wisdom, to prevail over all the strength and wisdom which Jew or gentile can oppose against it.

[19] Ver. 22. Σημεῖον, *A sign.*] From *heaven,* such as was that of Moses, *giving them bread from heaven,* (John vi. 30, 31.) that in the time of Joshua, when *the sun stood still,* (x. 13.) or of Elijah, who brought down *fire from heaven* to consume the offering, (1 Kings xviii. 38.) and to consume *the captains and their fifties;* (2 Kings i. 10. 12. Luke ix. 54.) the Son of man being to *come in the clouds of heaven,* as he did at the destruction of Jerusalem, (Dan. vii. 13. Matt. xxiv. 30.) and to give *signs from heaven,* (Joel ii. 30.) as he did at the day of Pentecost, (Acts ii. 2.) and as God did by a voice from heaven at our Saviour's baptism, (Matt. iii. 17.) at his transfiguration, (Matt. xvii. 5.) and at his preaching. (John xii. 28, 29.)

[20] Ver. 23. Ἰουδαίοις μὲν σκάνδαλον, *Unto the Jews a stumbling-block.*] *Your Jesus* (saith Trypho) *having by this fallen under the extremest curse of the law of God, we cannot sufficiently admire how you can expect any good from God, who place your hopes in a man that was crucified,* ἐπ' ἄνθρωπον σταυρωθέντα. (Dial. cum Just. p. 227. 249. 317.) And again, We doubt of your Christ, who was so ignominiously crucified; *for our law styles every one that is crucified, accursed.* Hence, by way of ignominy, they still call our Saviour *Talui,* * "suspensum," *one hanged upon the tree.*

[21] *To the Greeks foolishness.*] *They count us mad* (saith Justin Martyr), † *that after the immutable and eternal God, the Father of all things, we give the second place* ἀνθρώπῳ σταυρωθέντι, *to a man that was crucified.—It is wicked and abominable* (saith Celsus).—*The wise men of the world insult over us* (saith St. Austin ‡), *and ask, Where is your understanding, who worship him for a God who was crucified?* So M. Felix, p. 9. Arnob. lib. i. p. 20. Lact. lib. iv. cap. 16. Euseb. lib. iii. de Vita Const. cap. 1.

[22] Ver. 26. Οὐ πολλοὶ σοφοὶ, *Not many wise.*] This seems to be spoken in a direct opposition to that celebrated maxim of the Jews, *That prophecy resides not, but upon a wise, a strong, and a rich man.*

[23] Ver. 28. Καὶ τὰ μὴ ὄντα, &c.] To confirm the explication of these words given in the paraphrase, let it be noted,

First, That the apostle in this chapter often speaks conjunctly of the Jew and gentile, interweaving them together in his discourse: so ver. 20. he speaks of the *wise men* of the Greeks, and then of the scribes among the Jews; ver. 22. of the Jews requiring signs, and the Greeks wisdom; of Christ crucified, being to the Jews *a stumbling-block, and to the gentiles foolishness.* So here, ver. 27. he seems to speak of the gospel, preached by the apostles in a plain familiar way, and by them deemed weakness, and styled foollshness, as confounding all the wisdom and the power of the Greeks; and, ver. 28. of the gentile church succeeding and abolishing that of the Jews. Note therefore,

Secondly, That the Jews looked upon themselves as the only εὐγενεῖς persons of true nobility, as being *of the stock of Abraham; even the poorest Israelite* (saith R. Akibah) *is to be looked upon as a gentleman, as being the son of Abraham, Isaac, and Jacob.* But the gentiles they horribly despised, as the base people of the earth, not fit to be conversed with by them, they being in their law styled οὐκ ἔθνος, *not a nation,* λαὸς ὁ τεχθησόμενος, *a people that shall be born,* (Psal. xxii. 31.) ὁ κτιζόμενος, *that shall be created in the generation to come,* (Psal. cii. 19.) and so yet had no being, (Deut. xxxi. 21.) οὐ λαὸς, *not a people.* (Hos. i. 10.) And it being said by the prophet, that *all the heathens are as nothing, and were accounted as nothing,* (Isa. xl. 17.) they still accounted them as such. Hence Mordecai is introduced as praying thus, *Lord, give not thy sceptre,* τοῖς μὴ οὖσι, *to them that are not:* (Esth. iv. 11.) and Esdras speaking to God thus, *As for the people which also came of Adam, thou hast said they are nothing, but like unto spittle, and hast likened the abundance of them to a drop that falleth from a vessel. And now, O Lord, these heathens, who have ever been reputed as nothing, have begun to be lords over us.* (2 Esd. vi. 56, 57.) Thus Abraham is said to be the father of the gentiles, *before that God who calleth things which* § *are not as if they were:* (Rom. iv. 17.) and Clemens Romanus ‖ saith of the gentiles, *He called us who were not, and would that of no being we should have a being.* So fitly are the gentiles represented here by τὰ μὴ ὄντα, τὰ ἀγενῆ, τὰ ἐξουθενημένα, the things base, accounted as nothing, and the things which are not. (See also 1 Cor. vi. 4.) And this is the ancient exposition of Origen, who speaking of the re-

* Buxt. Lex. Tal. in voce.

* Apol. ii. p. 60, 61. † Κακὸν καὶ ἀνόσιον. Apud Orig. lib. vii. p. 340.

‡ "Quale cur habetis qui Deum colitis crucifixum?" Serm. viii. de Verb. Apost.

§ Τὰ μὴ ὄντα, ὡς ὄντα.

‖ Ἐκάλεσεν γὰρ ἡμᾶς οὐκ ὄντας, καὶ ἐθέλησεν ἐκ μὴ ὄντος εἶναι ἡμᾶς. Epist. xi. §. 1. "Ut essemus qui nondum eramus." Iren. lib. v. cap. 1.

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jection of the Jews, and the calling of the gentiles, and God's provoking the Jews *to jealousy by them that were not a nation,* he confirms this from these words, **God hath chosen the base things of the world, and the things which are not, that he might abolish the things which were before, that Israel according to the flesh might not glory before God.*

[84] Ver. 30. Σοφία, &c. *Wisdom.*] As being the author of that evangelical wisdom, which far excels the wisdom of the philosopher and scribe, and even that legal constitution which is called the wisdom of the Jews, Deut. iv. 6. The author of justification, as procuring for us that remission of sins which the law could not give. (Gal. ii. 21. iii. 21.) The author of sanctification, as procuring for, and working in us, not only an external and relative holiness, as was that of the Jews, but ὁσιότητα τῆς ἀληθείας, *true and eternal holiness,* (Eph. iv. 24.) wrought in us by the Holy Spirit. The author of redemption, not from the Egyptian bondage, or Babylonish captivity, but from the servitude of Satan, the dominion of sin and death, and from the *bondage of corruption, into the glorious liberty of the sons of God, or the redemption of the body.* (Rom. viii. 21. 23.) They who say Christ is made our righteousness, by his righteousness imputed to us, have the same reason to say also, that he is made our wisdom, by his wisdom; and our sanctification, by his holiness imputed to us.

See the discourse concerning the imputation of Christ's perfect righteousness, or obedience to the law, to us, for righteousness, or justification, at the end of this Epistle.

CHAP. II.

Ver. 1. AND I, brethren, *(have acted suitably to what I told you, that Christ sent me not to preach the gospel with wisdom of words,* 1 Cor. i. 17. *for)* when I came to you, *(I)* came not with excellency of speech or of *(human)* wisdom, declaring to you [1] the testimony of God:

2. For I determined [2] not to know any thing among you *(i. e. to discover any other knowledge to you),* save *(that of)* Jesus Christ, and him crucified.

3. And I was with you [3] in weakness, and [4] in fear, and in much trembling *(or, in much fear and trembling).*

4. And my speech and my preaching was not with enticing words of man's wisdom, but [5] in demonstration of the Spirit and of power: *(the power of God confirming what I preached with signs and wonders,* Rom. xv. 19. 2 Cor. xii. 12.)

5. That your faith should not *(seem to)* stand in the wisdom of man, but in the power of God.

6. Howbeit we speak the *(highest)* wisdom [6] among them that are perfect *(men in Christ Jesus; i. e. fully instructed in the principles of Christian faith):* yet not the wisdom of the *(heathen)* world, nor of the princes of the world *(the Jewish magistrates and doctors),* who come to nought *(and are to be abolished):*

7. But we [7] speak the wisdom of God in a mystery, even [8] the hidden wisdom, which God ordained [9] before the world, *(to be revealed in due time)* to our glory *(i. e. to be the means of our happiness and glory);*

8. Which [10] none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9. But *(God hath dealt with us)* as it is written, (Isa. lxiv. 4.) [11] Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10. But God hath revealed them to us by his Spirit: for the Spirit searcheth all things, yea, the deep *(and mysterious)* things of God.

11. *(And as it is among men, so it is here in reference to these things;)* for what man knoweth the *(secret)* things of a man, save the spirit of man which is in him? Even so the *(secret)* things of God knoweth no man (Gr. *none),* but the [12] Spirit of God *(which is in him).*

12. Now we have not received the spirit of the world *(which suggests worldly wisdom),* but the Spirit which is of God; that we might know the things that are freely given to us of God.

13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; [13] comparing spiritual things with spiritual.

14. But [14] the natural man *(who acteth only on the principles of human reason, and of worldly wisdom)* [15] receiveth not the things of the Spirit of God: for they are foolishness to him, *(as being destitute of his human wisdom,* i. 23.) [16] neither can he know them *(by any study of his own),* because they are spiritually discerned *(i. e. by Scripture prophecies, and by the revelation of the Spirit; and therefore, while he continues to reject this way of knowledge, he cannot receive them).*

15. But he that is spiritual *(i. e. who hath the revelation of the Spirit)* [17] judgeth *(or discerneth)* all things *(relating to this mystery,* ver. 7.) yet he himself is judged of no man *(or discerned by none, who hath no higher principles than that of nature to discern things by).*

16. For who *(without a revelation)* hath known the mind of the Lord, [18] that he may instruct him? *(or, which will and can instruct him in these things? Sure no man by natural principles:)* but we *(who are spiritual)* have the mind of Christ *(and so are able to discern and instruct others in it).*

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. ΤΟ᾽ μαρτύριον τοῦ Θεοῦ, *The testimony of God.*] This is the reading of Chrysostom, Œcumenius, Theophylact, who intimate not in the least, that they knew any copies which read μυστήριον. The testimony of the apostles concerning the Messiah, or the Son of God, his death, his resurrection, and exaltation to be a prince and Saviour, is called the *testimony of God,* 1 John v. 9. because God testified to the truth of these doctrines by *signs and wonders, and divers miracles, and distributions of the Holy Ghost.* (Heb. ii. 4.)

[2] Ver. 2. Οὐ εἰδέναι τι, *Not to know any thing.*] To act as one who knew nothing, τῆς ἔξω σοφίας, of the eloquence and wisdom of the Greeks, but only to give you the knowledge of a crucified Saviour, which was to them foolishness, (i. 23.) So Chrysostom.

[3] Ver. 3. Ἐν ἀσθενείᾳ, *In weakness.*] Of the body, and of

* Ἵνα ἐκεῖνα τὰ πρήτιζον ὄντα καταργήσῃ, καὶ μὴ καυχήσηται ὁ κατὰ σάρκα Ἰσραὴλ καλούμενος ὑπὸ τοῦ Ἀποστόλου σὰρξ ἐνώπιον Θεοῦ. Philocal. cap. p. 3.

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speech, *his bodily presence being weak* (and mean), *and his speech contemptible.* (2 Cor. x. 10.) This infirmity of flesh rendering him despicable in the eyes of others. (Gal. iv. 13, 14.)

[4] Ἐν φόβῳ καὶ ἐν τρόμῳ, *In fear and trembling.*] By reason of the violent opposition which he found from the Jews, which made so deep impression on him when he was at Corinth, that Christ saw fit to appear to him; and encourage him, by saying, *Be not afraid, but speak, and hold not thy peace; for I am with thee.* (Acts xviii. 6. 9.)

[5] Ver. 4. Ἐν ἀποδείξει Πνεύματος, *In demonstration of the Spirit.*] This is, saith Origen,* by demonstration of the truth of what I said concerning Christ out of the prophets, who spake by the Spirit, and comparing spiritual things revealed to us, with spiritual things revealed to them; (ver. 13.) reasoning with the Jews out of the Scripture, as St. Paul's manner was: (Acts xvii. 2.) *and saying no other things but those which Moses and the prophets said should come, that Christ should suffer, and that he should rise from the dead, and should shew light to the gentiles.* (Acts xxvi. 22, 23.)

Others, as Chrysostom,† Theodoret, Œcumenius, and Theophylact, understand by this phrase, the miraculous gifts of the Holy Ghost; only it must be noted against Mr. Le Clerc, that neither the word πνεῦμα is to be restrained to the gift of tongues, but comprehends all the internal gifts of the Holy Ghost; nor must the word δύναμις, *power*, be restrained to healing diseases; but comprehend all the external gifts shewed upon others, as *casting out devils, raising the dead,* &c.

[6] Ver. 6. Ἐν τοῖς τελείοις, *Among them that are perfect.*] *i. e.* Fully instructed in the principles of the Christian faith; that this is the sense of the word *perfect* here, appears from the opposition of those that are perfect, to *the babes in Christ;* as in those words, *You have need that one teach you which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong drink; for every one that useth milk is unskilful in the word of righteousness. Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection,* (Heb. v. 12, 13. vi. 1.) εἰς τὴν τελειότητα. Thus to the question of the young man, *What lack I yet?* Christ answereth, εἰ θέλεις τέλειος εἶναι, *If thou wilt be perfect, i. e.* fully instructed in the conditions of life required by the gospel, *go sell all, and follow me:* (Matt. xix. 21.) so Phil. iii. 15. *Let us therefore, as many as be perfect, i. e.* fully instructed in our Christian liberty, *mind this.* (See 1 Cor. xiii. 10. Col. i. 28.) *Strong meat is for them that are perfect.* (Heb. v. 14.)

[7] Ver. 7. *We speak the wisdom,* ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων, *which God hath ordained before the world to our glory.*] Hence also it seems plain, that God hath appointed his gospel for the salvation of all, to whom it is revealed: for though the apostle charged many of the church of Corinth with those things that would exclude them without repentance from this glory; yet he excludes none of them from being by God ordained or appointed to receive glory by it.

[8] Τὴν ἀποκεκρυμμένην, *The hidden wisdom.*] *i. e.* Before, not after, the revelation of it; for this mystery, saith the apostle, *God has revealed to us by his Spirit,* (v. 10.) It is the mystery which hath been *hid from ages and generations, but now is made manifest to the saints.* (Rom. xvi. 25, 26. Eph. i. 9. iii. 3, 4. 9, 10. vi. 19. Col. i. 26, 27. ii. 2. iv. 3, 4.)

[9] Πρὸ τῶν αἰώνων, *Before the world.*] At the beginning of the ages of the world, (Gen. iii. 15.) and before any of them were completed, or run out. Hence it is styled the mystery concealed in the times of the preceding ages, (Rom. xvi. 25.) as being not made *known in other ages to the sons of men as now it is,* (Eph. iii. 5.) but being a mystery hid from those ages, (ver. 9.) In this sense seemeth it to be, that God hath promised us eternal life, πρὸ χρόνων αἰωνίων, *from ancient generations,* ἐξ ἀρχῆς, *from the beginning,* saith Photius; and this grace in the promise of it is said to be *given us in Christ,* 2 Tim. i. 9. πρὸ χρόνων αἰωνίων, *a long time,* saith Dr. Hammond; ἄνωθεν, καὶ ἐξ ἀρχῆς, *from the beginning, or of old,* saith Theodoret.

[10] Ver. 8. Οὐδεὶς τῶν ἀρχόντων, *None of the princes.*] Pilate, or the Jewish rulers, for they only can be said to have *crucified the Lord of glory,* they only are the rulers which were to be *abolished;* (ver. 6.) and they are styled οἱ ἄρχοντες, *princes and rulers,* Luke xiv. 1. and xviii. 18. *the princes who stood up, and the rulers which took counsel against the Lord, and against his Anointed.* (Psal. ii. 2. Acts iv. 26.) They were the princes who delivered him to be condemned to death, and crucified him, and this they did out of ignorance. (Acts iii. 17. xiii. 27.)

[11] Ver. 9. Ὀφθαλμὸς οὐκ εἶδε, *Eye hath not seen.*] These words do not immediately respect the blessings of another world, but are spoken by the prophet of the gospel-state, and the blessings then to be enjoyed by them that love God. (Rom. viii. 28.) For *all the prophets* (say the Jews *) *prophesied only of the days of the Messiah; but as for the world to come,* or the state of things then, *(as it is written,) Eye hath not seen, O God, besides thee,* where the gloss adds, *The eyes of the prophets could not see these things.* Hence the apostle adds in the following verse, *But God hath revealed them unto us by his Spirit;* whereas our future happiness is not yet revealed, saith St. John. (1 John iii. 2.) Yea, the words of Isaiah, lxiv. 4. in their primary sense, may only intimate that no man, by his own sense or reason, or by instruction from others, can discern any other God besides the true God, or know what kindness he will afford them that wait on him. And both the context, and the opposition of these words to the revelation of these things by the Spirit, shew the primary intent of the apostle to be this, that no human wisdom, by any thing that may be seen, heard of, or conceived by us, can acquaint us with the things taught by the Holy Spirit, without a revelation.

[12] Ver. 11. Εἰ μὴ τὸ πνεῦμα τοῦ Θεοῦ, *But the Spirit of God.*] These words accord with those of the book of Wisdom, *Thy counsel who hath known, except thou give wisdom, and send thy Spirit from above, which knoweth and understandeth all things?* (xix. 11.) whence it seems plainly to follow,

First, That the Holy Spirit is omniscient, as *knowing all things, even the deep things of God. Wisdom is a loving Spirit, and will not acquit a blasphemer of his words; for God is witness of his reins, and a beholder of his heart,*

* Contra Celsum, p. 5.

† Διὰ γὰρ τοῦ ἁγίου πνεύματος, καὶ τῶν ἐξ αὐτοῦ σημείων, καὶ δυνάμεων, τὰς ἀποδείξεις τοῦ ἀληθῆ λέγειν παρεχόμεθα. Photius.

* Light. in locum.

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and a hearer of his tongue: for the Spirit of the Lord filleth the world, and that which containeth all things hath the knowledge of the voice. (Wisd. i. 6, 7.)

Secondly, That the Holy Spirit is with God, and *in God*, even as intimately as the soul is in the body, according to those words of the book of Wisdom, *She is* μετά σου *with thee, an assessor of thy throne, and was present with thee when thou madest the world.* (Wisd. ix. 4. 9.)

[13] Ver. 13. Πνευματικὰ πνευματικοῖς συγκρίνοντες, *Comparing spiritual things with spiritual.*] *That is* (says Mr. Le Clerc), *speaking spiritual things to spiritual men.* But where doth συγκρίνω signify to *speak*, or why doth he limit what is spoken to the spiritual man, since the apostles spake as well to the unbelieving Jew and gentile, as to the *spiritual man?* And how doth it appear that ἄνθρωπος *man* is here to be understood, because it follows in the next verse, rather than πράγματα *things*, which is understood in the immediate foregoing words? The interpretation of the fathers is much more probable; *viz.* we speak these things *in the words taught by the Holy Ghost,* * *comparing the things which were writ by the Spirit of the Old Testament, with what is now revealed to us by the same Spirit, and confirming our doctrines from them.* Moreover, from this and the preceding verses, as also from the following, it is exceeding evident, that the apostles spake and writ by inspiration of the Holy Ghost, as did the prophets of old time, and delivered only those things as from God, which God revealed to them by the Holy Spirit, according to those words of St. Peter, *We preach the gospel to you by the Holy Ghost sent down from heaven.* (1 Pet. i. 12.)

[14] Ver. 14. Ψυχικὸς ἄνθρωπος, *The natural man.*] *By the natural man* (saith Mr. Le Clerc), *is not here meant the man that makes use of nothing but reason; but the man that is wholly devoted and enslaved to earthly things, and entirely taken up with the concernments of this life, like a brute creature. The opposition made here between spiritual and animal things* (saith he), *plainly proves what I have said:* whereas there is not a word spoken of ψυχικὰ, *animal things*, in the whole chapter, but only an opposition between ψυχικὸς, the *natural* or *animal*, and πνευματικὸς, *spiritual person*, whom I shall prove to be a person endued with a spiritual *afflatus*, and by that confound his notion. That the natural man here is the man who rejects revelation, and admits of no higher principle to judge of things by but philosophy, and demonstration from the principles of natural reason, or, in the words of Porphyry,† τῆς κατὰ τὸν λογισμὸν πειθοῦς εὑρισκομένης, *of persuasion to be found out by a rational deduction*, is the express assertion of Theodoret,‡ St. Chrysostom,§ Photius, Œcumenius, and Theophylact,‖ upon the place; they therefore thought the word would bear this sense: and evident it is to any one who considers the chain of the apostle's discourse, from i. 17. to the end of this chapter, that this must be the sense; for, ver. 17. he begins to declare, he preached the gospel, οὐκ ἐν σοφίᾳ λόγου, *not in wisdom of words, or human wisdom;* here, ver. 1. that he did not καθ' ὑπεροχὴν λόγου ἢ σοφίας, *with excellency of speech, or human wisdom;* there the persons which reject the gospel are σοφοὶ, *the wise men of the world*, ver. 19—21. styled σοφοὶ κατὰ σάρκα, *wise men according to the flesh;* the Greeks that *seek for wisdom*, ver. 22. they who esteemed it foolishness are the same Greeks, ver. 23. here it is the ψυχικὸς, *natural man* who *receives it not*, and to whom it is *foolishness.* Who therefore sees not that the natural man is the same with the wise man, the disputer, the philosopher, the Greek, there? There the gospel rejected by them for want of this wisdom, and accounted foolishness, is indeed the *power of God*, and the *wisdom of God*, ver. 24: here it is the *wisdom of God in a mystery revealed to the apostles by the Spirit;* (ver. 7. 10.) *i. e.* the Spirit, not of the world, or of human wisdom, but the Spirit *they had received from God, that they might know it;* (ver. 12.) and therefore they delivered it *not in the words of human wisdom*, in which the Greeks gloried, and which they sought for in the gospel, but in *words taught them by the Holy Ghost;* (ver. 13.) when then it follows, *But the natural man receives not* τὰ τοῦ Πνεύματος, *the things of the Spirit*, must he not be the man who receives not the things taught by the revelation of the Holy Ghost? The opposition which he bears to the πνευματικὸς, *the man who hath this wisdom revealed to him* by the Spirit of God, demonstrates this to be the sense.

[15] Οὐ δέχεται, &c. *He receiveth not the things of the Spirit of God.*] But counts them foolishness, (i. 23.) when propounded to him, because he doth not see them proved from principles of natural reason, by philosophical deductions, which is the wisdom he seeks after, (ver. 22.) Hence again it is evident he is the Greek, and not the sensual person.

[16] Οὐ δύναται γνῶναι, *He cannot know them.*] *viz.* By that wisdom which alone he will be conducted by, because they are spiritually discerned, or by the revelation of the Spirit; for, being mysteries, they are not knowable by human reason, till God is pleased to reveal them. (So ver. 9—11. 16.)

Note also, That the apostle doth not here discourse of the inability of a heathen to understand the sense of any revelations discovered to him, for how then are they to be discovered to him? but only of his inability to find out, and originally come to the knowledge of them by the mere light of reason; and from the denial of this, he infers the necessity of a supernatural revelation, that the hidden wisdom of God may be made known to the world. Nor doth he say, that the natural man cannot understand these revelations when discovered to him, because he wants farther means to do it, but only that he cannot know them, before they are discovered by the revelation of the Spirit; and that he will not then receive them, because they are not taught him, as the wisdom of the world is, by deductions from principles of human reason. The Jew, saith he, admits of revelation, and so he only doth *require a sign* to prove this revelation; but the Greek seeks after human wisdom, and because he finds not that in our way of preaching, he will not receive the revelation, though it be confirmed *by demonstration of the Spirit, and of power.*

[17] Ver. 15. Ἀνακρίνει *Judgeth all things.*] The passive ἀνακρίνεται is rendered *discerned* in the foregoing verse, and so should have been rendered here; and the active, *search-*

* Ἔχομεν γὰρ τῆς παλαιᾶς διαθήκης μαρτυρίαν, καὶ δι' ἐκείνης τὴν καινὴν βεβαιοῦμεν. Theodoret.

† De Abst. lib. i. §. 1.

‡ Ψυχικὸν καλεῖ τὸν μόνοις τοῖς οἰκείοις ἀρχόμενον λογισμοῖς, καὶ τὴν τοῦ πνεύματος διδασκαλίαν μὴ προσιέμενον. Theodoret.

§ Ψυχικός ἐστιν ὁ τὸ πᾶν τοῖς λογισμοῖς τοῖς ψυχροῖς δίδους, καὶ μὴ νομίζων ἄνωθέν τινος δεῖσθαι. Chrysost.

‖ Τὸν μηδὲν πίστει δεχόμενον, μήτε νομίζοντά τινος ἄνωθεν δεῖσθαι βοηθείας. Theoph.

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eth or *discerneth,* as Acts xvii. 11. and here, x. 25. 27. and xiv. 24. So Iren. lib. iv. cap. 66. *Hic examinat omnes, à nemine autem examinatur.*

[18] Ver. 16. Ὃς συμβιβάσει αὐτὸν, *That he may instruct him.*] Though these words in the prophet Isaiah do certainly refer to God, they lying in the Hebrew thus, *Who hath directed the Spirit of the Lord? And* (who is) *the man of his counsel that made him to know?* (xl. 13, 14.) yet, as they are varied here thus, *Who hath known the mind of the Lord? who will* (or can) *direct him?* they seem plainly to refer to the spiritual man, and to affirm, that he could not be instructed in the mysteries of the gospel by any human wisdom. (1.) Because our knowing of the mind of Christ may enable us to direct others; but not that Lord who affords us this knowledge. (2.) Because this is plainly introduced as a proof that the spiritual man can be judged or discerned by no other person, who is not spiritual, and therefore must respect not God but him.

Πνευματικὸς here, and in other places of this Epistle, is not the man who is adorned with the fruits of the good Spirit, much less, as Mr. Le Clerc suggests, the man who *relishes,* or *is affected with the spiritual doctrines of the gospel;* but* ὁ τῆς τοῦ πνεύματος χάριτος ἠξιωμένος, *the man who is endued with a spiritual afflatus,* and hath those gifts of the Spirit which are styled *the word of wisdom and of knowledge;* (xii. 8.) for (1.) he is the man who speaks *in demonstration of the Spirit,* (ver. 4.) *the wisdom of God in a mystery,* (ver. 7.) *to whom God hath revealed it by the Holy Spirit,* (ver. 10.) *that he might know the things that are freely given us of God,* (ver. 12.) and who speaks of them *in words taught by the Holy Ghost,* (ver. 13.) and who, by this revelation of the Spirit, *hath the mind of Christ* made known to him, (ver. 16.) who speaks πνεύματι Θεοῦ, *by the Spirit of God,* and by the Holy Ghost, (xii. 3.) Such were the prophets in the first age of the church, who by this *afflatus* performed all sacred offices in the church, before they had stated church-officers among them. (See note on 1 Cor. xiv. 32.) Whence the apostle saith, *If any man be a prophet among you, or spiritual, let him know* (*i. e.* acknowledge and discern by its spiritual *afflatus*) *that the things which I write unto you are the commandments of the Lord:* (1 Cor. xiv. 37.) and to those prophets he writes thus, *Brethren, if any man be overtaken with a fault, you that are spiritual restore such a one in the spirit of meekness.* (Gal. vi. 1. see the note there.) This is the constant notion of the spiritual man in Irenæus,† who, speaking of those men who had the prophetical gifts for the edification of the church, saith, *They are men whom the apostle styles spiritual.* When afterward church-governors were appointed, they seem to have been chosen out of these spiritual men, or to have had for a time, together with their ordination, this gift, which therefore he styles the *gift of truth: and from whom* (saith he) *the truth is to be learned by others.* If the church of Rome would from this chapter gather the infallibility of their doctors met in council, let them shew it by their spiritual gifts, or exhibit *charismata veritatis,* as Irenæus speaks.*

CHAP. III.

1. AND I, brethren, *(though I speak the highest wisdom among them that are perfect, yet)* could *(I)* not speak unto you as to spiritual *(persons),* but as unto carnal, *(by reason of those fruits of the flesh which still abide in you,* ver. 3. *and your affection to those who are only wise according to the flesh,* chap. xxviii. *and)* even as unto babes in Christ.

2. I have fed you with milk, *(the principles of the doctrines of Christ,* Heb. v. 12, 13. vi. 1.: see 1 Cor. xv. 2, 3.) and not with meat *(the higher doctrines of Christianity):* for hitherto *(or, then)* [1] ye were not able to bear it, neither yet now are ye able.

3. For ye are [2] yet carnal: for whereas there is *(yet)* among you envying, and strife, and divisions, *(which are the works of the flesh,* Gal. v. 20, 21.) are ye not carnal, and walk as men *(who have little of the Spirit in you?* see note on ix. 8.)

4. For while one saith *(in opposition to each other),* I am *(the disciple)* of Paul; and another, I am of Apollos; are ye not carnal?

5. Who then is Paul, and who is Apollos? *(not authors of your faith,)* but *(only)* ministers by whom ye believed *(which faith also they wrought in you),* even as the Lord gave *(his gifts)* to every man *(and his blessings on their labours).*

6. I have planted *(the gospel among you),* Apollos watered *(the seed sown);* but God *(only)* gave the increase *(of it).*

7. So then neither is he that planteth *(to be esteemed as)* any thing, nor he that watereth; [3] but *(the glory of all must be ascribed to)* God that giveth the increase.

8. Now he that planteth and he that watereth [4] are one *(in the design and ministry):* and every man *(of them)* shall receive his own reward *(from that God whose workmen they are)* according to his own labour.

9. *(I say, according to his labour,)* for we are labourers together with God *(his grace assisting us):* ye are [5] God's husbandry, ye are God's building.

10. According to the grace of God which is given unto me, as a wise [6] master-builder *(assisted by Divine wisdom),* I have laid the foundation, *(Jesus Christ, and him crucified,* 1 Cor. ii. 2.) and another *(coming after me)* buildeth thereon. But let every man take heed how he buildeth thereupon.

11. For other *(true)* foundation can no man lay than that *(which)* is laid *(already by me),* which is *(faith in)* Jesus Christ.

12. Now if any man build upon this foundation gold, silver, precious stones *(i. e. sound doctrine, which will bear the trial of the fire),* wood, hay, stubble *(human eloquence*

* Theod.

† "Perfectos dicit eos qui acceperunt Spiritum Dei, et omnibus linguis loquuntur per Spiritum Dei, quemadmodum et multos audivimus fratres in ecclesia prophetica habentes charismata, et per Spiritum universis linguis loquentes et abscondita hominum in manifestum producentes ad utilitatem, et mysteria Dei enarrantes, quos et spirituales apostolus vocat, secundum participationem Spiritus existentes spirituales." Lib. iv. cap. 75.

* "Eis qui in ecclesia sunt, presbyteris obedire oportet his, qui successionem habent ab apostolis, qui cum episcopatus successione charisma veritatis certum secundum beneplacitum Patris acceperunt." Lib. iv. cap. 43. "Posuit Deus in ecclesia, 1° apostolos, 2° prophetas, 3° doctores: ubi igitur charismata Domini posita sunt, ibi discere oportet veritatem." Ib. cap. 45.

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and wisdom, legal rites and Judaical traditions, which will be abolished and vanished away);

13. Every man's work shall be made manifest: [7] for the day *(of Christ's advent to destroy the Jewish temple, church, and nation,)* shall declare it, because it shall be (Gr. *it is*) revealed by fire; *(i. e. to be attended with great tribulation,* Matt. xxiv. 21. πυρώσει πρὸς πειρασμὸν, *with burning for trial,* 1 Pet. iv. 12.) and the fire shall try every man's work of what sort it is *(whether it be gold or silver, to abide the fire; or hay and stubble, to be consumed by it).*

14. If any man's work abide which he hath built thereupon *(as sound evangelical doctrine will, suffering nothing by, but being confirmed by, the conflagration which shall burn up the Jewish economy),* he shall receive a reward, *(be approved as a wise builder, and shall be eminently preserved from the evils of that day of trial,* Matt. xxiv. 13.)

15. If any man's work shall be burned *(as theirs must be, who build upon the foundation of legal observances and Judaical rites, for they must perish with that church and temple, which is the foundation of them),* he shall suffer *(the)* loss *(of all his labour):* but he himself shall be saved; [8]yet so as by fire: *(i. e. not without great hazard and difficulty, as one snatched out of the fire.)*

16. *(Moreover, to pass from their false doctrines, to the evil effects of them in your divisions:)* know ye not that ye *(Christians)* are the temple of God, and that the Spirit of God dwelleth in you *(the Christian church, as the Schechinah did in the temple)?*

17. If *(then)* any man [9] defile the temple of God *(by dividing that church which is his temple, and in which one and the same Spirit dwells, into parts and factions),* him shall God destroy; for the temple of the Lord is holy, *(and therefore not to be profaned by those divisions which render you carnal,* 1 Cor. iii. 1. 3.) which temple ye are.

18. *(And because you break into these divisions on the account of, or are taught these practices by, the philosophers of this age, men in whom you glory for their eloquence and wisdom;)* let no man deceive himself. If any man among you seemeth to be [10] wise in *(the wisdom and learning of)* this world, let him *(embrace that gospel and doctrine of Christ, which the world calls foolishness, and so)* become a fool *(to them),* that he may be wise, *(according to the wisdom of God,* 1 Cor. i. 24, 25.)

19. For the wisdom of this world is foolishness with God. For it is written, (Job v. 13.) He taketh the wise in their own craftiness *(causing one sect of philosophers to destroy what another established, and so shewing the uncertainty and vanity of their pretended wisdom).*

20. And again, (Psal. xciv. 11.) The Lord knoweth the thoughts *(and machinations)* of the wise, that they are vain.

21. Therefore let no man *(so)* glory in men *(as to be induced by their esteem of them to rend or divide the church, or to indulge those vile practices which corrupt the temple of God):* for [11] all things *(or persons)* are yours *(as being appointed for your service);*

22. Whether Paul, or Apollos, or Cephas *(they have received their apostleship for your sakes),* or the world *(as being made for you),* or life, or death, or things present, or things to come; all are yours *(as being all designed for your good);*

23. And ye are *(only)* Christ's *(who is your head);* and Christ [12] is God's *(or, of God, having, as Mediator, his commission and his power from him, and acting all things to his glory).*

ANNOTATIONS ON CHAP. III.

[1] Ver. 2. Ο᾽ΥΠΩ γὰρ ἠδύνασθε, *For yet you could not,* add, *bear it.*] So in the Old Testament, *lo ochol* is often used, *i. e. I cannot,* or *I would not,* where *endure,* or *bear it,* is understood: so Job xxxi. 23. *By reason of his highness I could not,* sup. *endure;* Psal. ci. 5. *Him that is of any haughty eye and proud look, I cannot;* Isa. i. 13. *The calling of assemblies I cannot,* i. e. *bear.*

[2] Ver. 3. Σαρκικοὶ, *Carnal.*] This word, being here plainly applied to the works of the flesh, seems to imply that the spiritual man, opposed to him, should signify the man endued with the fruits of the good Spirit, or who *walketh in the Spirit, not fulfilling the lusts of the flesh.* (Rom. viii. 1. 4. Gal. v. 16.) And thus the Greek interpreters do understand these words; hence noting, that it is possible for men to have great gifts, as the Corinthians had, and yet be carnal. Yet Irenæus* interprets the words thus, that *they were carnal, because the Spirit of the Father did not rest upon them; i. e.* because he, being the Spirit of love and union, would not abide with them when they indulged to envy and divisions, or be unto them a Spirit of instruction; and, according to this interpretation, he must deny them to be spiritual, as the word signifies one who enjoys some spiritual gift, and receives some illumination from him: or as one that is not purely governed by the revelation made by the Spirit, but rather walks κατ᾽ ἄνθρωπον, as a man attending not the dictates of the Spirit, but of human reason, or of his natural inclinations, for that this is the genuine import of that phrase, *to walk as men,* see note on Rom. iii. 5. 1 Cor. ix. 8. Whatever be the sense, it must be noted that the apostle doth not here style them carnal, in that worst sense in which the carnal person is represented as one *who is not subject to the law of God, neither indeed can be,* (Rom. viii. 7, 8.) and therefore can do nothing pleasing to God; and as it wholly doth exclude us from any interest in Christ, (Gal. v. 24.) for he allows them to *be babes in Christ:* (ver. 1.) but as it imports men, through the too great prevalency of their carnal appetites lusting against the Spirit, still subject to such things as shewed some strong remainders of a carnal mind in them.

But one great difficulty remains, scarce observed by any interpreter excepting Crellius, *viz.* How the same Corinthians could be such *babes in Christ,* and have such *need of milk, and not of meat,* and yet be *enriched in all utterance and knowledge,* (1 Cor. i. 5.) and *abound in faith, utterance, and knowledge.* (2 Cor. viii. 7.)

I answer, that these encomiums must be restrained to some few of them who were their extraordinary church-officers, and enjoyed this faith and knowledge for the instruction of the rest; and then, notwithstanding this, it may be true that the apostle could not write to the generality of them as such, but rather as to *babes in Christ.* Or (2.) this *faith, utterance, and knowledge,* must be restrained to the gift of miracles, of tongues, and the interpretation of them,

* "Nondum autem Spiritus Patris requiescit super vos propter vestram infirmitatem." Lib. iv. cap. 75.

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which might be given for the confirmation of the gospel, and the good of others, to them who were not spiritual in the best sense, but of very small proficiency in the saving fruits of the good Spirit. Hence we find them *puffed up* on the account of these gifts, envying others who had them in a higher measure, and abusing them to vain ostentation and confusion in the church, and not to edification, which things sufficiently evidence they were but *babes in Christ.*

[3] Ver. 7. Ἀλλ' ὁ Θεὸς, *But God,* &c.] Whence it is evident, that there can be no cause why you should run into factions about, or desire to be named from them, who have no excellency but from God, and do nothing but by his assistance.

[4] Ver. 8. Ἕν εἰσιν, *Are one.*] Κατὰ τὴν διακονίαν, according to their ministry, saith Clemens Alexandrinus,* as being God's ministers in this dispensation; or, ἑνότητι τοῦ πνεύματος, as having both received their different gifts from the same Spirit, it being *one and the same Spirit, who divideth to every man as he will.* (1 Cor. xii. 11.)

[5] Ver. 9. Θεοῦ γεώργιον, *God's husbandry.*] This I think is better rendered God's *field,* by Chrysostom,† Œcumenius, and Theophylact, who hence infer, that the field is God's; the apostles only, γεωργοὶ αὐτοῦ, his labourers sent forth to labour in it, and enabled by him for that work; and that they ought as a field to be fenced, ἐνὶ τῷ φραγμῷ τῆς ὁμονοίας, with the hedge of concord, and not be divided into parties. Accordingly the word answers to the Hebrew *shadeh:* so Prov. xxiv. 30. *I went by* γεώργιον, *the field of the slothful;* and, xxxi. 16. *The wise woman considereth,* γεώργιον, *a field, and buyeth it.*

[6] Ver. 10. Ἀρχιτέκτων, *A master-builder.*] So the Jews call their wise men, בנאים, *architecti,* (see Buxtorf. Lex. Talm. p. 318.) which the apostle here uses.

[7] Ver. 13. Ἡ γὰρ ἡμέρα δηλώσει, *For the day will declare it.*] Here observe,

First, That a day, absolutely put, doth often signify a day, or a time of punishment; so *they that come after him shall be astonished at his day,* Job xviii. 21. *The Lord shall laugh at him, for he seeth that his day is coming,* Psal. xxxvii. 13. *Remember, O Lord, the children of Edom, what they did in the day of Jerusalem,* Psal. cxxxvii. 7. So *the day of Midian,* Isa. ix. 4. *Woe unto them, for their day is come, the time of their visitation,* Jer. l. 27.

Secondly, That in like manner the day, here mentioned, is the day of our Lord's coming, to destroy the unbelieving Jews, to burn their temple, and to destroy the Jewish economy, will appear probable from the description of that day, *as a refiner's fire,* Mal. iii. 2, 3. iv. 1, 2. Joel ii. 1. 13. 30, 31. and as the fire of an oven, burning up the chaff and stubble; for, *behold the day of the Lord cometh, that shall burn as an oven, and all the proud, and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up.*

But whether we understand these words of that day, or any other day of judgment, this is certain, that the apostle cannot be here supposed to speak of the Roman *purgatory fire;* (1.) because the fire the apostle speaks of, as Origen‡ hath noted, is not πῦρ ὑλικὸν καὶ αἰσθητὸν, ἀλλὰ τροπολογικὸν, *fire properly, but metaphorically, so called,* as appears from those words, *he shall escape as by fire.* (2.) Because this fire is to try *every man's work, Paul and Apollos's,* as well as theirs who built on the foundation hay and stubble; and sure they will not say Paul and Apollos went to purgatory. (3.) This fire shall try every man's work *of what sort it is:* now purgatory fire doth not try every man's works, but punishes them for them.

[8] Ver. 15. Ὡς διὰ πυρὸς, *As out of the fire.*] To be *saved out of the fire,* is a proverbial speech concerning them that escape with great danger out of a calamity; so it is used in the Old Testament, *I have plucked them as a firebrand out of the fire,* Amos iv. 11. *Is not this a brand plucked out of the fire?* Zech. iii. 2. So L. Æmilius, in Livy,* saith, *he escaped the popular flame half burnt.* The interpretation of Sir Norton Knatchbull, *He shall be saved, but so as he pass through the fire of persecution with constancy to the faith,* accords well with Christ's words, Matt. xxiv. 13. but not with the use of this proverbial expression. Now hence it is evident, that the apostle speaks not of the gnostics, who denied the resurrection, (1 Cor. xv. 14. 17.) and so believed in vain, and taught that Christ might be denied with the mouth in the time of persecution, and so were then ashamed of him, and also were abominably filthy both in doctrine and manners: for of such the apostles would not say, *they should be saved yet, but so as by fire;* but, as Jude and Peter do, they are *of old ordained to condemnation; their judgment lingereth not, and their damnation doth not slumber.* (Jude 4. 13. 2 Pet. ii. 3.)

[9] Ver. 17. Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, *If any man corrupt the temple of God.*] I have, in the paraphrase, followed the common interpretation of these words; but the like words used chap. vi. from ver. 15—19. by way of dehortation from fornication, and 2 Cor. vi. 16. from communion with heathens in their idolatrous rites and evil practices, and by way of inducement to *cleanse ourselves from all filthiness of flesh and spirit,* (vii. 1.) more naturally incline us to refer these verses to the corrupting of the temple of God, by filthiness of the flesh, uncleanness, and fornication, or by filthiness of the Spirit, *i. e.* idolatrous practices; both which the Corinthians did: (see the note on 1 Cor. vii. 1.) and then the connexion will run thus—I have declared you to be *a building of God,* (ver. 9.) as being *built up together for a habitation of God through the Spirit.* (Eph. ii. 22.) If therefore you do not keep this temple of God holy, but corrupt it by *joining the temple of God with idols,* (2 Cor. vi. 16.) or profane and defile it by uncleanness and fornication, you may expect that these sins, by which God's temple is destroyed, should end in your own ruin and destruction.

[10] Ver. 18. Σοφὸς εἶναι ἐν τῷ αἰῶνι τούτῳ; *To be wise in the wisdom of this world.*] That the Corinthians were induced to eat things offered to idols in the idol-temples, by men pretending to great knowledge, see viii. 1, 2. that they also introduced among them the doctrine of the lawfulness of fornication, see note on v. 1. vi. 16. vii. 1. And to this sense of the two last verses agree the descants of the ancients, who say the apostle (ver. 17.) begins to speak περὶ τοῦ πεπορνευκότος, *of him that had committed fornication,* (v. 1.) and against them, "qui turpiter viventes corpora sua violando corruperunt," *who by filthy practices had corrupted their bodies, and violated the temple of the*

* Strom. p. 272. D. † In locum. ‡ In Celsum, lib. iv. p. 168.

* Lib. xxii. cap. 40.

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Holy Ghost: these teachers seem to have been of the Nicholaitans, who received their doctrines from the philosophers.

[11] Ver. 21. Πάντα ὑμῶν ἐστιν, *All are yours.*] The Jews believed that the world was made for them, and that God despised the gentiles, and looked upon them as nothing when he made it. (2 Esd. vi. 55. 59.) The apostle on the contrary affirms, the world was made for the gentiles, converted to the Christian faith: and adds, that the apostles had received their gifts and authority for their sakes; that if life were continued to them under continual perils, it was for *their furtherance and joy in the faith;* (Phil. i. 15.) or if we, saith he, be always given up to death, so that *death worketh in us,* it is that *life may work in you,* (2 Cor. iv. 11, 12.) for *we suffer all things for you;* (ver. 15. 2 Tim. ii. 10.) that *things present,* the pressures they now suffered, and things *to come,* the prosperity and adversity they might afterward be subject to, were for their sakes; *for whether we be afflicted, it is for your consolation and salvation; or whether we be comforted, it is for your consolation and salvation.* (2 Cor. i. 6.)

[12] Ver. 23. Χριστὸς δὲ Θεοῦ, *And Christ is God's.*] Here the Socinians cry out, "Vide hic discrimen inter Deum et Christum;" *See here the difference betwixt God and Christ.—Hence it appears* (saith Crellius) *that Christ is in no wise God most high, as having another above him, as his head, on whom he depends, and from whom he is here manifestly distinguished.*

But the fathers thought not so, who say Christ is of God, ὡς προαιώνιον, γέννημα καὶ ὡς αἰτίαν ἔχων τὸν Πατέρα, *as being begotten by him before all ages, and having him for his Father,* ἐξ αὐτοῦ γεγενημένος κατὰ τὴν θεότητα, *as receiving the Divine nature from him.* Others grant this of Christ as mediator betwixt us and God, in which sense he performing that office as man, or by virtue of his human nature, in which alone he could be a prophet sent from God, or offer up himself to the death for us, or intercede in our behalf, or be *exalted to the right hand of God, to be a Prince and a Saviour;* he therefore was exalted thus *to the glory of God the Father,* and so depended on him in the exercise of that office. (See note on 1 Cor. xi. 3.)

CHAP. IV.

1. (*WE are yours, I say; yet*) let a man *(also)* so account of us, as of the ministers of Christ, and stewards of the mysteries of God; *(i. e. of those revelations of the gospel which are styled mysteries, as not being before revealed to the world.* See note on ii. 2. 7.

2. Moreover, it *(chiefly)* is required in stewards, that a man *(taking that office upon him)* be found faithful.

3. But *(whether it be thus, or not,)* with me it is a very small thing [1] that I should be judged of you, or of man's judgment; yea, I judge not my own self *(so as to acquiesce in that judgment).*

4. For I know nothing *(of unfaithfulness)* by myself; [2] yet I am not thereby justified *(at God's tribunal):* but he that *(farther)* judgeth me is the Lord.

5. Therefore [3] judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will [4] make manifest the counsels of the heart: and then shall every man have praise of God.

6. And these things, brethren, [5] I have in a figure transferred to myself, *(one rude in speech, but not in knowledge,* 2 Cor. xi. 6.) and to Apollos, *(a man of eloquence and wisdom,* Acts xviii. 24.) for your sakes; that you might learn in *(the example of)* us not to think of *(other)* men above that which is written, *(viz. that we are only ministers of Christ by which ye believed,* iii. 5.) that no one of you be puffed up for one against another *(because of the different gifts vouchsafed to them).*

7. For [6] who maketh thee *(what doctor soever thou art)* to differ from another? and what *(gift)* hast thou that thou didst not receive *(from God)?* now if thou didst receive it, why dost thou glory, as if thou hadst not received it *(from him)?*

8. Now [7] ye *(Corinthians)* are full *(of secular wisdom),* now ye are rich *(both in wealth and spiritual gifts,* 1 Cor. xiv. 26.) ye have reigned as kings *(flourishing in the enjoyment of these things in all tranquillity and honour)* without *(any want of)* us; and I would to God ye did reign *(indeed, and not in conceit only),* that we also *(poor, persecuted, and despised apostles,)* might reign with you.

9. For I think that God hath set forth us the apostles last *(i. e. as the last, or the meridian gladiators),* as it were *(men)* [8] appointed unto death: for we are made a spectacle to the world, and to angels, and to men.

10. We are *(counted as)* fools for Christ's sake, but ye, *(who flourish in your eloquence and wisdom, are accounted)* wise in Christ; we are weak *(as to bodily presence,* 2 Cor. x. 10. *and bodily infirmities,* 1 Cor. ii. 3. 2 Cor. xii. 9. *and made still weaker by our continual wants and persecutions),* but ye are strong *(and lusty);* ye are honourable *(for your gifts and wisdom, which have gotten you a great name and reputation among others),* but we are despised *(or in disgrace every where).*

11. Even to this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place *(or, are in no certain condition);*

12. And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it *(or, we bear, as weak persons, who know not how to escape, or help ourselves):*

13. Being defamed, we entreat: we are made as [9] the filth of the world, and *(are as)* the offscouring *(or refuse)* of all things to this day.

14. *(But though I thus speak of your glorying in these things, with the neglect of us,* ver. 8.) I write not these things to shame you, but as my beloved sons I warn you *(to behave yourselves hereafter more like dutiful children towards me).*

15. For though you have ten thousand instructers in Christ, yet have you [10] not many fathers *(indeed, not any besides me):* for in Christ Jesus I have begotten you through the gospel.

16. Wherefore I beseech you, be ye followers of me, *(adhering to the doctrine received from me, and walking as I do, and teach,* ver. 17.)

17. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which are in Christ, as I teach every where in every church.

18. Now some *(among you)* are puffed up, as though *(because I have sent Timothy to you)* I would not *(myself)* come to you.

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19. But I will come to you shortly, if the Lord will, and will know *(and examine)*, not the speech *(and eloquence)* of them which are puffed up, but the power *(and spiritual authority which attends their preaching, whether that be equal to the power God has given us for edification)*.

20. For the kingdom of God is *(confirmed and propagated)* [11] not in *(and by the wisdom of the)* word, but in *(and by the)* power *(of the Spirit; which if they want they cannot be sent from God, as we are)*.

21. What will you? shall I come unto you [12] with a rod *(inflicting punishments upon you)*, or *(will you so reform that I may come unto you)* in love, and in the spirit of meekness?

ANNOTATIONS ON CHAP. IV.

[1] Ver. 3. Ἵνα ὑφ' ὑμῶν ἀνακριθῶ, *That I should be judged of you.*] Not that he was unconcerned whether the Corinthians had a good esteem of him or not; the contrary is evident from the whole drift of his Epistles, in which he labours to convince them of the truth of his doctrine and of his sincerity in the discharge of his office, and rejoiceth greatly in their affection to him. (2 Cor. vi. 13. vii. 14, 15. viii. 24.) His meaning only is, that their judgment is little to him, in comparison of the final and unerring judgment of the Lord.

[2] Ver. 4. Οὐκ τούτῳ δεδικαίωμαι, *Yet am I not thereby justified.*] Here also the apostle doth not intend to say that he, and others, could have no good assurance of their present justification and favour with God, from the testimony of an upright conscience, which, saith St. John, gives *confidence with God;* (1 John iii. 21.) for then farewell all joy and comfort in this world: he doth himself assure us, that *their rejoicing was this, even the testimony of their conscience, that in simplicity and godly sincerity they had their conversation in this world:* (2 Cor. i. 12.) he adviseth all men to approve *their actions to themselves, and then* (saith he) *they shall have rejoicing in themselves, and not in another:* (Gal. vi. 4.) his meaning therefore is, that our final justification, or absolution from condemnation, depends not on the judgment which we pass upon ourselves, but upon that which God, the righteous judge, will pass upon us at the last day. Here also note in St. Paul another sense of justification, as it relates to our absolution from condemnation, and our approbation as righteous at the last day, which will be, saith he, according to our works, (2 Cor. v. 10.) and our fidelity in execution of the trusts committed to us, (ver. 2.)

[3] Ver. 5. Μὴ πρὸ καιροῦ τι κρίνετε, *Judge nothing before the time.*] The apostle doth not here condemn all judgment, civil or ecclesiastical, of any persons, deeds, or words, or bid us suspend our judgment of things occurring to our senses, till the day of judgment; but only forbids our censures of things uncertain, of which no righteous judgment can be passed, because we cannot be certain of the truth of that judgment, and of things which it belongs not to us to judge of. And this appears both from the words and the occasion of them: from the words, for they respect *the hidden things of darkness,* and *the counsels of the heart,* of which no certain judgment can be passed; from the occasion of them, they passing their censures on St. Paul, (ver. 3.) and questioning his fidelity in his office, (ver. 2.) of whom they had no authority so to judge, nor any occasion so to judge.

[4] Ὃς φανερώσει τὰς βουλὰς τῶν καρδιῶν, *Who will make manifest the counsels of the heart.*] Hence note, that Jesus Christ must have the knowledge of the secrets of the hearts of all men subject to his judgment, and so must be that God, who alone knows the hearts of all men, (1 Kings viii. 39.) and is alone the *searcher of all hearts;* (1 Chron. xxviii. 9.) *to give every man according to his ways, and according to the fruit of his doing;* (Jer. xvii. 10.) and therefore Christ expressly ascribes this knowledge to himself, by saying, *All the churches shall know that I am he which searcheth the reins and the hearts, and I will give to every one of you according to your works.* (Rev. ii. 23.)

[5] Ver. 6. Μετεσχημάτισα, *I have in a figure transferred.*] This seems not to refer, as most interpreters conceive, to what the apostle had said, i. 12. *viz.* their saying, *I am of Paul, I am of Apollos, I of Cephas,* for here is nothing said of Cephas; but it refers to what he had said, iii. 5—8. that Paul and Apollos were only ministers by whom they believed; that therefore neither Paul nor Apollos was to be looked upon as any thing, they doing nothing but by the grace given them by that God, to whom therefore the whole praise was due for the success of all their labours. And this scheme of speech I have used, saith he, touching myself and Apollos, instructing you not to think highly of other doctors among you, who have done less for the promoting your faith than we have done.

[6] Ver. 7. Τίς σε διακρίνει; *Who maketh thee to differ?*] The apostle manifestly speaking here of those gifts of the Spirit which were immediately infused without human industry, and were dispensed by God and by his Spirit according to his good pleasure; (1 Cor. iii. 15. xii. 11.) it cannot be hence argued, that no man doth any thing to make himself differ from another, in any virtue or pious disposition. For to what purpose are men continually exhorted and stirred up by powerful motives to all Christian duties, and particularly to excel in virtue, if these exhortations and motives are not proposed to engage them to exercise these Christian virtues, to choose the good, and refuse the evil? And if one man, upon consideration of these motives, doth choose to live a pious life, whereas another is not by the same motives prevailed on so to do, doth he not differ from another by virtue of that choice? And though the grace of God, by way of excitation, worketh in us thus to will; yet, since our faculties do first deliberate upon and then comply, and choose to do that thing to which this grace excites us; if to consider, be to differ from him that does not so, and to comply with and embrace the call of God, be to differ from him who complies not with the same call, it must be certain, that as God's grace preventing and exciting, so my faculties co-operating, tend to make me differ from another, though having also these faculties from God, the action may be well ascribed, and the whole glory of it must be due, to him.

Seeing then no act of virtue and no good habit is produced in us without a frequent and manifold co-operation of our own faculties to the same action and habit, whereas these gifts of tongues, interpretation, and prophecy, were gifts conferred upon Christians in the primitive times, without any such co-operation of their faculties: it cannot, with like reason, be inquired of the former, as it may be of

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these gifts, *Who made thee to differ from another* in them? And though all ground and even pretence of glorying, by this immediate infusion of these gifts, is evidently excluded; yet the apostles do themselves glory in those good actions which they choose to do; (1 Cor. ix. 15, 16. 2 Cor. i. 12. xi. 20.) and say to others thus, *Let every man try and approve his own work, and then shall he have καύχημα rejoicing, or glorying in himself.* (Gal. vi. 4.)

[7] Ver. 8. Κεκορεσμένοι ἐστὲ, ἐπλουτήσατε, *Ye are filled, ye are rich.*] All the ancient commentators having noted in their prefaces to this Epistle, that Corinth* was a city *which abounded in wealth, and was full of rhetoricians, and of philosophers,* and that hence arose their disorders, pride, and vain-glory, as well as from their gifts; I thought fit in the paraphrase to take notice of both.

[8] Ver. 9. Ὡς ἐπιθανατίους, *As men appointed unto death.*] Here the apostle seems to allude to the Roman spectacle, τῆς τῶν θηριομάχων, καὶ μονομαχίας ἀνδροφόνου,‖ that of the *bestiarii*† and the gladiators, where in the morning men were brought upon the theatre to fight with wild beasts, and to them was allowed armour to defend themselves, and smite the beasts that did assail them; but in the meridian spectacle were brought forth the gladiators naked, and without any thing to defend them from the sword of the assailant, and he, that then escaped, was only reserved for slaughter to another day; so that these men might be well called ἐπιθανάτιοι, *men appointed for death:* and this being the last appearance on the theatre for that day, they are said here to be set forth ἔσχατοι, *the last.* Of these two spectacles Seneca‡ speaks thus: *In the morning men are exposed to lions and to bears; at midday to their spectators; those that kill are exposed to one another; the victor is detained for another slaughter; the conclusion of this fight is death. The former fighting, compared to this, was mercy; here is only butchery: they have nothing to cover them, their whole body is exposed to every stroke,* &c. Hence Tertullian§ cites these words thus: "Puto nos Deus apostolos novissimos elegit velut bestiarios;" *I think God hath chosen us apostles last, as men to be exposed to wild beasts.*

[9] Ver. 13. Περικαθάρματα, περίψημα.] These words, which we render *filth* and *offscouring,* do probably relate to the sacrifices which the heathens used for the lustration of a city. *The Athenians* (saith Phavorinus‖) *nourished some very base and refuse people, and, when any calamity or plague befel them, they sacrificed them for the purgation of the city,* and *these they called* καθάρματα. And Suidas¶ saith, they said of such a man, *Be thou our* περίψημα, *redemption, or propitiation, and then flung him into the sea as a sacrifice to Neptune.* Hence Origen* saith, that our Lord, giving up himself for the propitiation of our sins, was made much more than his apostles, περικάθαρμα τοῦ κόσμου, πάντων περίψημα, *the lustration of the world, and peculiar sacrifice of all men.*

[10] Ver. 15. Οὐ πολλοὺς πατέρας, *Not many fathers.*] The masters of tradition among the Jews† called them children whom they instructed in their traditions; and the Targum upon Numb. iii. 1. observes, that Nadab and Abihu are called *the sons of Moses,* because he had instructed them: for he who teacheth another is, as it were, his father. Thus the disciples of the prophets are called *the sons of the prophets.* So Jonathan, *These are the names of the sons of Aaron, the disciples of Moses, and the sons of Israel, who were called by his name:* and so both Irenæus ‡ and Clemens Alexandrinus§ do observe, *That they were called fathers, who taught and catechised others; and they, sons, who were taught by them.*

[11] Ver. 20. Οὐ ἐν λόγῳ, ἀλλ' ἐν δυνάμει, *Not in word, but in power.*] It is propagated, saith Theophylact, διὰ σημείων τῇ δυνάμει τοῦ Πνεύματος γινομένων, *by miracles done by the power of the Spirit;* for to convince men of the truth of it, saith Chrysostom, it is not enough to use fine words, but the dead must be raised, the devils cast out, and other mighty wonders must be wrought: by these things the gospel is established.

[12] Ver. 21. Ἐν ῥάβδῳ, *With a rod.*] That the apostles had power of inflicting corporal punishments on some who did oppose the progress of, or who notoriously offended against, the rules of the gospel, is the opinion of all the ancient commentators, who instance in the death inflicted by St. Peter on Ananias and Sapphira, (Acts v. 10.) the blindness inflicted by St. Paul on Elymas, (xiii. 11.) the delivery of Hymenæus and Alexander, and the incestuous person unto Satan, (1 Tim. i. 20. 1 Cor. v. 5.) ὥστε παιδεῦσαι τὸ σῶμα, *so as to chastise the body of them,* saith Theodoret; ἵνα νόσῳ αὐτὸν τήξῃ, *that he might macerate him with some disease,* say Chrysostom, Œcumenius, and Theophylact; and so they interpret these words, *Shall I come unto you with a rod?* that is, ἐν κολάσει, ἐν τιμωρίᾳ, *with punishments and chastisements.* And this sense will appear highly probable, if we consider these words of the apostle, *I write unto you, being absent, lest, being present, I should use sharpness, according to the power God hath given me for edification, and not for destruction:* (2 Cor. xiii. 10.) for, that these words cannot be understood only of the power of excommunication, common to him with others, we may learn from the same words, 2 Cor. x. 8. where the mighty weapons of his warfare, able *to remove every height exalting itself against, and to captivate every mind to, the obedience of Christ, and to avenge all disobedience,* being premised, it follows, *for should I boast exceedingly of the power God hath given me for edification, and not for destruction, I should not be ashamed.*

* Κόρινθος μὲν πλουτικτήμασι βιωτικοῖς ἰκύμα, πρὸ τῶν ἄλλων πάντων τῇ χρημάτων περιουσίᾳ — ἦν δὲ καὶ ῥητόρων πολλῶν ἐμπλέως ἡ πόλις καὶ φιλοσόφων.

† Iren. lib. i. p. 26.

‡ "Manè leonibus et ursis homines, meridie spectatoribus suis objiciuntur. Interfectores inter se jubentur objici, et victor in aliam detinctur cædem; exitus pugnarum mors est —— quicquid ante pugnatum est misericordia fuit: nunc, omissis nugis, mera homicidia sunt, nihil habent quo tegantur, ad ictum totis corporibus expositi, nunquam frustra manum mittunt." Epist. 7.

§ De Pudicitia, cap. 14. p. 566.

‖ Ἔτεφόν τινας Ἀθηναῖοι λίαν ἀγενεῖς καὶ ἀχρήστους, καὶ ἐν καιρῷ συμφορᾶς τινος ἐπιλθούσης τῇ πόλει, λοιμοῦ λέγω, ἢ τοιούτου τινος, ἔθυον τούτους ὑπερ τοῦ καθαρθῆναι τοῦ μιάσματος, οὓς καὶ ἐπωνύμαζον καθάρματα, Phav. Ὑπὲρ τοῦ καθαρισμοῦ πόλεως ἀνῄρουν ἐστολισμένον τινα ὃν ἐκάλουν κάθαρμα, &c. Arist. Plut. p. 24. et in Equit. p. 240.

¶ Περίψημα ἡμῶν γένου, ἤτοι σωτηρία, καὶ ἀπολύτρωσις, Suid. Vide Outram de Sacrif. lib. i. cap. 22.

* Com. in Joh. tom. xiii. p. 363. D. E.

† Galat. lib. i. cap. 2. p. 5.

‡ "Qui enim est ab aliquo eductus verbo, filius docentis dicitur, et ille ejus Pater." Iren. lib. iv. cap. 29.

§ Πατέρας τοὺς κατηχήσαντάς φαμεν. Clem. Strom. i. p. 1.

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CHAP. V.

1. IT is reported commonly that there is fornication among you, and such fornication as is not [1] so much as named among the gentiles, *(viz.)* [2] that one should have his father's wife *(i. e. his stepmother).*

2. And [3] ye are puffed up, and [4] have not rather mourned *(for the scandal of this great offence, nor taken care)* that he that hath done this deed *(so reproachful to the society of Christians)* may be taken away *(and cast out)* from among you *(as he ought to be).*

3. For I verily, as *(being)* absent in body, but [5] present *(with you,* Col. ii. 5.) in *(and by the)* Spirit *(exciting me so to do),* have judged already, as though I were present, concerning him that hath so done this deed, *(that he ought to be removed from your body, and delivered up to Satan.*

4. *And do therefore command you)* in the name of our Lord Jesus Christ, when ye are gathered together *(in your Christian assemblies),* and my spirit *(supplying my absence),* [6] with the power of our Lord Jesus Christ *(is present with you),*

5. To deliver such a one to *(the buffetings of)* Satan for the destruction of the flesh *(so lascivient in him),* that the spirit may be saved in the day of the Lord Jesus.

6. [7] Your glorying *(in such a doctor, or such wisdom)* is not good. Know ye not that *(as)* a little leaven [8] leaveneth *(and soureth)* the lump, *(so such a member, continued among you, will defile the whole body or society)?*

7. [9] Purge out therefore the old leaven, that ye may be a new lump, *(forasmuch)* as ye are *(by your Christianity obliged to be)* unleavened. For even Christ our passover is sacrificed for us *(Christians, and, at that feast, all leaven was to be put out of their houses,* Exod. xii. 15.)

8. Therefore let us keep the feast, not with *(the)* old leaven *(of our former uncleanness),* nor with the *(pharisaical)* [10] leaven of malice and *(deceitful)* wickedness; but with the unleavened bread of sincerity and truth.

9. [11] I wrote to you in an epistle, *(or, I had writ to you in this Epistle, before I was fully acquainted with the state of your affairs, by the coming of Stephanas, Fortunatus, and Achaicus,* 1 Cor. xvi. 17.) not to company with fornicators.

10. Yet not *(intending)* altogether *(to forbid you any conversation)* with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11. [12] But now *(since I heard this great miscarriage, and have been more exactly informed of the state of your church,)* I have *(changed my style, and)* written to you not to keep company, if any man that is [13] called a brother be a fornicator, or covetous, or an idolater, or a railer *(a contumelious person),* or a drunkard, or an extortioner; *(and that so strictly, as to charge you)* with such a one [14] no not to eat.

12. [15] For what have I to do to judge *(or censure)* them also that are without *(the church, as heathen fornicators, and the stepmother of this incestuous fornicator are)?* do not ye *(and all other churches and societies)* judge them that are within *(their body)?*

13. But them that are without God judgeth. Therefore *(leaving them to the judgment of God, censure them that thus offend within your body, and you will, by so doing)* put away from among yourselves that wicked person.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. ΟΥΔΕ᾽ *ὀνομάζεται, Not named.*] *i. e.* Not countenanced among civilized heathens, but forbidden by their laws; by the laws of the Greeks, say Ocellus Lucanus* and Jamblichus;† and by the Romans, it being, saith Cicero, "scelus inauditum," *an unheard-of wickedness,* of which the Persians only are accused by Philo,‡ Tertullian,§ Minutius Felix;‖ and therefore this was one of the three great infamies with which the ¶ heathens loaded the primitive Christians, that they had *incesta convivia* among them, and practised the very crime here censured by St. Paul, and the words *ὅλως ἀκούεται, it is every where heard of,* do make it not improbable that this very thing might give the rise to that vile objection against Christianity, especially if the Corinthians had the foundation of this practice from the Jews, from whom the Christians for some time were not distinguished.

[2] *Ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν, That one should have his father's wife.*] Either as his wife, or so as to commit fornication with her. Now this, saith Dr. Lightfoot, was done by them agreeably to the Jewish doctrine concerning proselytes; *viz.* that they were *as persons new born; and had lost all their kindred they had before:* so that by the law, as the rabbins expounded it,** they might marry their mother and sister. And to this Tacitus†† seems to refer in his account of the Jews, when he saith, *All things by them are deemed profane, which to us are sacred,* " rursum concessa apud illos quæ nobis incesta," *and what we account incestuous is with them lawful;* and that they are first of all taught to contemn the gods, *parentes, liberos, fratres vilia habere,* and to have no regard to parents, children, and brethren. But considering that Corinth abounded with philosophers, and that Chrysippus‡‡ the stoic reckons the enjoyment of a mother, sister, or daughter, as things blamed without reason; and that hence the Nicholaitans and Carpocratians §§ had their doctrine of the community of women, not excepting mothers, and daughters, and sisters; I think it probable that this corruption might have had its rise from them, and that, upon one or other of these accounts, they so tamely endured him who had done this infamous thing: yea, they were puffed up, say the Greek interpreters, on account of the eloquence and wisdom of this very man.

[3] Ver. 2. *Πεφυσιωμένοι ἐστὲ, Ye are puffed up.*] Either in

* Qui inter *πρωτοπάρχοντα νόμιμα ἐν ταῖς ἑλληνικαῖς πόλεσι,* enumerant, *τὸ μητράσι συγγίνεσθαι.* De Vita Pyth. cap. 31. p. 188. Orat. pro Cluentio, N. 10.

† *Περὶ τῆς τοῦ παντὸς φύσεως,* Cap. 4. Plato de Repub. lib, v. p. 657. E. F.

‡ De Leg. Special. p. 600. § Tertull. Apol. cap. 9.

‖ Minut. p. 35.

¶ *Οἰδιποδίους μίξεις.* Just. Apol. 2. p. 70. Athenag. p. 4. 43. Theoph. lib. iii. p. 199.

** " Per legem elicitum est ethnico ducere in uxorem matrem suam, aut sororem ex matre, quæ proselytæ fiunt." Maimon. in Issurei bia. cap. 14. Lightf. in Joh. iii. 3. Seld. Hebr. lib. ii. cap. 18. De Jur. Nat. et Gent. lib. ii. cap. 4.

†† Hist. lib. v. ab initio.

‡‡ *Τὸ μητράσιν ἢ θυγατράσιν ἢ ἀδελφαῖς συγγίνεσθαι ἀλόγως διαβέβληται.* De Stoic. Repugn. p. 1044. F. Sext. Empyr. lib. cap. 24, 25.

§§ *Μίγνυσθαι ὅπως ἐθέλοιεν αἷς βούλοιντο.* De Carpocr. Cl. Alex. Strom. iii. p. 430. D. *Τοῦ προκαταλαβόντος ἑκάστην ἑκάστου εἶναι.* p. 431. Imo Perarum more, *μητράσι, καὶ θυγατράσι, καὶ ἀδελφαῖς μίγνυσθαι.* Ibid. Et de Nicholaitanis, *πάνδημον ἀφροδίτην κοινωνίαν μυστικὴν ἀναγορεύουσιν.* p. 436. D.

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your conceit, that you have got such a profound and eloquent teacher; or on the account of some high wisdom, which makes you look on these things as indifferent.

It is conjectured, that this woman, cohabiting with her son-in-law, had divorced herself from her husband; and true it is, as I have observed, note on vii. 11. that the Attic laws allowed the woman to do this, but then she was first to bring, τῆς ἀπολείψεως γράμματα, the causes why she desired to leave her husband before the archon, or judge of such matters, and to have his allowance so to do: if this stepmother did not this, she was still her husband's wife; if she did, and the causes she alleged were allowed of by the judge, this freed her from that relation to her former husband, and then he suffered no wrong by this action, as the apostle intimates that he did, by styling him ἀδικηθέντα, *the person that had suffered wrong.* (2 Cor. vii. 12.)

[4] Καὶ οὐχὶ μᾶλλον ἐπενθήσατε, *And have not rather mourned.*] It was the custom, both of the Jews and Christians, when any one was to be cut off from the church as a dead member, to do it with fasting and humiliation, to shew their sympathy with him, and to demonstrate their sorrow for the scandal brought upon the society.

The school of Pythagoras, (saith Origen*) *put coffins in the room of them who deserted the society, looking upon them as dead men; and the Christians lament them who have been guilty of lasciviousness, or any other absurd action, as persons lost and dead to God.* And among the Apostolical Constitutions† this is one, *With sorrow and mourning cut off from the church the incurable person;* for, saith the apostle, *you shall put away from among you the evil person:* and to this custom the apostle seemeth to allude, 2 Cor. ii. 1—3. xii. 21.

[5] Ver. 3. Παρὼν δὲ τῷ πνεύματι, *Present in spirit.*] That is, say the fathers, not only with mind and consent,‡ but διὰ τῆς πνεύματος χάριτος, *by the gift of the Spirit,* by which I am enabled to discern what is fit to be done in this case; even by the Spirit by which I am enabled, καὶ τὰ πόρρωθεν εἰδέναι, *to discern things done at a distance,* as Elisha did the actions of Gehazi by his prophetic spirit. (2 Kings v. 26.) So Chrysostom and Theophylact. And so the phrase seems to be used in these words: *For though I am absent in the flesh, yet I am with you in the Spirit, rejoicing and beholding your order, and the steadfastness of your faith:* (Col. ii. 5.) since in his absence he could not behold their order, and the steadfastness of their faith by his own spirit, but only by the assistance of the Holy Spirit. So also do they interpret, τοῦ ἐμοῦ πνεύματος, *my spirit,* (ver. 4.) by *my spiritual gift;* so that the sense of these words, ver. 3, 4. seems to run thus,—I by the spirit of discerning, and the authority God hath given me, have already adjudged, that this person ought to be delivered up to Satan; and therefore, when you are gathered together in the name of Christ, and have my Spirit, who also presides in your assemblies, and there assists you in the performance of your Christian offices, and have the power of Christ ready to confirm and execute your sentence, do you in his name deliver such a one to Satan.

[6] Ver. 4. Σὺν τῇ δυνάμει, *With the power of the Lord Jesus Christ.*] The word δύναμις, *power,* hath still reference to some miraculous and extraordinary power, and is not used, that I know of, concerning any simple act of discipline; as when Christ answers St. Paul thus, ἡ δύναμίς μου, *my power is perfected in weakness;* and the apostle saith on that account, *most gladly will I rejoice in my weakness,* ἵνα ἡ δύναμις τοῦ Χριστοῦ, *that the power of Christ may rest upon me:* (2 Cor. xii. 9, 10.) *i. e.* say the ancients, that, in the midst of my manifold infirmities, the power of Christ, enabling me to do all kind of miracles, may more conspicuously reside in me. This miraculous assistance is by the apostle sometimes called simply, *the power,* 1 Cor. ii. 4. iv. 19, 20. xii. 28, 29. sometimes *the power of God,* 1 Cor. ii. 5, 6. 14. xviii. 24. 2 Cor. iv. 7. xiii. 4. and sometimes *the power of Christ,* as in the place now cited. Now among the powers of Christ, which attended the preaching of the gospel, this was one, of delivering men for their offences up to Satan, to inflict corporal punishments on them for the destruction of the flesh. This power seems to have been peculiar to the apostles, and therefore here St. Paul prescribes the doing of it, the authority or power of his Spirit being present with them. That this is indeed the import of delivering up to Satan *for the destruction of the flesh,* is evident, not only from the concurring exposition of the ancients, who all interpret it of some disease to be inflicted on him by Satan,* but also from the end of that delivery to him, which is, saith the apostle here, *for the destruction of the flesh;* and in the case of Hymenæus and Philetus, *that they might not learn to blaspheme.* Now bodily afflictions plainly tend to mortify the flesh, and to awaken men as oft as they came thus from a miraculous power, to consider of their ways, and quit those courses which thus subject them to the hand of God; whereas excommunication hath no apparent tendency to those ends, when no such dreadful issue follows from it, and therefore seems not to be all that is intended by this delivery up to Satan: though, I confess, the Jews expected some like effect of their excommunication, called *cherem,* which, saith Buxtorf,† ran in this form of words, "Sint super ipsum plagæ magnæ, et fideles, morbi magni, et horribiles:" *Let his strokes be great, and his diseases horrible.* Moreover, the apostle speaks not of this as a common act of discipline, which every presbyter might exercise, but as of that which required his extraordinary presence in the Spirit, and the power of Christ assisting them; and therefore seems to speak of it as an act which was to be attended with some miraculous effect.

[7] Ver. 6. Οὐ καλὸν τὸ καύχημα ὑμῶν.] Some Latin copies omit the negative οὐ, whence, saith Dr. Mills, this is undoubtedly the true reading; whereas it is retained by all the Greek commentators, and all the versions, by Hilary the deacon, and Cod. Alex. and so undoubtedly ought to be read: that also φύραμα ζυμοῖ, and not δολοῖ, is the true reading here, and Gal. v. 9. see proved Examen Millii here.

[8] Ζυμοῖ, *Leavens.*] *i. e.* Soureth and corrupteth: so Jerome, "totam massam corrumpit," *it corrupts the whole lump.* Thus Plutarch saith,‡ The priest of Jupiter might not touch

* Οὗτοι δὲ ἀπολωλότας καὶ τεθνηκότας τῷ Θεῷ τοὺς ἐπ' ἀσελγείᾳ ἢ τινος ἀτόπου πτοικημένους ἐς νεκροὺς ἀπεθέωσι. Contra Cels. lib. iii. p. 142, 143.

† Μετὰ λύπης καὶ πένθους ἀπάτας ἔχοντα τῆς ἐκκλησίας ἀπόκοπτε· ἐξαιρεῖτε γάρ. Lib. ii. cap. 41. p. 190.

‡ Theodoret. ibid. p. 431.

* "Hic traditur Satanæ in interitum carnis, ut serpens terram ejus lingeret, animæ non noceret." Ambros. de Pœn. lib. i. cap. 12. See note on chap. iv. 21.

† Lex. Talm. in voce *cherem.* ‡ Quæst. Rom. p. 289. E.

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leaven, because ἡ ζύμη δὲ γέγονεν ἐκ φθορᾶς, αὐτὴ καὶ φθείρει τὸ φύραμα μιγνυμένη, *leaven both arises from corruption, and corrupts the mass it is mixed with.*

[9] Ver. 7. Ἐκκαθάρατε τὴν παλαιὰν ζύμην, *Purge out the old leaven.*] Here the apostle speaks of cutting off the incestuous person, according to the metaphor of the Jews, whose saying is, that, *as a little leaven leavens the whole lump, so concupiscence corrupts the whole man;* and that, by the command to abstain from leaven, adultery is forbidden. This impurity he calls the *old leaven* to be purged out, because the Corinthians were infamous for it to a proverb, as Phavorinus,* Hesychius, and Erasmus, shew. He alludes also to the command *to put away leaven out of their house,* in commanding to put away the evil person; and to the paschal feast, in giving this reason why the old leaven should be put away, *because Christ our passover is sacrificed for us;* which being done once for all, we Christians must ever keep the feast, by being always a new lump, pure from hypocrisy, which is *the leaven of the pharisees,* (Luke xii. 1.) from the leaven of false doctrine, and corrupting of the word of God, which is the leaven of the pharisees and sadducees, (Matt. xvi. 6. 12.) and from the leaven of wickedness, and wicked men, according to those words of the Psalmist, *Deliver me out of the hands of the wicked; and from the hands of the cruel,* וחומצ, *and the leavened;* (Psal. lxxi. 4.) *i. e.* the sour and the angry man, who corrupts and depraves others.

[10] Ver. 8. Μηδὲ ἐν ζύμῃ κακίας, *Not with the leaven of that malice,*] Which is usually carried on with dissimulation of affection, and concern for piety, and so is pharisaical; nor with that wickedness which prompts us to deceive another to his hurt. Thus Theophylact here saith, *he is* κακὸς *an evil man, who doth evil things; but he is* πονηρὸς *who doth them with profound subtilty, and deceitful,* or hurtful, *counsel.* Thus πονηροὶ καὶ γόητες, *evil men and deceitful,* are joined together as *deceiving and being deceived,* 2 Tim. iii. 13. but *with the unleavened bread of sincerity;* which expression seems to allude to the import of the Hebrew מצים, or *azyma,* which, saith Bochart,† signifies "panes puros et sinceros," *pure and sincere loaves,* from all mixture of leaven. And so this is an exhortation to reject such false apostles, and deceitful workers, as this doctor was, and others in the church of Corinth, who *transformed themselves into the apostles of Christ,* (2 Cor. xi. 13.) and yet were not ἐξ εἰλικρινείας, *men of sincerity,* (2 Cor. ii. 17.) but corrupters of the truth, who *walked in craftiness, handling the word of God deceitfully,* (2 Cor. iv. 2.) and by their *subtilty seduced them from the simplicity which was in Christ.* (2 Cor. xi. 3.) More intolerable is it in the doctor to reject these words, ἀλλ' ἐν ἀζύμοις εἰλικρινείας, καὶ ἀληθείας, upon the sole authority of the Ethiopic version, they being owned by all the other versions, by all the Greek scholiasts, by Origen, ed. Huet. in Jer. p. 143. in Matt. p. 170. in Joh. 163. 172. by Hilary D. by Jerome, lib. i. contra Pelag. F. 97. and the very word *mattsoth, azymos,* might have taught him the pertinency and elegancy of these words; that signifying, saith Bochart, *panes puros, et sinceros,* chap. vi. 5. He rejects οὐδὲ εἰς, upon the sole authority of the same version, though it be owned by all the other versions, and all the Greek and Latin commentators. See the mischief of this licentiousness, Examen Millii in locum.

[11] Ver. 9. Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, *I had written to you in this Epistle.*] All the Greek commentators upon this place conclude he wrote this, οὐκ ἐν ἄλλῃ, ἀλλ' ἐν ταύτῃ, *not in another, but in this Epistle:* so Chrysostom, Theodoret, Œcumenius, Photius, and Theophylact, on this place. And who ever heard among the ancients of more than fourteen epistles of St. Paul? Or of one word cited from an epistle of his to the Corinthians supposed to be lost? It cannot therefore be concluded hence, that any epistle of St. Paul, writ and sent to the church of Corinth, is lost: but only that some things in this Epistle were changed by him, before he sent it to them. But, saith Mr. Clerc, *there is a contrariety in this interpretation to all the rules of grammar,* which it seems none of the Greek scholiasts understood so well as he. Moreover, it is the common observation of grammarians, that the aorist is so called, because it is of an indefinite signification, and is sometimes used for the perfect, sometimes for the plusquam perfect tense. So Herod, laying hold of John, ἔδησεν αὐτὸν, *had bound him,* Matt. xiv. 3. *He commanded his servants to be called,* οἷς ἔδωκε τὸ ἀργύριον, *to whom he had given the silver,* Luke xix. 15. *Jesus* ἐμαρτύρησεν, *had testified,* John iv. 44. ἐξένευσεν, *he had withdrawn himself,* John v. 13. *Annas* ἀπέστειλεν, *had sent him bound to Caiaphas,* John xviii. 24. (2.) That τῇ, as Phavorinus saith, is put ἀντὶ τοῦ ταύτῃ, instead of *this,* he both confesses and proves from Col. iv. 16. 1 Thess. v. 27. and where then is the contrariety of this interpretation to the rules of grammar?

[12] Ver. 11. Νυνὶ δὲ ἔγραψα ὑμῖν, *But now I have written to you.*]

Obj. 1. *This only shews* (saith Mr. Clerc) *that the apostle here speaks of this Epistle, and in* ver. 9. *of another.*

Ans. This only shews that he speaks of this Epistle sent, and of ver. 9. of what he had writ in it, before he saw this cause to change his style, and to add, to what he had said before, *a railer* and *a drunkard.*

Obj. 2. *But* (saith he) *he had no where, in the former part of this, admonished his Corinthians not to associate with fornicators.*

Ans. Nor is it to be wondered, that he should no where say that which he had changed into these words, ver. 11. And, secondly, according to my exposition, what he before had written, is contained in the immediate preceding words, ver. 10.

[13] Ὀνομαζόμενος ἀδελφὸς, *Called a brother.*] Some think the word ὀνομαζόμενος refers to the words following, and imports, that if any man be defamed, and noted for the vices following, he is by the apostle's direction to be avoided: but the word plainly refers to the brother, and imports, that if any one, who hath professed himself a Christian, be found guilty of these crimes, he is to be avoided: now of all these sins, some among the Corinthians were still guilty; of *fornication,* 2 Cor. xii. 21. of *covetousness* and *extortion,* 1 Cor. vi. 8. 2 Cor. xi. 20. they were *idolaters,* 1 Cor. x. 7. xiv. 20. *railers* or contumelious persons, 2 Cor. x. 2. xi. 19. *drunkards,* 1 Cor. xi. 21.

[14] Μηδὲ συνεσθίειν, *No not to eat.*] According to the Jewish canons, it was not lawful to eat or drink with one that was under their *cherem.* Tertullian and Theodoret

* Verb Κόρινθος κορινθιάζειν, Hesych. Phavor. Corinthiari adag. p. 720. ut Corinthia videris, p. 633.

† Hieroz. lib. ii. cap. 50. p. 601.

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carry this farther, and say, "Cum talibus non vult nos cibum sumere, nedum eucharistiam," *with such we must not eat at our own, much less at the Lord's table.* But this, being a matter of discipline, can concern only those who are intrusted with the government of the church, not private communicants; though doubtless he, who was by excommunication separated from the place where this and other sacred functions were performed, was also separated from the table of the Lord.

[15] Ver. 12. Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; *For what have I to do to judge them that are without?*] Here our critic Mr. Le Clerc is too bold; (1.) when he quarrels with St. Paul's Greek; asking, what construction this is, τί μοι κρίνειν? I answer, none at all, but τί μοι προσήκει καὶ τοὺς ἔξω κρίνειν, *what concerns it me to judge them that are without?* is both good sense and good Greek. As in Latin, "Quid mea refert?" In English, *What is it to me?* So τί μοι ὄφελος, *what profit* (is it) *to me?* 1 Cor. xv. 32. τί γὰρ, *what is it* to the truth of God? Rom. iii. 3. τί γὰρ, *quid enim refert?* Phil. i. 18. (2.) It is horribly bold to add, without any, yea, against all copies, μὲν οὖν γε instead of κρίνειν οὐχὶ, which have no affinity either in letters or in sense: the words need none of these criticisms; they are taken from Deut. xiii. 5. xxii. 21. and there they run thus, καὶ ἐξαιρεῖς τὸ πονηρὸν ἐξ ὑμῶν αὐτῶν, *so shall you put away the evil from among you;* and the Greek commentators read them thus, καὶ ἐξαιρεῖτε τὸ πονηρὸν, *and you will put away the evil.* So the whole sense runs thus, κέκρικα, *I have judged already of the incestuous person,* (ver. 3.) *and I judge concerning all other persons, in profession Christians, but in practice fornicators,* &c. *that you ought not to communicate with them; but I say nothing of the stepmother of this person, who hath not owned the Christian faith: for what belongs it to me to judge of them who are without the church? Do not you in your church, and civil assemblies, judge them only which are of your body? But them who are without the church, God, who is the governor of all men, judgeth; and, by thus judging those that are within your body, you will put away the evil, or, this evil person, from you.*

CHAP. VI.

1. DARE any of you, having a matter *(of complaint, suit, or action,)* against another, [1] go to law before the unjust *(the heathen tribunals),* and not *(rather submit it to be heard)* before the saints?

2. Do you not know *(from Daniel)* that [2] the saints *(of the Most High shall receive the kingdom,* Dan. vii. 27. *and so)* shall judge the world? and if the world shall be judged by you *(Christians, and by Christian magistrates),* are ye unworthy *(of the smallest judicatures, or)* to judge [3] the smallest matters?

3. Know ye not *(from Christ)* that we *(endued with the Holy Spirit)* [4] shall judge, *(condemn, and cast out, the prince of this world, and his evil)* angels? [5] how much more *(worthy are we, by the assistance of the same Spirit, to judge of the)* things that pertain to this life?

4. If then ye have judgments, *(controversies, or judicial causes)* of things pertaining to this life, *(do ye)* set them to judge who [6] are least esteemed in *(and by)* the church *(i. e. the heathen magistrates).*

5. I speak *(this)* to your shame. Is it so, that *(by this action you should even confess before the heathen, that)* there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6. But brother goeth to law with *(his Christian)* brother, and that before the unbelievers *(as if there were not among them one believer sufficient to decide their controversies).*

7. Now therefore [7] there is utterly a fault *(or a defect)* among you, because ye go to law *(about these matters)* one with another. Why do you not rather take wrong? why do you not rather suffer yourselves to be defrauded?

8. Nay, *(so far are you from this Christian temper of bearing injuries with patience, that)* you do wrong, and defraud, and that your brethren.

9. *(And what will be the issue of these evil practices?)* Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11. And such were some of you: but ye are washed *(by baptism),* but ye are sanctified, but [8] ye are justified in the name of our Lord Jesus, and by the Spirit of our God.

12. *(And whereas your false teachers encourage you to eat things offered to idols, in the idol-temples,* x. 23. *and to indulge unto excess, because all meats are lawful; I grant that)* all *(these)* things are lawful to me, but all things *(lawful)* are not expedient *(to be done, especially when tending to my brother's ruin, or my own):* all things *(of this nature)* are lawful for me, but I will not be brought under the power of any *(so as that I cannot refrain from them in such cases).*

13. Meats *(indeed are)* for the belly, and the belly for meats *(nor have either of them any other use):* but *(this is only for this present life: the time will come, when)* [9] God shall destroy both it and them. And *(but now, whereas some extend the words* all things are lawful for me, *to fornication also; know ye that)* [10] the body is not *(at all)* for fornication, but for *(the service of)* the Lord *(the Head of the body);* and the Lord for *(the resurrection and glorification of)* the body.

14. And *(accordingly)* God hath both raised up the Lord, and will also raise up us by his own power.

15. Know ye not that your bodies are the members of Christ *(your head?* 1 Cor. xii. 12. 27.) shall I [11] then take the members of Christ, and make them the members of a harlot *(as I by fornication shall most surely do)?* God forbid.

16. What! know ye not that he who is joined to a harlot is one body *(with her)?* for two, saith he, shall *(by that action)* be one flesh *(as doing that by which, according to God's institution, two are made one flesh).*

17. But he that is joined to the Lord is one spirit *(with him, as being partaker of his Spirit; for by one Spirit we Christians are all united to this head,* Rom. viii. 11. 1 Cor. xii. 13.)

18. Flee *(therefore)* fornication. *(For)* every *(other)* sin that a man doeth is without *(the pollution of)* the body; but he that committeth fornication sinneth [12] against *(and polluteth)* his own body.

19. What! know ye not that [13] your body is the temple of the Holy Ghost which is in you, *(and)* which you

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have of God, and you are not your own *(he having by his Spirit taken possession of you, and sealed you up as his own proper goods)?*

20. *(You, I say, are not your own:)* for you are bought with a price *(even the precious blood of Christ):* [14] therefore glorify God in your body, and in your spirit, which are God's *(by right of purchase, and the possession of his Spirit).*

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. ΚΡΙΝΕΣΘΑΙ ἐπὶ τῶν ἀδίκων, *Go to law before the unjust.*] The saying of the Jews is this, That* *he who goes to law before the tribunal of the gentiles, profanes the name of God, and gives honour to an idol; that he is to be accounted a wicked man, and as one that hath reproached and blasphemed, and lifted up his hand against the law of Moses.* Accordingly, the apostle here represents this action in the Christian, as a reproach to the society, and to the spirit of wisdom which was poured out upon the church, (ver. 5, 6.) and as that which gave occasion to the heathens to observe in the Christians a contentious spirit.

[2] Ver. 2. Οἱ ἅγιοι τὸν κόσμον κρινοῦσι, *The saints shall judge the world.*] We often read that even the best of saints shall *stand before the judgment-seat of Christ;* (Matt. xxv. 33. 2 Cor. v. 10. Rev. xx. 12.) that they shall be assessors with Christ then, we read not; the words of Christ, Matt. xix. 28. in what sense soever taken, prove it not; they being spoken not of all saints, of whom the apostle here speaks, but of the twelve apostles only: these words must therefore admit of one of these two senses; *viz.* that there shall be Christian magistrates, who shall be governors, and so judges of the world, according to the prophecy of Isaiah, *That kings shall be their nursing-fathers, and queens their nursing-mothers,* (Isa. xlix. 23.) and that of Daniel, (vii. 18.) *The saints of the Most High shall take the kingdom;* or, that they shall judge and condemn the world by the faith preached for a testimony to them, (Matt. x. 18. xxiv. 14. Luke xxi. 13. 1 Cor. i. 6. ii. 1. 2 Thess. i. 10. 1 Tim. ii. 6. 2 Tim. i. 8.) as Noah did, (Heb. xi. 7. whence is the gospel so often called *the testimony of Christ,*) and by the Spirit given *to convince the world of sin, of righteousness, and judgment;* (John xvi. 8.) in which sense our Lord saith, *Now is the judgment of this world,* John xii. 31.

[3] Κριτηρίων ἐλαχίστων, *The smallest matters.*] This word κριτήρια here, and ver. 4. saith Grotius, doth not signify tribunals, but controversies and judicial causes. Accordingly the βιωτικὰ κριτήρια, *judgments concerning things of this life,* ver. 4. are by Photius rendered τὰ βιωτικὰ φιλονεικήματα, καὶ τὰς πρὸς ἀλλήλους δίκας καὶ ἔριδας, *their controversies, contentions, and judicial causes, against each other,* about these matters.

[4] Ver. 3. Ἀγγέλους κρινοῦμεν, *We shall judge angels.*] *i. e.* Evil angels, say all the Greek scholiasts; and this the Christians gloriously did by expelling them from their seats and their dominions, and forcing them to confess before their votaries they were only devils: (see the general preface, §. 18.) in which sense, saith our Saviour, *Now is the prince of this world cast out; the prince of this world is judged,* John xii. 31. xvi. 11.

* Buxt. Lex. Talm. p. 1666.

[5] Μήτι γε βιωτικά, *How much more.*] Μήτι γε, πόσῳ γε μᾶλλον, Hesychius, Phavorinus, and Photius apud Œcumenium.

[6] Ver. 4. Τοὺς ἐξουθενημένους, *Them who are least esteemed.*] That the ἐξουθενημένοι are the *heathens,* hath been shewed, note on 1 Cor. i. 27, 28. Moreover, it is manifest that these words are to be read by way of question, as in the paraphrase; or by way of charge against them, thus, *If you still retain your secular judicatures, or tribunals, you set them to be judges over you, who are despised in the church.* For the apostle doth not here command them to do this, but sharply doth rebuke them for it, saying, *I speak this to your shame:* and this he doth by shewing that this in effect signified, that there was *not a wise man among them.*

[7] Ver. 7. Ὅλως ἥττημα, *There is utterly a defect,*] Among you, that go to law at all; it being either, on the one side, want of patience and Christian contentment, that you do not rather bear some injuries, than thus seek to redress them; or, on the other, covetousness and injustice, which move you to do wrong to and defraud your brethren.

[8] Ver. 11. Ἀλλ' ἐδικαιώθητε ἐν τῷ ὀνόματι Κυρίου, &c. *But ye are justified in the name of our Lord.*] Here is the figure called *hyperbaton,* for, we are justified in the name of our Lord Jesus Christ, and sanctified by the Spirit of our God: so Philem. 5. *Hearing of thy love and faith which thou hast towards the Lord Jesus Christ, and towards all saints; i. e.* which faith thou hast towards Christ, and love to his saints. Moreover, whereas Mr. Clerc here saith, *That to be justified is the same thing with being washed, or sanctified, and that to be so by the name of the Lord, is to be so by taking upon them the profession of the Christian religion in baptism,* he is utterly out in both, for sure I am he cannot produce one passage in all St. Paul's Epistles, where δικαιωθῆναι, *to be justified,* bears any such sense; but it still signifies to be absolved from the guilt of sin, and approved as righteous, either at present, or before God's tribunal. And so the name of Christ, when we are said to be justified by it, must signify, not the profession of Christianity, but faith in Christ dying for us, and be the same with ἐν αὐτῷ, *in him, for in him shall all that believe be justified,* &c. (Acts xiii. 39.) Moreover, justification here is ascribed to the name of Christ, *i. e.* to faith in him; sanctification, to the Spirit of God; which shews they cannot signify the same thing: for, where the cause is different, the effect must be so also.

[9] Ver. 13. Ὁ Θεὸς καταργήσει, *God shall destroy both it and them.*] From these words that opinion, not of Origen only, but of Athanasius,* St. Basil,† Hilary,‡ Theodoret,‖ and others, seems to be confirmed, that at the resurrection, when we shall neither eat nor drink, *marry, nor be given in marriage,* (Matt. xii. 30.) there will be, as no meats, the world being then burnt up; so no belly, *nec quæ sunt sub ventre,* nor any difference of sexes.

[10] Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, *The body is not for fornication.*] The heresy of the Nicolaitans held, that it was lawful to eat things offered to idols, and to commit fornication, (Rev. ii. 14, 15.) as Irenæus, Clemens Alexan-

* Orat. 3. cont. Arian. † In Psal. cxiv. ‡ Con. 23. in Matt.
§ In locum, Vide Huet. Orig. lib. ii. qu. 9. §. 8.

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drinus, Theodoret, and St. Austin, testify. (See the notes on 2 Pet. ii. and the Epistle of St. Jude.) And therefore Theodoret introduces the words thus, τοῦτο λέγεις, *This thou sayest in defence of thy eating thus, and of thy fornication, All things are lawful for me.*

[11] Ver. 15. Ἆραϛ οὖν.] Taking them then from Christ, shall I make them the members of a harlot? For, saith Hilary here, "Membra adhærentia meretrici desinunt esse membra Christi," *The members, which cleave to a harlot, cease to belong to Christ.*

[12] Ver. 18. Εἰϛ τὸ ἴδιον σῶμα, *Against his own body.*] Other sins pollute the heart and the soul, but those of fornication and uncleanness do properly pollute the body. Hence are those actions styled always in the Scripture, *pollutions:* for *though all sins* (saith Hilary) *render a man carnal, yet is this more especially,* "desiderium carnis, quod sordibus maculatam animam cum corpore tradit gehennæ," *carnal concupiscence, which exposes to hell the soul, together with the body, defiled by its filthiness.* This argument against fornication, from the defilement of the body by it, plainly shews, that it is a sin against the law of nature, and is a fault in man, as man.

[13] Ver. 19. Τὸ σῶμα ὑμῶν ναὸϛ, &c. *Your body is the temple of the Holy Ghost.*] Two things concur to make up the notion of a temple:

First, That the Divinity should either dwell in or give some signal tokens of his especial presence there. Hence was the temple of Jerusalem called *the house of God's habitation,* and the tabernacle, the house where the Divinity or Schechinah dwelt in the midst of them. Accordingly, *I am with you,* Hag. ii. 4. is there interpreted, ver. 5. *My spirit is in the midst of you,* or among you. Hence is the tabernacle styled, *the place of the habitation of God's glory,* Psal. xxvi. 8. and from thence he is said *to shine forth,* when he gave them a testimony of his gracious presence. Now the Holy Spirit, being that in the new testament, which answers to the Schechinah in the old, he dwelling in the bodies, and being present in the assemblies of the saints, doth make them a *spiritual temple,* or *habitation of the Lord.* (Eph. ii. 22.)

Secondly, That it be a place dedicated and appropriated to his use: hence were the tabernacle and temple so often styled *the house* and *temple of the Lord,* and by him *my house,* according to those words of Christ, *Wist you not that I must be* ἐν τοῖϛ τοῦ πατρὸϛ, *in my Father's house?* for as to be ἐν τοῖϛ τοῦ Διὸϛ,* is to be *in the temple of Jupiter,* so to be ἐν τοῖϛ τοῦ πατρὸϛ, must signify to be *in my Father's temple;* and therefore, saith the apostle, *you are not your own,* as being dedicated and appropriated to God's use and service.

He also saith, *If any man corrupt,* or desecrate, *the temple of God, him will God destroy, for the temple of God is holy,* (1 Cor. iii. 17.) *i. e.* appropriated and consecrated to his use. And he exhorts all Christians to abstain from all idolatrous and profane actions by this inquiry, *What communion hath the temple of God with idols?* proving all Christians to be the temple of God, and so appropriated to him by these words, *You are the temple of God;* as God hath said, *I will dwell and walk in them; I will be their God, and they shall be to me a people.* (2 Cor. vi. 16.)

* Apud Joseph. lib. i. contr. Apion. 1043. A.

Excellent therefore is the inference of Tertullian,* that *since all Christians are become the temple of God, by virtue of his Holy Spirit sent into their hearts, and consecrating their bodies to his service, we should make chastity the keeper of this sacred house, and suffer nothing unclean or profane to enter into it, lest that God who dwelleth in it, being offended, should desert his house thus defiled.*

[14] Ver. 20. Δοξάσατε δὴ τὸν Θεόν.] See this reading justified, Examen Millii in locum.

CHAP. VII.

1. NOW *(to speak)* concerning the things whereof you wrote unto me: *(viz.)* [1] It is good for a man not to touch a woman *(i. e. to live unmarried, or without the use of a woman, or, it is not good to marry,* Matt. xix. 10. *This I grant as Christ did to him who, having the gift of continency, can receive the saying).*

2. Nevertheless, to avoid *(that)* fornication *(which is so common at Corinth, and so freely practised by the Nicolaitans, under the pretence that matrimony is a thing indifferent),* let every man have (ἐχέτω, *retain,*) his own wife, and let every woman have her own husband.

3. Let *(also)* the husband render to the wife due benevolence *(i. e. the conjugal duty):* and likewise also the wife to the husband.

4. *(For)* the wife [2] hath not power over her own body, but the husband: and likewise also the husband hath no power of his own body, but the wife.

5. Defraud ye not *(therefore)* one another *(of this benevolence),* except it be with *(mutual)* consent for a time, that ye may give yourselves [3] to fasting and prayer; and *(then)* [4] come together again, that Satan tempt you not for your incontinency.

6. But I speak this *(which I am now about to say of continence,* ver. 2.) [5] by permission, and not by commandment *(of the Lord, enjoin continence,* ver. 25.)

7. For I would that all men were *(unmarried)* even as I myself *(am).* But every man hath his proper gift of God, one after this manner, and another after that.

8. I say therefore [6] to the unmarried *(men)* and *(to the)* widows, It is good for them if they abide even as I *(do).*

9. But if they [7] cannot contain, let them marry: for it is better to marry than to burn *(or to be inquieted with filthy lustings).*

10. And to the married I command, yet not I *(only),* but the Lord *(also,* Matt. xix.) [8] Let not the wife depart *(or separate herself)* from her husband.

11. But if she depart (Gr. ἐὰν δὲ χωρισθῇ, *but if she be separated),* let her remain unmarried, or be reconciled to her husband: and let not the husband put away *(or divorce)* his wife.

12. But to the rest *(you mention to me, who are coupled with unbelievers,)* speak I, [9] not the Lord *(by any decision he hath made, or any precept he hath given, in this case,* ver. 25. *as in the former instance):* If any brother hath a wife that believeth not, and she be pleased to dwell with him, [10] let him not put her away.

13. And the woman which hath a husband that believ-

* "Cum omnes templum simus Dei, illato in nos et consecrato Spiritu Sancto, ejus templi æditus et antistita pudicitia est, qui nihil immundum nec profanum inferri sinat, ne Deus ille, qui inhabitat, inquinatam sedem offensus derelinquat." De cultu fœmin. lib. ii. cap. 1.

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eth not, and *(yet)* he be pleased to dwell with her, [9] let her not leave him.

14. For the unbelieving husband is (Gr. *hath been)* sanctified [11] by the *(believing)* wife, and the unbelieving wife is *(hath been)* sanctified by the *(believing)* husband: [12] else were your children *(seminally)* unclean *(and so not to be admitted to the Christian covenant);* but now are they holy.

15. But if the unbelieving *(person will)* depart *(and so break off the matrimonial duty),* let him depart. A brother or sister [13] is not under bondage (Gr. *is not enslaved)* in such cases: but God hath called us to peace *(and therefore we must give no occasion of quarrel with, or separation from, so near a relative, or of disturbance of the family).*

16. For what knowest thou, O wife, whether *(by dwelling with him)* thou shalt *(not be a means to)* save thy husband? or how knowest thou, O man, whether thou shalt *(not, by dwelling thus with her, be a means to)* save thy wife?

17. [14] But *(whether this be so or not)* as God hath distributed *(the gift of continence)* to every man *(or not),* as the Lord hath called every one *(to the faith, married to an unbeliever, or servant to them, or not),* so let him walk *(doing nothing on his part contrary to those relations).* And so ordain I in all churches *(which I have converted).*

18. Is any man called being circumcised? [15] let him not *(endeavour to)* become *(as one)* uncircumcised. Is any *(man)* called in uncircumcision? let him not be circumcised.

19. Circumcision is nothing, and uncircumcision is nothing *(that renders us more or less acceptable in the sight of God),* but the keeping of the commandments of God *(is all in all).*

20. Let every man *(still)* abide in the same calling in which he was called *(to the faith, not thinking himself obliged by it to quit his calling).*

21. Art thou called being a servant? care not for it: but if thou canst *(lawfully)* be made free, use it rather *(care not I say).*

22 For he that is called in the Lord, being a servant, is the Lord's freeman: *(being delivered by him from his bondage to sin,* John viii. 36.) likewise he that is called, being free, *(nevertheless)* is Christ's servant.

23. [16] Ye are bought with a price; (Gr. *Have you been bought with a price from your slavery?)* be not ye *(again)* the servants of men *(who are unbelievers,* 1 Tim. vi. 2.

24. *Otherwise,)* brethren, let every man, wherein he is called, therein [17] abide with God.

25. Now [18] concerning virgins I have no *(particular)* commandment of the Lord [19] yet I give my judgment, as one that hath obtained mercy of the Lord to be *(found)* faithful *(in my apostolical function, by advising still what is best and most expedient in those cases to be done).*

26. I suppose therefore that this is good [20] for the present distress *(of Christians, daily subject to persecution),* I say, that it is good for a man so to be *(i. e. a virgin still).*

27. Art thou *(then)* bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28. But if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such *(in these times of persecution)* shall have *(more)* trouble in the flesh: but I spare you *(not thinking it therefore fit to lay the yoke of celibacy upon you).*

29. But this I say, brethren, *(that)* the time *(of this life)* is short: it remains *(then)* that both they that have wives be as though they had none;

30. And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31. And they that use this world, [21] as not abusing it, *(or, as those that use it not):* for the fashion of this world passeth away.

32. But *(this advice I give, because)* I would have you without carefulness *(for the things of the world: now so it is that)* he that is unmarried careth *(only)* for the things that belong to the Lord, how he may please the Lord:

33. But he that is married careth *(also)* for the things that are of the world, *(and is solicitous)* how he may please his wife.

34. [22] There is *(the same)* difference also between a wife and a virgin. *(For)* the unmarried woman careth *(only)* for the things of the Lord, that she may be holy both in body and spirit: but she that is married careth *(also)* for the things of the world, how she may please her husband.

35. And *(of)* this *(difference)* I speak for your own profit, not that I may cast a snare upon you; *(by restraining you wholly from marriage),* but for that which is comely, and that you may attend upon the Lord without distraction.

36. But if any man think that he behaveth himself uncomely towards his virgin, [23] if she pass the flower of her age (Gr. *if it be overaged),* and need so require *(or, he thinks this ought to be done),* let him do what he will, he sinneth not: let them *(who so think)* marry.

37. [24] Nevertheless, he that stands steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed *(or determined)* in his heart that he will keep his virgin *(i. e. virginity),* doeth well.

38. So then he that giveth *(her)* in marriage doeth well; but he that giveth *(her)* not in marriage doeth better. *(Or thus, So that he that marrieth doeth well, but he that marrieth not doeth better.)*

39. The wife is bound by the law so long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only *(she ought to do it)* [25] in the Lord.

40. [26] But she is happier if she *(can, and therefore doth)* so abide, after my judgment: and I think also I have the Spirit of God *(to direct me even in this judgment,* δοκῶ δὲ κἀγὼ, *I think that I also have the Spirit of God).*

ANNOTATIONS ON CHAP. VII.

[1] Ver. 1. ΚΑΛΟ'Ν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι. *It is good for a man not to touch a woman.*] It was an old philosophical question, *An uxor ducenda esset,* whether a man should marry? In which many of them held the negative, as Bion and Antisthenes,* who said, *A handsome wife would be common, one deformed a punishment,* οὐ λῃπτέον ἄρα, *therefore we should have none.* Hence that of Menander,† οὐ γαμεῖς, ἐάνγε νοῦς ἔχεις, *if thou art wise, thou wilt not marry.* This was held out of different sentiments; as, *v. g.* by some out of good liking to that celebrated doctrine of Plato, κοινὰς μὲν γυναῖκας, κοινοὺς δὲ εἶνι παῖδας, *that women and children should be common;* and this doctrine was im-

* Laert. in Bion. p. 108. in Antist. lib. vi. p. 138.
† Athen. lib. iii. p. 559.

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proved by the Nicolaitans into all manner of impurity, who therefore did ἀναίδην ἐκπορνεύειν, *commit whoredom without shame.* But others of the school of Pythagoras refused to touch a woman, as being an impediment to philosophy, and that which defiled that purity they aimed at. Hence Apollonius* the magician is represented as a man of so great chastity, Γυναικείας ὅτι καθαρὸν ἑαυτὸν μίξεως διὰ τέλος ἤγαγε, *that he lived ever free from converse with women.* And Porphyry saith,† *that a philosopher must not marry;* that, to live the intellectual life, we must abstain from women, all use of them being a defilement. The word γυνὴ, which, in this chapter, still signifies a wife, seems to refer this question to the first opinion, but the phrase γυναικὸς μὴ ἅπτεσθαι, inclines us to refer it to the latter; the first question being too gross to be propounded by the Corinthians to the apostle; the second being a question then in vogue, on the account of which Apollonius and the Pythagoreans obtained great repute.

[2] Ver. 4. Οὐκ ἐξουσιάζει, *Hath not power.*] Here is a plain argument against polygamy: for, if the man hath no power over his own body, he cannot give the power of it to another, and so he cannot marry another; nor could his wife, exclusively to him, have the power of his body, if he could give his body to another.

[3] Ver. 5. Τῇ νηστείᾳ καὶ τῇ προσευχῇ, *To fasting and prayer.*] The apostle speaks not here of ordinary prayer, which is the daily work of Christians, but of extraordinary devotions on some special occasions; for daily prayers, public or private, needed no such consent of parties, nor by them could either of them be defrauded of their due benevolence. Vain therefore are the questions of St. Jerome, *Quale illud bonum est quod orare prohibet, quare non ingrediuntur ecclesias?* as if the bed undefiled could hinder men's prayers, or their going to church. Vain is his inference, "Si sacerdoti semper orandum est, ergo semper carendum matrimonio," *if the priest must always pray, he must never marry:* for to pray always, and without ceasing, is also the duty of the laity. (Luke xviii. 1. Eph. vi. 18. 1 Thess. v. 17.)

[4] Καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχεσθε, *And come together again.*] This chapter affords many arguments against the vow of continence, and those perpetual divorces from the bed, which are so commonly practised by the papists, on pretence of religion. For (1.) the apostle here admits of no separation of the wife and husband, but only with condition that they *come together again* to perform conjugal duties, as the word συνελθεῖν doth import, not allowing a perpetual separation, no *not that they may give themselves to prayer and fasting;* and that for a perpetual reason, at least whilst an age capable of temptation, and which may be subject to incontinence, remains. (2.) He declares the gift of continence not to be common to all, but proper to some only, as being the proper gift of God, and therefore not to be gotten by our industry: *I would* (saith he) *that all men were unmarried, even as I myself am; but every man hath his proper gift of God, one after this manner, and another after that; he then that can receive it,* (Matt. xix. 12.) saith our Saviour, *let him receive it:* whence it is natural to conclude, that all men cannot. (3.) Notwithstanding the present necessity which rendered it so desirable, *that they might serve the Lord without distraction,* and which made their condition better and more happy who had the gift of continence, he abstains from laying any obligation to celibacy upon them, lest he should lay a snare on their consciences, (ver. 35.) and bring them under *a necessity of burning,* (ver. 9.) Much less would he have urged young men and women to that vow, which lays a greater snare and an absolute necessity upon them, rather to burn than marry. And, lastly, he supposes that some cannot contain, (ver. 9.) some have a necessity to marry, *and need so requires them to do,* (ver. 36, 37.) This respects not what the apostle had said, but what he was about to say of continence, it being very usual with the apostle to make this preface to what he was about to say: so ver. 29. of this chapter, τοῦτο δέ φημι, *But this, I say, brethren, the time is short;* 1 Cor. i. 12. τοῦτο δὲ λέγω, *but this I say,* viz. *That every one of you saith, I am of Paul;* 1 Cor. xi. 17. τοῦτο δὲ παραγγέλλων, *but as to this I am about to declare unto you, I praise you not.* 1 Thess. iv. 15. See Gal. iii. 17. blot out therefore the note there, and substitute this in the room of it.

[5] Ver. 8. Ἀγάμοις, *The unmarried men.*] The apostle begins his discourse concerning the virgin man and woman, ver. 25. here therefore he must speak of the unmarried man, or the man loosed from a wife, and of the widow, as ver. 11. Ἄγαμος, is the woman, who must not embrace a second marriage. And perhaps this only was St. Paul's case, as may, saith Grotius, be probably collected from this place, and may be argued from the testimony of Clemens of Alexandria,* and the interpolated Ignatius, who both reckon St. Paul among the apostles that were married; and from the strictness of the Jewish canons, which obliged all Jews to marry at twenty.

[7] Ver. 9. Εἰ δὲ μὴ ἐγκρατεύονται, γαμησάτωσαν, *If they contain not, let them marry.*] Had the apostle then known of any vow of continence, or any ecclesiastical law rendering it a damnable sin, and a renouncing their first faith to marry, though they burned, he could not so generally have propounded and prescribed marriage as the remedy of that disease; but would have restrained his words, as Esthius here doth, "Iis quibus conjugii contrahendi potestas esset, id est, qui à lege et voto continentiæ sunt liberi," *to those who were free from the law and vow of celibacy.* But I believe he knew of none, whom God's law had placed under a necessity of burning; that is, say the Greek commentators, of being subject to the insults of lust.

[8] Ver. 10. Γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, *Let not the wife depart from her husband.*] Note, that the apostle speaks here of the married persons, who had mutually embraced the Christian faith, forbidding them to divorce themselves, except for cause of fornication, as it was customary for women as well as men to do, both among the Jews and Romans. Dr. Lightfoot on this place cites this canon from R. Juchanan, *The wife hath power to put away her husband;* and he gives instances of it in Herodias divorcing herself from Philip, and Drusilla from Azizas; and our Lord supposes this was practised, in these words, *If a woman put away her husband, and marry another, she commits adul-*

* Euseb. contr. Hier. p. 520.

† Πρὸς τὴν κατὰ νοῦν ζωὴν ἀφικτέον ἀφροδισίων. De Abst. lib. i. §. 41. p. 34. Οὐ γὰρ εἰς γάμον καθίσειν ὁ φιλόσοφος, lib. ii. §. 52. p. 92. Τὰ ἀφροδίσια μιαίνει, lib. iv. §. 20. p. 173. Καὶ καθάπαξ ἀφροδίσια μιαίνει, p. 174.

* Strom. vii. p. 736. 741. et Strom. iii. p. 448. Ignat. Interp. Ep. ad Philad. §. 4.

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tery. (Mark x. 12.) That this was common among the heathens, is apparent from that saying of Seneca,* that *none blushes at it, because there was scarce a marriage without it.* Hence had they divers names for the divorce of both kinds: for, the wife being after marriage carried to the house of her husband, her divorce was called † *ἀποπομπὴ, a sending her away from his house;* and because the woman, being not mistress of the house, could not do this to the man, but only leave his house, her divorce was called *ἀπόλειψις, a leaving of the house,* though it was conceived in the usual form, *Res tuas tibi habeto:* (see note on 1 Tim. iii. 2. 12.) and therefore, though the word *ἀφιέτω* be used both ver. 12. and 13. it was not amiss in our translators, when it related to the man, to render it, *let him not, ἀποπέμπειν, put, or send her away;* and, when it related to the woman, to render it, *let her not ἀπολείπειν, leave him:* that here the apostle condemns these divorces, with our Saviour, is evident, because he saith, he speaks this *by commandment of the Lord.*

[9] Ver. 12. Οὐχ ὁ Κύριος, *Not the Lord.*] St. Paul doth not say this, to intimate that this direction was given by him, only as a man using his natural reason to direct them to what he thought best, but not as delivering the mind of Christ; for he had before declared the contrary, saying, *We have the mind of Christ,* ii. 16. and after doth it in these words, *If any man think himself a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord,* xiv. 37. but he speaks thus to declare, our Lord in his discourse, touching divorce, had not decided the case, "de imparibus conjugiis," *of the marriage of a believer with an infidel;* but left this to the decision of the apostles, by the assistance of the Holy Ghost, promised to lead them into all truth. Theophylact here notes, that this and the former verse speak of those who were both infidels, when they first married; for, saith he, *οὐδ' ὅλως ἐξῆν πρὸς ἄπιστον ζευγνύσθαι, it was not lawful for a Christian to be joined to an infidel.*

[10] Ver. 13. Μὴ *ἀφιέτω αὐτὸν, Let her not leave him.*] This caution was needful, because the primitive Christians were sometimes in doubt of this, as finding that the Jews did null all marriages of the holy seed with infidels; and hence conjecturing that they also might be obliged to do so, and thinking it *ἀσεβὲς, an impious thing* to cohabit with a heathen, especially if he were addicted also to unnatural lusts, and that by being *ὁμόκοιτοι, bedfellows* to such a one, they communicated with him in his iniquity and idolatry; and concluding, that as he, who was joined to a harlot, *was one body with her,* so she, that was joined to an idolater, was one body with him. Hence Justin Martyr saith of one of these Christian women, not without seeming approbation of the fact, that ‡ *τὸ λεγόμενον παρ' ὑμῖν ῥεπούδιον δοῦσα ἐχωρίσθη, giving him a bill of divorce, she was separated from him.*

[11] Ver. 14. Ἐν *τῇ γυναικὶ, By the wife.*] *Uxoris gratiâ,* because of the wife, *i. e.* he is to be reputed as sanctified, because he is one flesh with her who is holy. So ἐδούλωσεν Ἰσραὴλ ἐν γυναικὶ, καὶ ἐν γυναικὶ ἐφυλάξατο, *Israel served for a wife, and for a wife he kept sheep,* Hos. xii. 12. I desire that *you faint not,* ἐν *ταῖς θλίψεσί μου, by reason of my tribulations,* Eph. iii. 13. and that *no man be shaken* ἐν *ταῖς θλίψεσι ταύταις, by reason of these tribulations,* 1 Thess. iii. 3. (See Noldius in the twenty-third signification of the particle *Beth.)* Or we may take these words in the sense of the Greek interpreters; *viz.* The unbelieving husband hath been sanctified by the believing wife, by his consent to cohabit with her, and to have seed by her.

[12] Ἐπεὶ *ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἅγιά ἐστι, Else were your children unclean, but now they are holy.*] He doth not say, Else were your children bastards, but now they are legitimate; but, Else were they unclean, *i. e.* heathen children, not to be owned as a holy seed, and therefore not to be admitted into covenant with God, as belonging to his holy people. That this is the true import of the words *ἀκάθαρτα* and *ἅγια,* will be apparent from the Scriptures, in which the heathens are styled *the unclean,* in opposition to the Jews in covenant with God, and therefore styled *a holy people.* So Isa. xxxv. 8. ὁδὸς καθαρὰ ἔσται ἐκεῖ, καὶ ὁδὸς ἁγία κληθήσεται, *A highway shall be there, and it shall be called, The way of holiness, ἀκάθαρτος, the unclean shall not pass over it; but the redeemed of the Lord shall walk therein,* ver. 9. and, lii. 1. God saith of Jerusalem the holy city, *There shall no more come into thee, ἀπερίτμητος καὶ ἀκάθαρτος, the uncircumcised and unclean:* so Acts x. 28. *You know that it is unlawful for a Jew to keep company with a man of another nation; but God hath shewed me that I should call no man common, or ἀκάθαρτον, unclean.* Whence it is evident, that the Jews looked upon themselves as δοῦλοι Θεοῦ *καθαροὶ, the clean servants of God,* (Nehem. ii. 20.) and upon all heathens and their offspring as unclean, by reason of their want of circumcision, the sign of the covenant. Hence, whereas it is said that Joshua *circumcised the people,* (v. 4.) the Septuagint say, *περιεκάθαιρεν, he cleansed them.* Moreover, of heathen children, and such as are not circumcised, they say, *they are not born in holiness;* but they on the contrary are styled *zeray kedosh, σπέρμα ἅγιον, a holy seed,* (Isa. vi. 13. Ezra ix. 2.) and the offspring from them, and from those proselytes which had embraced their religion, are said to be born בקדשה in holiness, and so thought fit to be admitted to circumcision, or baptism, or whatsoever might initiate them into the Jewish church; and therefore, to this sense of the words *holy* and *unclean,* the apostle may be here most rationally supposed to allude, declaring that the seed of holy persons, the offspring born *ἐκ τῶν ἁγιασμένων, of saints,* * as Christians are still called in the New Testament, are also holy. And though one of the parents be still a heathen, yet is the denomination to be taken from the better, and so their offspring are to be esteemed not as heathens, *i. e.* unclean, but holy, as all Christians by denomination are. So Clemens Alexandrinus† infers, saying, *I suppose the seed of those that are holy is holy, accord-*

* "Nunquam jam ulla repudio erubescit, postquam illustres quædam et nobiles fœminæ, non consulum numero, sed maritorum annos suos computant, et exeunt matrimonii causâ, nubunt repudii. Tamdiu istud timebatur, quamdiu rarum erat. Quia vero nulla sine divortio acta sunt, quod sæpe audiebant, facilè didicerunt." De Benef. lib. iii. cap. 16.

† Τῆς ἀπολείψεως γεγράμματα παρὰ τῷ Ἄρχοντι ἔθηκε κατὰ τὸν νόμον. Plato in Alcib. p. 195. C. Vide Jul. Pollux. lib. iii. cap. 5. Alex. ab Alex. Gen. Dier. lib. iv. cap. 8. S. Petit. Comment. in leges Attic. lib. vi. p. 459. Seld. de Jure Natural. &c. lib. v. cap. 7. p. 591.

‡ Apol. i. p. 42. A. B.

* See note on chap. i. 2.

† Τῶν δὲ ἁγιασθέντων ἅγιον οἶμαι καὶ τὸ σπέρμα εἰς τίνα λέγω ὁ ἀπόστολος Παῦλος ἡγιάσθαι λέγει τὴν γυναῖκα ὑπὸ τοῦ ἀνδρὸς, ἢ τὸν ἄνδρα ὑπὸ γυναικός. Strom. lib. iii. p. 445. D.

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ing to that saying of the apostle Paul, The unbelieving wife is sanctified by the husband, &c. Hence then the argument for infant-baptism runs thus, If the holy seed among the Jews was therefore to be circumcised, and be made federally holy by receiving the sign of the covenant, and being admitted into the number of God's holy people, because they were born in sanctity, or were *seminally* holy; for, *the root being holy, so are the branches also:* then, by like reason, the holy seed of Christians ought to be admitted to baptism, and receive the sign of the Christian covenant, *the laver of regeneration,* and so be entered into the society of the Christian church. The substance of this argument is in Tertullian de Anima. cap. 39. and the author of the questions, ad Antiochum, qu. 114.

Else were your children, ἀκάθαρτα, unclean, &c.] I think that the other translation, *else were your children bastards,* is not sufficiently confuted by saying, that then the argument will not prove what the apostle had asserted: for what more strongly enforceth the believer of each sex to own, that they may lawfully cohabit still as man and wife, than this inference, that otherwise they must own that the guilt of whoredom lay upon them both, and that their children were born, ἐκ πόρνης, *i. e.* bastards? (Deut. xxiii. 2.) but then the word used for a bastard by this apostle, being νόθος, (Heb. xii. 8.) and the word γνήσιος, being the proper word for a legitimate offspring, had the apostle intended such a sense, he would have used the words which, in the Greek writers, are generally used in that sense, and not such words as in the Septuagint, and in the Jewish language, always have a relation to federal holiness, or the want of it; but none at all to the legitimacy or spuriousness of the birth.

[13] Ver. 15. Οὐ δεδούλωται, *Is not under bondage.*] That is, saith Hilary, * *the Christian in this case is free to marry to another Christian.—He is free* (saith Photius†) *to depart, because the other hath dissolved the marriage.—If he depart* (say Chrysostom, Œcumenius, and Theophylact,‡) *because thou wilt not communicate with him in his infidelity, be thou divorced, or quit the yoke; for it is better that thy marriage should be dissolved, than thy piety.* These fathers therefore plainly supposed, that the laws which say, *He that marries her which is put away committeth adultery,* (Matt. v. 32.) and that *the wife is bound to the husband as long as he liveth,* (ver. 39. Rom. vii. 1—3.) concerned only equal marriages; partly because the apostle saith, *he had no commandment of the Lord* to produce for the decision of this case; and partly because he doth not here say, as in the case of equal marriages, ver. 11. ἐὰν χωρισθῇ, *if she be separated, let her remain unmarried.* It is the opinion of Mr. Thorndike,§ that the apostle looked upon marriage made by persons before they were Christians, to lay no stricter obligations on them than the laws which they were under when the marriage was contracted, designed to lay upon them; but this seems not consistent with our Lord's decision touching divorce and polygamy: for, though they were allowed both by Jews and gentiles, our Saviour pronounces them disagreeable to the first institution of matrimony by God; and, these laws binding all that were Christians, no Christian convert could, after his or her conversion, do any thing on their parts opposite to them; and whatsoever liberty of divorce the laws of Jew or gentile might allow of, the apostle will not permit the believing wife or husband to make use of them by beginning the separation: (ver. 12, 13. 15.) if then these words, *a brother or sister is not in bondage in these cases,* do import they are not obliged to live unmarried, such a total and perpetual desertion must dissolve the matrimony, and render the deserting person as dead unto the other: but though all the Romanists, and many of the reformed, allow of this interpretation of the fathers, it must be dangerous to admit of it without this restriction—A brother or sister is not enslaved, after all means of peace and reconciliation have been in vain attempted, and the unbeliever hath entered into another marriage, or rather hath dissolved the former by adultery, as may well be supposed of those heathens, who thus separated from their Christian mates: and this interpretation seems to be confirmed from the former words relating to the case of the believing wives and husbands; *if they depart, let them remain unmarried:* it being not to be supposed that believers would dissolve the bond of matrimony by adultery. Therefore the apostle seems to grant this in the case of unbelievers departing from Christians on the account of their faith.

[14] Ver. 17. Εἰ μὴ, *But.*] Or rather, *if not.* So אִם אַיִן and אִם לֹא Gen. xviii. 21. εἰ δὲ μὴ, and *if it be not so;* see xxiv. 8. and xlii. 16. 37. Job ix. 24. εἰ δὲ μὴ, and *if it be not so, who will make me a liar?* and xxiv. 25. John xiv. 2. εἰ δὲ μὴ, *if it were not so I would have told you.* (See Naldius de partic. Hebr. p. 92.) To others, εἰ δὲ μὴ seems to be misplaced, as being added to the beginning of this verse, when indeed it belongs to the close of the former, thus: *How knowest thou, O man,* εἰ τὴν γυναῖκα σώσεις, *whether thou shalt save thy wife or not?* And so the seventeenth verse will begin ἑκάστῳ, as the twentieth and the four-and-twentieth verses, which answer to it, do.

[15] Ver. 18. Μὴ ἐπισπάσθω, *Let him not be uncircumcised.*] Ὅτι καὶ ἀπὸ περιτομῆς ἀκρόβυστοι γίνονται. Epiph. de Ponder. et Mensur. p. 172. He also says, that Esau did this, and therefore God said, *Esau have I hated.* (Photius apud Œcum. p. 423.)

[16] Ver. 23. Τιμῆς ἠγοράσθητε, *Have ye been bought with a price?*] That the charity of Christians was employed to buy their brethren out of slavery, we learn from the Apologies of Justin Martyr,* and Tertullian,† who tell us, that *the offerings of Christians at the sacrament were, amongst others, employed for that use:* and that these words ought to be rendered by way of interrogation, is evident from the preceding discourse, which is still by way of question: *Is any man called, being uncircumcised?* (ver. 18.) *Art thou called, being a servant?* (ver. 21.) And that they are to be thus interpreted the design of the apostle shews, which is to inform them, that their Christianity did not exempt them from their secular relations to heathens, the believer still continuing in his conjugal relation, and in the same rela-

* "Liberum habet arbitrium nubere legis suæ viro." Pseud. Ambr.

† Ἐλεύθερός ἐστι καὶ αὐτοῦ λύοντος τὸν γάμον, καὶ αὐτὸς διαστῆναι. Photius.

‡ Διαζεύγνυσθαι βέλτιον γὰρ τὸν γάμον, ἢ τὴν εὐσέβειαν λυθῆναι. Chrysost. Theophylact.

§ Laws of the Church, p. 117.

* Τὸ συλλεγόμενον παρὰ τῷ προεστῶτι ἐπιτίθεται, καὶτὸς ἐπικουρεῖ ὀρφάνοις, καὶ χήραις, καὶ τοῖς ἐν δεσμοῖς οὖσι. Apol. ii. p. 99.

† "Hæc quasi deposita pietatis sunt; nam inde non epulis, nec potaculis dispensatur, sed egenis alendis, humandisque et puellis, re ac parentibus destitutis——Et si qui in metallis, et si qui in insulis, vel in custodiis," &c. Apol.

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tion of a servant to his heathen master. Now to tell them they were bought with a price by Christ, and therefore ought *not to be the servants of men,* is plainly to contradict this design; but it is well consistent with the foregoing advice, *If thou canst be made free, use it rather,* to add, *Are ye then bought out of servitude by the charity of Christians?* return not again to the service of unbelievers.

[17] Ver. 24. *Let him abide with God.*] Neither deserting his master upon pretence of being God's servant, nor doing any thing against the laws of God in obedience to his master.

[18] Ver. 25. Περὶ τῶν παρθένων ἐπιταγὴν Κυρίου οὐκ ἔχω, *Concerning virgins I have no commandment of the Lord,*] To produce, touching their continuance in, or change of, that state. Here Esthius takes care to add, that the apostle must be understood only *de virginibus quæ nondum Deo voverunt continentiam,* of such virgins, which were not under the vow of continence. And when the apostle saith without exception, *if a virgin marry, she hath not sinned,* (ver. 28.) he adds, "Nisi sit virgo Christo dicata," i. e. *unless she be a virgin consecrated to Christ by such a vow;* both which exceptions, seeing St. Paul, assisted by the Holy Spirit, thought not fit to add; we may presume that he knew nothing of that matter.

[19] Γνώμην δὲ δίδωμι, &c. *But I give my judgment, as one that hath obtained mercy of the Lord to be found faithful.*] This, saith the apostle, is all that is required of a minister of God, and a steward of his mysteries, that *he be found faithful* in administering the grace of his apostleship. (1 Cor. iv. 1, 2.) And this fidelity was still attended with the power of Christ assisting them, as appears from these words, *I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful, putting me into the ministry.* (1 Tim. i. 12.) So that this phrase doth not imply, as some imagine, that the apostle had only an ordinary assistance in this advice, such as any pious skilful pastor may still expect; much less, that this is a counsel which might be disregarded without sin.

[20] Ver. 26. Διὰ τὴν ἐνεστῶσαν ἀνάγκην, *For the present distress.*] This phrase plainly shews this cannot relate *ad pacata ecclesiæ tempora,* to the peaceable times of the church, for they are not times of tribulation, as the word ἀνάγκη often signifies: so Luke xxi. 23. *There shall be* ἀνάγκη μεγάλη *great tribulation,* ἐν ἀνάγκαις, ἐν στενοχωρίαις, *in afflictions, necessities, distresses,* 2 Cor. vi. 4. ἐν ἀνάγκαις, ἐν διωγμοῖς, *in necessities and persecutions,* 2 Cor. xii. 10. Nor can it signify the troubles common to this life, for they are not always instant or present: see ver. 28. where the phrase is θλῖψις, ἐν σαρκὶ *trouble in the flesh.*

[21] Ver. 31. Ὡς μὴ καταχρώμενοι, *As not abusing it.*] So this expression is used in Philo;* *This is another's, do not covet it; this is thy own, use it so as not abusing it; hast thou abundance, give to others: for the excellency of wealth consists not in thy purses, but in helping those that want.*

Note also, That they who interpret these words, *the time is short,* with relation to the troubles shortly to come at the destruction of Jerusalem, and the fashion of the world passing away, *of a new scene of things beginning to appear,* seem not to give the true import of the apostle's words: for (1.) it is not easy to conceive what concernment the Corinthians then had in the destruction of Jerusalem; what peculiar troubles happened; what loss of wives or of possessions they did then sustain; or, indeed, what persecution they then lay under, from which the destruction of Jerusalem might free them.

Secondly, *The fashion of the world's passing away,* seems plainly to refer to the dissolution of it, or at least to our passing out of it in a short time, according to those words of St. John, *Love not the world, nor the things of the world: for the fashion of the world passeth away, and the lusts thereof.* (1 John ii. 15. 17.) Again, to have, and use these things, as if we had them not, or did not use them, is to be moderate in the enjoyment of them; not to be much affected with them when we have, or much afflicted when we want or lose them.

[22] Ver. 34. Μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος, *There is a difference between a wife and a virgin.*] The reading of the king's manuscript is this, καὶ μεμέρισται, *and is distracted.* And then begins the thirty-fourth verse, thus, καὶ ἡ γυνὴ ἄγαμος, καὶ ἡ παρθένος ἡ ἄγαμος, *and the unmarried woman,* i. e. the widow, *and the virgin careth for the things of the Lord:* but though this reading makes a good sense, it is not found in any of the Greek or Latin interpreters. (2.) It makes too great a variation from the ordinary reading, by adding καὶ before μεμέρισται, and by joining ἡ γυνὴ, ἡ ἄγαμος, which in all printed copies and ancient interpreters are separated. And (3.) it makes ἡ γυνὴ here to signify the *sex* only, and to be indeed a *virgin,* or *unmarried woman:* whereas in this chapter it above twenty times signifies a *wife,* and always stands opposed to the *virgin,* or unmarried person: so ver. 1, 2. ver. 3. twice; ver. 4. 10, 11, 12, 13, 14. twice; 16. twice; 27. thrice; 29. 39. which observation is sufficient to destroy this reading; especially seeing the common reading gives a good sense, and may be rendered thus, *The virgin and the wife are divided, or drawn several ways: the first, looking only after purity; the second, after the pleasure of her husband also.*

[23] Ver. 36. Ἐὰν ᾖ ὑπέρακμος, *If it be overaged.*] The Jews,* from the precept *to increase and multiply,* thought themselves obliged to marry at twenty, and that they offended against the law if they did not so, declaring that whosoever neglected this precept was guilty of homicide. The philosophers say, with Hesiod,† that γάμος ὥριος, *marriage was seasonable to the woman about thirty, to the male from thirty to thirty-five.* By the law of Lycurgus,‡ they who continued unmarried were prohibited to see the games: by the laws of the Spartans they were punished: and by Plato, they are declared unworthy of any honour: to either of these opinions the discourse of the apostle may relate.

[24] Ver. 37. Note, It is generally supposed, that these three verses relate to virgins under the power of parents and guardians; and hence the usual inference is this, *Children are to be disposed of in marriage by their parents.* Now this may be true, but it hath no foundation in this

* Ἴδιον τοῦτο χρῶ μὴ καταχρώμενος. De Joseph. p. 428.

* Seld. de Jure Natural. &c. lib. v. cap. 3.

† Γάμου δὲ ὥρα εἶναι κόρῃ μὲν ἀπὸ ἐκκαίδεκα ἐτῶν εἰς εἴκοσι, κόρῳ δὲ ἀπὸ τριάκοντα μέχρι τῶν πέντε καὶ τριάκοντα. Plato de Leg. lib. vi. p. 877. Vide quæ Stob. in hanc rem citat ex Dial. 4. de Rep. Serm. 42. p. 296.

‡ Σπαρτιατῶν νόμος τάττει ζημίαν τὴν ὀψίγαμον, τὴν δευτέραν ὀψιγαμίου. Stobæus, Serm. 56. p. 412.

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text; for τηρεῖν ἑαυτοῦ παρθένον, is not to keep his daughter's, but his own virginity, or rather his purpose of virginity: for, as Phavorinus* informs us, *He is called a virgin who freely gives up himself to the Lord, renouncing matrimony, and preferring a life spent in continency.*

And that this must be the true import of these words, appears from this consideration, that this depends upon the purpose of his own heart, and the power he hath over his own will, and the no necessity arising from himself to change this purpose: whereas the keeping a daughter unmarried depends not on these conditions on her father's part, but on her own; for, let her have a necessity, surely the apostle would not advise the father to keep her a virgin, because he hath determined so to do; nor could there be any doubt whether the father had power over his own will or not, when no necessity lay upon him to betroth his virgin. The Greek runs to this sense, *If he had stood already firm in his heart, finding no necessity,* to wit, to change his purpose; and hath *power over his own will* not to marry, finding himself able to persist in the resolution he hath made to keep his virginity; he doeth well to continue a virgin: and then the phrase, *If any man thinks he behaves himself unseemingly towards his virgin, if it be overaged,* and thinks he ought rather to join in marriage; refers to the aforesaid opinions of Jew and gentile, that all ought to marry at such an age; if any think thus, saith the apostle, let them do what they will, let them marry, for, in so doing, they do not sin: and then he concludes with those words applied to both cases, *So then both he that marries doeth well, and he that marries not doeth better.*

[25] Ver. 39. Ἐν Κυρίῳ, *In the Lord.*] That is, ὁμοπίστῳ, *to one of the same faith,* say Theodoret, Tertullian, St. Cyprian, and St. Jerome, declaring, that all marriage with heathens is forbid to Christians. Hence also it is evident, that second marriages are allowable. (See Rom. vii. 3. 1 Tim. v. 14.)

[26] Ver. 40. "This (say some) is not spoken with the authority of an apostle, or a teacher sent from God, but in such a style as implies an ordinary assistance, such as any skilful pastor may still expect."

But these men did not well consider, that the apostle was writing to them, who were apt to question his apostleship, and required *a proof of Christ speaking in him,* (2 Cor. xiii. 3.) to whom it was proper to say, *whatsoever you may conceive of me, I suppose I have the Spirit of God.* Nor (2.) that δοκέω is frequently an expletive, and so δοκῶ ἔχειν may be here rendered, *I have the Spirit of God.* So, ὃ δοκεῖ ἔχειν, that *which he seems to have,* Luke viii. 18. is ὃ ἔχει, *that which he hath,* Matt. xiii. 12.; οἱ δοκοῦντες ἄρχειν, *they which are accounted to rule,* Mark x. 42. is ἄρχοντες, *they which rule,* Matt. xx. 25. so, in this Epistle, ὁ δοκῶν ἑστάναι, is *he that stands,* x. 12. ὁ δοκῶν εἶναι φιλόνεικος, *he that is contentious,* xi. 16. and εἴ τις δοκεῖ προφήτης, *if any man be a prophet, or spiritual, let him know that the things I write unto you are the commandments of the Lord,* xiv. 37.

CHAP. VIII.

1. [1] NOW as *(for the plea mentioned in your letter)* touching *(the lawfulness of eating)* things offered to idols, we *(who abstain from eating these things to the scandal of others)* know *(as well as others)* that *(an idol is nothing, for)* we all have *(this)* knowledge. *(Yet)* knowledge *(when it is not joined with charity)* puffeth up *(against)*, but charity edifieth *(our brother).*

2. And *(therefore)* if any man think he knoweth any thing *(and by reason of that knowledge despiseth others, not regarding their welfare)*, he knoweth nothing yet [2] as he ought to know.

3. But if any man love God *(and, for his sake, his brother,* John iv. 17. *using his knowledge to the glory of God, and the benefit of his brother)*, the same is known *(and accepted)* of him.

4. As concerning therefore the eating of those things that are offered in sacrifice to idols, we *(also generally)* know that [3] an idol is nothing in the world *(of that it is esteemed by them that worship it, i. e. no deity)*, and that there is no other God but one.

5. For though there be that are called gods, whether in heaven or in earth, [4] as *(to the heathens)* there are gods many, and lords many *(they having their celestial and terrestrial gods and lords);*

6. But *(or, yet)* to us *(Christians)* there is but [5] one God the Father, of whom are all things, and we in *(or for)* him; and one Lord Jesus Christ, by whom are all things, and we by him.

7. [6] Howbeit there is not in every man this knowledge: for some with conscience of the idol *('s being something)* unto this hour eat *(what is offered to)* it, as a thing offered to an idol *(i. e. not as common meat, but as a sacred banquet in honour of the idol);* and their conscience being weak *(i. e. erroneous, subject to stumble and fall,)* is defiled.

8. But *(it is to be considered by us, that)* meat commendeth us not to God: for neither, if we eat, are we the better *(for so doing in the sight of God);* neither, if we eat not, are we the worse *(you therefore ought not so to eat, as to give occasion to the fall of your weak brother).*

9. But *(rather to)* take heed, lest by any means this liberty of yours become a stumbling-block to them that are weak [7] *(so as to provoke them to fall from Christianity, or to defile themselves with idolatry).*

10. For if any man *(who with this erroneous conscience goes to these feasts)* see thee who hast knowledge [8] sit at meat in the idol's temple, shall not the conscience of him that is weak be *(the more)* emboldened *(by thy example)* to eat those things which are offered to idols *(in honour of the idol, or as thinking it no hurt to worship idols)?*

11. And *(so)* through thy knowledge shall thy weak brother perish, for [9] whom Christ died?

12. But *(surely it deserves well to be considered, that)* when ye sin so against the brethren, and wound their weak consciences, ye sin against Christ *(wounding and murdering the members of his body; defeating the great end of his death, and destroying them whom he designed to save).*

13. Wherefore, if meat make my brother to offend *(and so to perish)*, [10] I will eat no flesh whilst the world stands, lest I make my brother to offend *(and perish).*

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 1. ΠΕΡΙ᾽ τῶν εἰδωλοθύτων, *Now as touching things offered to idols.*] This is that other doctrine of the

* Παρθένος ὀνομάζεται ὁ ἐκουσίως ἑαυτὸν προσαγαγὼν τῷ Κυρίῳ, καὶ ἀποταξάμενος τῷ γάμῳ καὶ τὸν ἐν ἁγιασμῷ βίον προτίμησας.

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Nicolaitans, "Nullam differentiam esse docentes, idolothyton edere," *That things offered to idols might be eaten without discrimination;* which the apostle here sets himself to confute, speaking of these things both in the general, x. 23. to the end; and in particular, as they were eaten, with relation to the idols in the idol's temple.

[2] Ver. 2. Καθὼς δεῖ γνῶναι, *As he ought to know.*] To know thus, saith St. Bernard,* is to know in what order, with what study and endeavour, and to what end, we ought to know all things. *In what order,* as desiring to know that first which is most necessary to salvation. *With what study,* as desiring most ardently to know that which is most vehemently to be loved, and most tends to provoke love in us. *To what end, viz.* not out of curiosity, vain-glory, or filthy lucre; but for the edification of thyself, or of thy brother.

[3] Ver. 4. Οὐδὲν εἴδωλον, *An idol is nothing.*] This aphorism, that an idol was nothing, was usual among the Jews, who were taught by the Old Testament, that the heathen deities were הבלים and אלילים, *vanities and nothings.* Thus in Echa Rabboth,† or the old comment on the Lamentations, Rachael speaks thus to God, *Why enviest thou an idol, which is nothing?* And in the Ellc Shemeth Rabba,‡ we have this aphorism, *There is nothing solid in an idol.* And hence the rabbins concluded, saith Dr. Lightfoot, that it could have no power to pollute, and that whatsoever worship was paid to it, if it were not worshipped under the notion of a God, it was nothing: but whatever they meant of an idol's being nothing, it is certain the apostle only means that it is nothing of a God; for he proves that it is nothing, because *there is no God but one;* and so all the criticisms about the word εἴδωλον, *idol,* are impertinent.

[4] Ver. 5. Ὥσπερ εἰσὶ Θεοὶ πολλοὶ, *As there are gods many, and lords many.*] Here Mr. Clerc § translates the words thus, *As really there are gods many,* &c. and magisterially saith, *The apostle hath no reference to the gods or idols of the heathens; but, by gods in heaven, are meant God and the angels; in the earth, magistrates, who are also called the lords of the world.* But he proves not a word of all this: yea, the contrary is not only said by all the ancient fathers and commentators ‖ upon the place, who both assert and prove the contrary, but also is evident from the words themselves: for, first, when the apostle had said expressly, *we Christians know there is no God but one;* would he immediately add, *there are really gods many?* What would this have been, but, as Chrysostom and Theophylact say, τοῖς φανεροῖς μάχεσθαι, *to speak things repugnant?* Which to avoid, the apostle adds, though there be οἱ λεγόμενοι Θεοὶ, *those that are called gods,* by these words separating them from him who truly is so: and *shewing they are only so in name, but not in reality; not in truth, but in word only.* And this is evident from the words following: *though* (to them) *there be gods many, and lords many,* παρ' ἕλλησι θεοὶ καὶ κύριοι λεγόμενοι, *yet to us* (Christians) *there is but one God and one Lord.* Lastly, whereas he saith, *by gods in heaven, are meant God and the angels,* let him shew any instance in the New Testament, where Θεοὶ is put for *God and the angels;* or where both are thus mentioned under that one name. Here to be sure it cannot be so, for the apostle had not only said before, *we Christians know there is no other God but one;* but saith after, this is he, *of whom are all things, i. e.* whose creatures the angels are; could he then say, in the intermediate words, *there really are many gods in heaven, God and the angels.*

[5] Ver. 6. Εἷς Θεὸς ὁ Πατὴρ, *One God the Father.*] Hence the Arians and Socinians argue thus against the Deity of Christ, viz. *As he who saith there is one emperor, to wit, Cæsar, saith in effect there is no other emperor but Cæsar; so he that saith there is one God the Father, saith in effect there is no other God besides the Father.* Again, *He who, having separately spoken of one God, proceeds distinctly to speak of one Lord, to wit, Jesus Christ, doth by that distinct title sufficiently shew Jesus Christ is not that God.*

Ans. To the second argument the reply is obvious, by retorting the argument as do the ancient commentators, against this Arian objection, thus: That as the apostle, by saying, *there is one Lord,* to wit, Jesus Christ, cannot be reasonably supposed to exclude the Father from being also the Lord of Christians, as he is often styled in the New Testament; so neither by saying, *there is one God the Father,* ought he to be supposed to exclude Jesus Christ from being also the God of Christians. So Origen* and Novatian.† Especially if we consider, (1.) that he is here styled that one Lord, *by whom are all things,* i. e. *by whom all things are created,* Eph. iii. 9. *All things which are in heaven or in earth,* Colos. i. 16. *for he that made all things is God,* Heb. iii. 5. and by the work of the creation is the Godhead known, Rom. i. 20. And this is elsewhere made the very description of God the Father, that it is he *by whom are all things,* Rom. xi. 35. Heb. ii. 10. (2.) That all things were created, not only by this Lord, but εἰς αὐτὸν, *for him* also, Colos. i. 16. Now this is the very thing which the apostle here ascribes to God the Father.

Secondly, To the other argument I answer, That we and all the ancients assert, as truly as they can do, the unity of the Godhead, and that Christ Jesus is not another God, but only another person from the Father; and that the application of the word God here to the Father, doth not necessarily exclude the Son from being God also; but only from being the fountain of the Deity, as the Father is. Thus, when these words, *I am Alpha and Omega, the first and last,* (Rev. i. 17. ii. 8. xxii. 13.) are by St. John applied to Christ; it cannot be concluded hence, that the Father is not also *Alpha and Omega, the first and the last,* as he is often called in the Old Testament: and though *our Saviour* be the proper title of our Lord Jesus, as his very name informs us; yet is the Father in Scripture styled *our Saviour,* 1 Tim. i. 1. ii. 3. and *the Saviour of all men,* iv. 10.

* In Cant. Cantic. cap. 36. p. 151. † F. 56. col. 1.

‡ Sect. 30. § Vid. Art. Crit. par. ii. cap. 5. §. 77.

‖ Θεοὶ λεγόμενοι, A Paganis, Ambrosius. Κατὰ τὴν ἑλλήνων μυθολογίαν, Theodoret. Παρ' ἕλλησιν, Chrysostom, Photius, Œcumenius, Theoph.

" Dixit enim et separavit eos qui dicuntur quidem, non sunt autem Dii, ab uno Deo Patre." Iren. lib. iii. cap. 6.

Οὐχ ἁπλῶς εἰσιν, ἀλλὰ λεγόμενοι, οὐκ ἐν ἀληθείᾳ ὄντες, ἀλλ' ἐν λόγῳ. Chrys. Theoph.

Καλῶς τὸ λεγόμενοι, οὐκ εἰσὶ γάρ. Phot.

* " Miror quomodo quidam legentes unus Deus Pater ex quo omnia, et unus Dominus Jesus Christus per quem omnia, negent filium Dei Deum debere profiteri, ne duos dicere videantur: sed non advertunt qui hæc ita sentiunt, quod sicut Dominum Jesum Christum non ita unum esse Dominum dixit, ut ex hoc Deus Pater non Dominus dicatur, ita et Deum Patrem non dixit ita esse unum Deum, ut Deus filius non credatur." Origen, in Rom. ix. 5.

† " Si non putant aliqua ratione offici posse ei, quod unus Dominus est, per illud quod est Dominus et Christus, aut illi quod unus est bonus, per illud quod bonus sit nuncupatus et Christus, eadem ratione intelligant offici non posse ab illo quod unus est Deus, ei quod Deus pronuntiatus est Christus." Novatian, cap. 30.

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The primitive fathers therefore considering God the Father as the fountain of the Deity, and Jesus Christ *as God of God*, do frequently assert two things which may serve to illustrate this passage; *viz.*

First, That Christians* acknowledge one God only, even the Father, and yet that Jesus Christ was truly God, of the substance of the Father.

Secondly, That God the Father was the Creator of all things, and yet that all things were created by the Word.

[6] Ver. 7. Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις, *There is not in all this knowledge.*] This contradicts not what is said, ver. 1. *We all have knowledge;* that being spoken of them, who abstained from things offered to idols, out of scandal to others only; this of them who through weakness did eat of them: the first, being well-informed Christians, knew there was but one God the Father, and one Lord Jesus Christ, to be worshipped: the weak, thought there might be some *deastri*, or *inferior lords*, to whom some reverence was due.

[7] Ver. 9. Πρόσκομμα γίνεσθαι τοῖς ἀσθενοῦσιν, *To be a stumbling-block to the weak,*] Is not barely to offend them, or to induce them to do any thing with a doubting conscience; but to make them stumble at the Christian faith, or fall off from it, or perish by idolatry. For thus it follows, *and so shall thy weak brother perish:* so, Rom. ix. 32, 33. *Israel stumbled at the stone of stumbling, as it is written, Behold, I lay in Zion, λίθον προσκόμματος, a stone of stumbling,* 1 Pet. ii. 8. *to them that be disobedient, the stone, which the builders disallowed, is made λίθον προσκόμματος, a stone of stumbling.*

[8] Ver. 10. Ἐν εἰδωλείῳ κατακείμενον, *Sitting at meat in the idol's temple.*] The gentiles, saith Josephus,† offer hecatombs to their gods, καὶ χρῶνται ἱερείοις πρὸς εὐωχίαν, *and use their temples for their banqueting-house;* so we read, Judg. ix. 27. Amos ii. 27. and in profane authors very frequently: When therefore, saith the apostle, the weak Jews who abhorred idols, or the gentiles newly converted from the worship of them, shall see thee doing the same thing which heathens do in honour of their idols, and that in places appropriated to their worship; will they not be tempted, by the example of such a strong and knowing Christian, to conclude, that either idolatry is by Christians accounted no sin, or that the idol deserves some honour; and so comply with them from these erroneous principles in eating things offered to idols?

[9] Ver. 11. Δι' ὃν Χριστὸς ἀπέθανεν, *For whom Christ died.*] From this, and the like place, Rom. xiv. 15. it is strongly argued, that Christ intentionally died for those that may for ever perish: for here the apostle dissuades the Corinthians from scandalizing their weak brethren, by an argument, taken from the irreparable mischiefs they do them, the eternal ruin they may bring upon them, by this scandal: whereas, if it be as some assert, that *all things, even the sins of the elect, shall work together for their good, and that they can never perish;* if the apostle knew and taught this doctrine to them, why doth he go about to fright them from this scandal, by telling them it might have that effect, which he before had told them was impossible? If you interpret his words thus, *So shall he perish for whom in charity you ought to judge Christ died;* it is certain from this doctrine, that they must be assured this judgment of charity must be false, or that their brother could not perish. In the first case, they could not be obliged to act by it; and, in the second, they could not rationally be moved by it, to abstain from giving scandal on that impossible supposition. If you interpret him thus, *So shalt thou do that which in its nature tends to make thy brother perish, and might have that effect, had not God determined to preserve all for whom Christ died from perishing;* since this determination renders it sure to me, who know it, that they cannot actually perish, it must assure me there can be no cause of abstaining from this scandal, lest they should perish by it. Moreover, by thus offending, saith the apostle, *ye sin against Christ, viz.* by sinning against them whom he hath purchased with his blood, and destroying them for whose salvation he hath suffered. Deny now this intent of Christ's death, and shew, if you can, in what Christ hath demonstrated his great love to them that perish; how they can ever sin against redeeming love; or, how by thus offending them, who neither do nor can belong to him as members of his body mystical, we are injurious to Christ.

[10] Ver. 13. Οὐ μὴ φάγω κρέα, *I will eat no flesh.*] It being customary for the heathens to consecrate all the flesh they used to eat to some demon* or idol, and the weak Jews being so nice in matters of that nature, this necessity might sometimes lie upon the Christians to abstain from all flesh, to avoid the offence of the weak brother; and the apostle here engageth rather to submit to it, than to be an occasion of his ruin. (See Theodor. H. Eccl. lib. iii. cap. 15. and the note on Rom. xiv. 2.)

Note also, That there is nothing in this chapter, which intimates that the apostle discourseth of a conscience *doubting about things indifferent;* but rather that he all along discourseth of an erroneous conscience, which from a false persuasion falleth into sin: for, saith he, *some with conscience of the idol, to this hour, eat it as a thing offered to the idol,* (ver. 7.) Now so to do, is to act plainly, not from a *doubting conscience about a thing indifferent,* but from an *erroneous conscience about a thing unlawful:* and yet this is the man *whose conscience, being weak, is defiled.* And in this sense are the words ἀσθενὴς, ἀσθενεία, ἀσθενεῖν, to be *weak,* and *weakness,* commonly used in the Septuagint, answering to the Hebrew כשל which signifies *to fall and stumble.* (See note on Rom. v. 6.)

To scandalize, or offend, this weak brother,] Is not

* Hæretici αἰχμαλωτίζουσιν ἀπὸ τῆς ἀληθείας τοὺς μὴ ἱδραίαν τὴν πίστιν εἰς ἕνα Θεὸν Πατέρα παντοκράτορα καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν υἱὸν Θεοῦ διαφυλάσσοντας. Iren. lib. i. p. 18. "Et tamen fidem ab ecclesia receptam hanc esse tradit," ἵνα Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν καὶ Θεῷ πᾶν γόνυ κάμψῃ, cap. 2. p. 50. "Prophetis quidem et apostolis patrem et filium confitentibus, et ipsum Domino Patrem tantum Deum, et Dominum eum qui solus est Deus et Dominator omnium, tradente discipulis, sequi nos oportet." Lib. iii. cap. 9. "Et tamen (cap. 10.) secundum id quod verbum Dei homo erat —— requiescebat Spiritus Dei super eum, —— secundum autem quod Deus erat, non secundum gloriam judicabit." Vide cap. 11. "Apostoli autem secundum eos transgressoros præcepti ostendantur demiorgum Deum et Dominum et Patrem confitentes —— Si non hic solus est Deus et Pater," Lib. iv. cap. 2. "Et tamen (cap. 11.) ipse igitur Christus cum Patre vivorum est Deus. Itaque Deos omnino non dicam, nec Dominos, sed apostolum sequar, ut si pariter nominandi fuerint Pater et Filius, Deum Patrem appellem, et Jesum Christum Dominum nominem, solum autem Christum potero Deum dicere, sicut idem apostolus, ex quibus est Christus qui est Deus super omnia benedictus in omne ævum." Tertul. adv. Prax. cap. 31. "Est ergo Deus Pater omnium institutor et creator, solus originem nesciens —— unus Deus." Novatian, cap. 31. "Et tamen ex Patre processit substantia illa divina cujus nomen est verbum, per quod facta sunt omnia —— Deus utique procedens ex Deo, secundam personam efficiens, sed non eripiens illud Patri quod unus est Deus." Ibid.

† Cont. Apion. lib. ii. p. 1069. A.

* See Dr. Spenc. de Rit. Hebr. p. 500, 501.

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only to do a thing ungrateful to him, or to cause him to sin by acting with a doubting conscience; but to divert him from the faith, or cause him to dislike it, because he sees that Christians so freely do communicate with idols; or to encourage him to join idolatry with the profession of it. That this is the constant sense of the word σκανδαλίζεσθαι, see note on Rom. xiv. 13. 21.

Hence evident it is, that what dissenters say from hence against our ceremonies, that they offend or grieve them, that they cannot comply with them by reason of those doubts which they lie under, touching the lawfulness of the use of them, is impertinent to the apostle's argument; if they would have the apostle here to patronize them, they must confess that they are acted herein by a false judgment and erroneous conscience, as the weak person mentioned by him was.

Nevertheless, this seemeth to press hard on them, who believe the schism of such weak persons will finally tend to their ruin, and render them exiles from the flock of Christ, and yet, in things indifferent, will in this dreadful sense *cause their weak brother to offend, or to be scandalized;* since this they do for that, which *commends them not to God;* which doing, *they are not the better,* or omitting, *they are not the worse,* (ver. 8.) For if schism or idolatry be equally damning sins, and equally cause *my brother to offend,* and him to *perish, for whom Christ died,* we are equally to take heed in both cases, lest ἐξουσία ἡμῶν, *our power* to do the thing indifferent become a stumbling-block to the weak, or the erroneous, in their judgment of these things. For let men imagine what other difference they please in the case, whilst the sad issue or event is in general the same, to wit, the *perishing of my brother,* and my power to have abstained from that which, through his erroneous conscience, gave occasion to it, is the same, I fear the guilt will be the same.

To this purpose tend those words of Origen:* *If we did more diligently attend to these things, we should avoid sinning against our brethren, and wounding their weak consciences;* Ἵνα μὴ εἰς Χριστὸν ἁμαρτάνωμεν, *that we may not sin against Christ.* Πολλάκις ἀπολλύμενον οὐ μόνον τῇ ἡμετέρᾳ γνώσει, ἀλλὰ καὶ ἄλλοις τισὶ τῶν παρ' ἡμᾶς ἀδελφῶν, δι' οὓς ὁ Χριστὸς ἀπέθανεν, ἐφ' οἷς εἰς Χριστὸν ἁμαρτάνοντες τίσομεν δίκας, ἐνδικουμένης τῆς τῶν δι' ἡμᾶς ἀπολλυμένων ψυχῆς ἐξ ἡμῶν. *Our brethren that are among us, for whom Christ died, often perishing, not only by our knowledge, but by many other ways and things; in which things we, sinning against Christ, shall suffer punishment, the soul of them, that perish by us, being required of, and avenged upon, us.*

CHAP. IX.

1. [1] AM I not *(who thus abstain from what is offensive to the weak)* an apostle *(as well as others)?* am I not free *(to do what they may)?* [2] have I not seen Jesus Christ our Lord *(as well as they)?* and are not you my work in the Lord? *(and so, if others have a power to live upon your temporal things, have not I rather?* ver. 11, 12.)

2. If I be not *(so visibly and demonstratively)* an apostle to others, yet doubtless I am *(so)* to you: for the [3] seal *(and testimony)* of my apostleship are ye in the Lord; *(as being converted by me, exercising the signs of an apostle among you in all patience; in signs and wonders, and in mighty deeds,* 2 Cor. xii. 12.)

3. My answer *(or apology)* to them that do examine me *(why I and my companions use not the same freedom as other apostles and evangelists)* is this,

4. Have we not power to eat and to drink *(without using so much abstinence; or at the charge of the church, as well as they)?*

5. Have we not power [4] to lead *(or carry)* about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

6. Or I only and Barnabas, have we not power to forbear working *(and to receive maintenance of the church as others do)?*

7. [5] Who goeth a warfare at any time at his own charge? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? *(And shall we, soldiers of Jesus Christ,* 2 Tim. ii. 2. *the planters of his spiritual vineyard, the pastors of his flock,* Acts xx. 28. *be debarred of this privilege?)*

8. Say I these things [6] as a man *(only, from principles of natural reason and equity)?* or saith not the law the same also?

9. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God *(say this only to shew he)* take *(-th)* care for oxen?

10. Or saith he it altogether for our sakes? [7] For our sakes, no doubt, this is written: that *(in this spiritual husbandry,* 1 Cor. iii. 9.) he that ploughs should plough in hope *(reaping some advantage by it);* and *(that)* he that thresheth in *(that)* hope should be partaker of his hope.

11. If *(then)* we have sown unto you spiritual things, is it a great thing if we shall reap *(some of)* your carnal things? (Rom. xv. 27.)

12. If others be partakers of this [8] power over you, are not we rather *(so, who laid the foundation of a Christian church among you,* 1 Cor. iii. 10. *and have begotten you through the gospel?* 1 Cor. iv. 15.) Nevertheless we have not used this power *(among you;* 2 Cor. xi. 7—9.) but *(choose rather to)* suffer *(the want of)* all things, lest we should hinder the *(advancement of the)* gospel of Christ.

13. *(And not to insist only on mystical interpretations of the law:)* Do not you know that they who minister about holy things *(excoriating, washing, and preparing a sacrifice for the altar, as do the Levites,)* live of the *(holy)* things of the temple? and *(that)* they which wait at the altar are *(according to the institution of the law)* partakers with the altar? *(for that consumes not always the whole sacrifice, but leaves some portion to be eaten by the priests.)*

14. Even so hath the Lord *(Jesus, in the gospel,* Matt. x. 20. Luke x. 7.) ordained, that they who preach the gospel should live of the gospel.

15. But *(yet)* I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die *(for want of food),* than that any man should make my glorying *(in thus advancing the gospel)* void.

16. *(I say, my glorying;)* For though I preach the gospel, I have nothing to glory of *(upon that account):* for

* Ed. Huet. to. p. 228. A. B.

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necessity is laid upon me *(by the command and special call of our Lord Jesus Christ, so to do);* yea, woe is to me, if I preach not the gospel! *(because then I shall be guilty of disobedience to the heavenly vision,* Acts xxvi. 9.)

17. [9] For if I do this thing willingly *(if I choose to take nothing for preaching the gospel, when I am under no obligation so to do),* I have a *(special)* reward *(and may glory in it):* but if against my will *(I preach the gospel, yet am I under a necessity of doing this; and therefore cannot glory in it, or expect any special reward above others for it, since)* a dispensation of the gospel is committed to me *(and so in that I only can discharge my trust).*

18. [10] What is my reward then *(or, what is matter of special reward and glory to me)?* Verily *(this),* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not *(or use not,* see 1 Cor. vii. 31.) my power *(which is given me)* in the gospel: *(and this matter of rejoicing I have:)*

19. For though I be free from all men *(as being a servant to none),* yet have I made myself *(as a)* servant to all, that I might gain the more.

20. And to the *(unconverted)* Jews I became as a Jew, *(circumcising Timothy for their sakes,* Acts xvi. 3.) that I might gain the Jews; to them that *(in their opinion)* are *(yet)* under the *(obligation of the)* law, as under the law, *(purifying myself in the temple, because they were zealous of the law,* Acts xx. 21. 26.) that I might gain them that are under the law;

21. To them that are without law, *(the unbelieving gentiles, I became)* as without law *(discoursing to them from those natural principles which they owned,* Acts xvii. *rather than from the law and the prophets),* being not without law to God, but under the law to Christ *(or obedient to the law of Christ, and taking care notwithstanding that I did nothing contrary to the moral law of God, and to the rules of Christianity),* that I might gain them that are without law.

22. [11] To the weak *(converts among the gentiles)* I became as weak *(by condescending to abstain from what might hurt their consciences),* that I might gain the weak: I am made all things to all men *(by my compliance with them in all lawful matters),* that I might by all means save some.

23. And this I do for the gospel's sake, that I might be partaker of *(the promise and rewards of)* it with you.

24. *(Which neither you nor I shall obtain by the bare profession or knowledge of it without charity, and a life suitable to the precepts of it: for)* know ye not *(among whom the Isthmian games are acted)* that they who run in a race run all, but one *(of them only)* receiveth the prize? So *(therefore)* run *(your Christian race),* that ye may obtain *(the reward of it).*

25. And *(then you will be moved to abstain, as I do, from what may cause your weak brother to fall and perish; for)* every man that striveth for the mastery *(or is a wrestler in these games)* is temperate in all things *(i. e. observeth a strict abstinence).* Now they *(who thus abstain, that they may prevail in wrestling,)* do it *(only)* to obtain a corruptible crown *(of bays or olives);* but we *(Christians, by using this temperance, shall obtain)* an incorruptible *(crown).*

26. I therefore so run *(this race),* not as uncertainly *(or not regarding whether I am within the lines, or come first to the goal or not);* so fight I, not as one that beateth the air, *(i. e. not vainly, as you seem to do: for what advantage have you by going to the idols' temples, or eating things offered to idols, to the destruction of your brother?)*

27. But I keep under my body, and bring it into subjection *(by denying myself these liberties in things indifferent),* [12] lest that by any means, when I have preached to others, I myself should be a castaway; *(as being not partaker of the blessings of the gospel,* ver. 23.)

ANNOTATIONS ON CHAP. IX.

[1] Ver. 1. Οὐκ εἰμὶ ἀπόστολος; *Am not I an apostle?*] The apostle here, from his own example, in abstaining from the power which the Lord had given him, to receive the necessaries and conveniences of life from them to whom he preached the gospel, shews how much it concerned them, in a matter unnecessary, to abstain from the exercise τῆς ἐξουσίας, of their rightful power granted by Christ; to avoid the scandal of the weak, and to promote men's spiritual welfare. (So Esthius.) This condescension indeed was not *in the exercise of his apostolical authority;* but it was in that which he might have challenged *as an apostle of Christ.* (1 Thess. ii. 6.) Hence he speaks thus, *Am not I an apostle?* and, therefore, have I not ἐξουσίαν, *power to eat and drink?* Yea, it was in that he might have challenged by the nature of his office, (ver. 7.) by the prescriptions of the law, (ver. 8.) and by the *ordinance of Christ,* (ver. 14.) And this abstinence he used not only in Achaia, but in Thessalonica, (1 Thess. ii. 9. 2 Thess. iii. 8.) that he might be an example for their imitation, (ver. 9.) It was not therefore any *private or personal right* which he here waved, but a *right of office* belonging to all who did officiate in things sacred. (See note on 2 Cor. ix. 2.)

[2] Οὐχὶ Χριστὸν ἑώρακα; *Have I not seen Christ?*] The apostles being chosen to be witnesses of the resurrection, it was requisite that St. Paul, being called to that office, should also see him risen. Hence Ananias speaks to him, *The God of our fathers hath chosen thee, that thou shouldest see the Just One, and shouldest hear the words of his mouth: for thou shalt be his witness to all men of what thou hast seen and heard.* (Acts xxii. 14, 15. xxvi. 26.) Accordingly we find, that Christ was *seen of him,* (1 Cor. xv. 8.) yea, often appeared to him after his resurrection, (Acts xviii. 9. xxii. 18.) and that he was taught the gospel by *the immediate revelation of Jesus Christ.* (Gal. i. 12.) The Syriac, Arabic, and some MSS. read thus, *Am I not free? Am I not an apostle? Have I not seen Jesus Christ our Lord?*

[3] Ver. 2. *The seal of my apostleship are ye in the Lord.*] This text seems very much abused by our sectaries, when from these words they argue, That seeing they have been instrumental to work some reformation in others by their preaching or discourses, therefore they have a legal, yea, Divine call to exercise their ministry, and to administer the holy sacraments; which argument will plead as much for masters or mistresses of large families, who have successfully employed themselves in a religious education of their children and servants; and for schoolmasters, who have instilled good principles of virtue and religion into their scholars; and for every good man and woman, who spend themselves in examples of exhortations, and encourage-

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ment to others, to lead a virtuous and religious life, and therefore prevail more than others, because they know they do it not from prospect of advantage, or in pursuance of their calling, but out of pure affection to their souls. Moreover I inquire, what it is they would prove from these words? Is it that they are of the number of Christ's apostles? If not, why do they use this text? Is it that they have converted men from heathenism to Christianity, *by signs and miracles, and powers of the Holy Ghost?* or that *the signs of an apostle have been wrought among their auditors, by signs, wonders, and powerful operations,* as this apostle doth, 2 Cor. xii. 12.? Or that they have given their hearers such a proof of *Christ speaking in them,* as St. Paul did, xiii. 3.? Or by their means their hearers were endowed with the *gifts of tongues and prophecy,* as the Corinthians were? If not, this text cannot concern them at all, who had no such seal or sign of their apostleship, as St. Paul saith he had.

[4] Ver. 5. Ἀδελφὴν γυναῖκα περιάγειν, *To lead about a sister, a wife.*] It is the observation of Hilary, Œcumenius, and Theophylact, That as some women attended on the Lord when he was on earth, to minister necessaries to him and his disciples; so some rich women, converted by them, followed the apostles to provide diet and other necessaries for them; and they, who so interpret these words, translate them *a sister-woman.* This exposition Theodoret mentions, but seems not to approve; and indeed it seems to have had its rise from Tertullian* when he was a Montanist.

For Clemens of Alexandria† not only saith, that he that marrieth, εἰκόνας ἔχει τοὺς ἀποστόλους, *hath the apostles for examples; and that St. Peter carried his wife with him till her martyrdom;* but confutes the enemies of matrimony from these very words, *Have we not power to lead about a sister, a wife, as well as other apostles?* adding, that οὐχ ὡς γαμετὰς, ἀλλ' ὡς ἀδελφὰς, περιῆγον τὰς γυναῖκας,‡ *they carried their wives about, not as wives, but as sisters, to minister to those that were mistresses of families; that so the doctrine of the Lord might, without any reprehension or evil suspicion, enter into the apartments of the women.* This exposition seemeth (1.) most agreeable to the words, which are not γυναῖκα ἀδελφὴν, but ἀδελφὴν γυναῖκα, which cannot be well rendered *a sister-woman,* there being no sister which is not a woman. (2.) It is most agreeable to the context, which plainly seems to speak not of such wealthy women, which could nourish the apostles out of their abundance, but of such which were to be nourished with them by others. And (3.) to the language of the Jews, who called their wives, *sisters.* Thus Tobit saith to his wife, μὴ λόγον ἔχε, ἀδελφὴ, *Take no care, my sister:* (Tob. v. 20.) and Clemens, in the words now cited, saith, *They were carried with them not as wives, but as sisters.* And, lastly, this seems best to consult the credit and esteem of the apostles, who could not, without evil suspicion, carry about with them single women, or the wives of other men. As for the women who are said to have followed Christ, they were none of his retinue, they attended not upon his person, but upon his doctrine, and so they ministered no such ground of suspicion. But hence I think it doth not follow, as Mr. Clerc saith, that St. Paul then had a wife, but only that he, or Barnabas, had one, or at least might have had one, no law then forbidding it: Tertullian saying, if not in his own sense, yet in the person of the orthodox, *Licebat apostolis nubere, et uxores circumducere.* (De Exhort. Castit. cap. 8.)

[5] Ver. 7. Τίς στρατεύεται, *Who goeth a warfare?*] The pertinency of this instance will be more visible, if we consider that, both in the Old and New Testament, the ministerial function is represented as *a warfare:* (see note on 1 Tim. i. 18.) and the Levite, who was consecrated to the service of the tabernacle, is said to *enter into the host,* Numb. iv. 3. λειτουργεῖν, *to officiate,* saith the Septuagint; *to serve the service,* saith the Chaldee. The church of God is also represented as his *vineyard,* Isa. v. 1. 5. Matt. xx. 1. xxi. 18. 33. 40. 41. Luke xiii. 6. 7. and as *his flock,* Isa. xl. 11. lxiii. 11. Matt. xxvi. 31. Luke xii. 32. Acts xx. 28, 29. 1 Pet. v. 1, 2. But then St. Chrysostom* and Theophylact observe, that he saith not, *Who goeth a warfare, and is not rich? Who plants a vineyard, and heaps not up gold of the fruits of it? Who feeds a flock, and makes not a merchandise of the sheep? Teaching us, that the spiritual pastor should be content with little, and seek only what is necessary, not what is superfluous.*

[6] Ver. 8. Κατ' ἄνθρωπον, *As a man.*] This phrase in the New Testament doth always signify to speak, act, and live, after the manner of a mere natural man, not yet acquainted with the mind of God, nor acting by the guidance of Divine wisdom, or not assisted by the Holy Spirit. So, Rom. iii. 5. *I speak* κατ' ἄνθρωπον, *as a man* by mere strength of reason would be apt to argue; 1 Cor. iii. 3. *Are ye not carnal, and walk as men, i. e.* as natural and not spiritual men; (ver. 1.) 1 Cor. xv. 32. *If,* κατ' ἄνθρωπον *after the manner of men, i. e.* the heathen manner, *I have fought with beasts at Ephesus;* Gal. i. 11. *The gospel which was preached by me was not* κατ' ἄνθρωπον *after man, i. e.* it was not the product of human wisdom, but received from the revelation of Jesus Christ; Gal. iii. 15. *Brethren, I speak after the manner of men, i. e.* what is acknowledged in all civilized nations. (See note on 1 Pet. iv. 6.)

[7] Ver. 10. Δι' ἡμᾶς γὰρ ἐγράφη, *For our sakes this was written.*] A like expression occurs in Maimonides,† who having cited these words, *Thou shalt not take the dam with the young,* saith, *If God took such care for beasts and birds, how much more for men?* And R. Menachem, on the same words, saith, The intention of the command was not to shew mercy to birds, *sed propter homines hoc dicit,* but he saith this to teach men mildness and commiseration; and Philo,‡ in the beginning of his discourse περὶ θυόντων, *of those who offer sacrifice,* says, *the law took not care of brutes, but of reasonable creatures,* οὐ τῶν θυομένων ἀλλὰ τῶν θυόντων, by its prescriptions that the sacrifice should be perfect and without blemish, having regard not to things offerred, but to him that offered them, that he should be free from vile passions, or evil dispositions: so that these words do not import that God takes no care for beasts, for *he saveth man and beast,* (Psal. xxxvi. 6.) *and giveth to the*

* "Non uxores demonstrat ab apostolo circumductas, sed simpliciter molieres." De Monog. cap. 8.

† Strom. vii. p. 756. 741. ‡ Strom. iii. p. 448.

* Δεικνὺς ὅτι μικρᾷ παραμυθίᾳ τὸν διδάσκαλον ἀρκεῖσθαι δεῖ, τροφῇ καὶ τῇ ἀναγκαίᾳ μόνῃ, τὸ χρειώδες ζητῶν μόνον, οὐχὶ τὸ περιττόν.

† More Nevoch. par. iii. cap. 48. p. 497. ‡ P. 656.

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beasts their food; (Psal. cxlvii. 9.) but only that the commands he gives us, to shew mercy and kindness to our beasts, are especially designed to teach us greater kindness to our brother man. Thus the high-priest Eleazer saith to Aristæas,* that *all the precepts of this nature, delivered by Moses, had* λόγον βαθὺν, *a profound sense; and that God did not make them as being concerned about mice or weasels, or such-like beasts, but that all these laws were made for righteousness' sake, and the information of our manners.*

[8] Ver. 12. Ἐξουσίας ὑμῶν, *Power over you.*] So ἐξουσίας πνευμάτων is *power over unclean spirits,* Matt. x. 1. ἐξουσίας πάσης σαρκὸς, *power over all flesh,* John xvii. 2.

[9] Ver. 17. Εἰ γὰρ ἑκὼν τοῦτο πράσσω, *If I do this willingly.*] This is the interpretation of Œcumenius, and it seems best to suit with the scope of the apostle: the other sense, mentioned by the ancients, and followed by most interpreters, is this, *If I preached the gospel as a volunteer, having no command from Christ to do it, I might expect a peculiar reward; but having this command from Christ, I execute it only in obedience to the trust committed to me, and so I cannot glory in, or expect a reward for that above others.*

[10] Ver. 18. Note, first, from ver. 12. 15. 18. that our power, in things indifferent and uncommanded, is not to be used to the hinderance of the gospel of Christ, and the scandal of the weak.

Secondly, That there is καύχημα, or *matter of glorying* in things done by the assistance of the grace of God, and it is for the glory of a man to do them, (ver. 15, 16. 2 Cor. xi. 10.) ἡ καύχησις ἡμῶν, *our rejoicing,* or *our glorying, is this, even the testimony of our conscience.* (2 Cor. i. 12.) And again, *Let every man approve himself* to his own conscience, *and then shall he have* τὸ καύχημα, *rejoicing in himself, and not in another.* (Gal. vi. 4.) The glorying therefore, or the καύχημα, which the apostle elsewhere doth reject and exclude, is only that of the merit of our works, or their sufficiency to procure the justification of a sinner, (Rom. iii. 27. iv. 2.) or that which doth exclude the help or the assistance of the grace of God in Christ. (1 Cor. i. 29. 31.) Note,

Thirdly, That there may be some actions eminently good, which fall under no particular command; I say, *particular command:* for I believe this very action of St. Paul, in which he glories, was done according to that charity which *seeketh not her own, but the things of Jesus Christ,* (Phil. ii. 5.) and that it was in the general his duty to take care *not to hinder the gospel of Christ,* (ver. 12.) and to *cut off occasion from others to glory,* to the impairing of the truth, (2 Cor. xi. 12.) to perform that which rendered him instrumental to *gain the more;* (ver. 19.) and therefore he saith, (ver. 27.) *All this I do for the gospel's sake, that I may be partaker of it with you.* I think every good work, which respects our duty towards God, falls under the general command of *loving God with all our heart, our mind, and soul;* and all the kindness we shew to our brother, under the command of *loving him as ourselves;* and think no action eminently good can be done by any Christian, which is not comprehended under the general precept of doing *whatsoever things are true, honest, just, pure, lovely, and of good report; if there be any virtue, any praise,* &c. (Phil. iv. 8.) But yet this action, as to the substance of it, being under no precept, but being a refusal to use the power God had granted to him as much as others, and this refusal being done out of respect unto God's glory, and the good of souls, was that of which he justly gloried, and for which, though he did not merit any thing, yet he might reasonably expect from God, whose glory he promoted by it, an especial recompence, according to the rule of his own nation, *To him a reward is given, who doth any thing uncommanded.**

[11] Ver. 22, 23. See the reading of the text vindicated against the surmises of Dr. Mills, as also x. 19. 24. 28. 31. Examen Millii in hæc loca.

[12] Ver. 27. Ἀδόκιμος, *Lest I myself should be a castaway.*] *i. e.* One disapproved of by God at the last. Excellent here is the note of the ancient commentators, Εἰ δὲ Παῦλος τοῦτο δέδοικεν, ὁ τοσούτους δίδαξας, τί ἂν εἴποιμεν ἡμεῖς; *If Paul, so great a man, one who had preached and laboured so much, dreaded this, what cause have we to fear lest this should befal us?*

Note also, That the Agonistical phrases, mentioned in these four last verses, are fully and excellently explained by the reverend Dr. Hammond, who informs us,

First, That the Isthmian games† were celebrated among the Corinthians, and therefore the apostle speaks thus to them, *Know ye not?*

Secondly, That, of the five games there used, the apostle alludes only to two or three, *running,* ver. 24. 26. *wrestling,* ver. 25. *cuffing,* ver. 26, 27.

Thirdly, That he, who won the race by running, was to observe the laws of racing, keeping within the *white line,* which marked out the path or compass in which they were to run, and was also to outrun the rest, and come first to the goal, otherwise he ran *uncertainly,* (ver. 24. 26.) and was ἀδόκιμος, one to whom the prize would not be judged by the βραβευταὶ, or judges of the games.

Fourthly, That the *athletæ,* combatants, or wrestlers, observed a *set diet,*‡ both for the quantity and quality of their meat, and carefully abstained from all things that might render them less able for the combat; whence they are here said to be the *temperate in all things,* (ver. 25.)

Fifthly, That he who *cuffed* used to prepare himself for the exercise by a σκιομαχία,§ or *thrusting out his arms into the air.* And this is styled, *so fighting as to beat the air:* (ver. 26.) but, when he came to the combat, then his fist strove to hit the face and eyes of his adversaries; and this is, ver. 27. ὑπωπιάζειν, *to strike under the eye,* or give his adversary *a blue eye,* and, applied to the body, is so to keep it under, by beating it black and blue, as these combatants did one another.

Sixthly, That the rewards of all these exercises were only a crown made of leaves of some plant, or boughs of some

* Maimon. More Nevoch. lib. iii. cap. 17. p. 381.

† "In isthmo ludi quinquennales isthmiachi." Solin. cap. 13. "In eo est oppidum Cenchreæ ludis quos isthmicos vocant celebre." Mela, lib. ii. cap. 3. lin. 75.

‡ Μέλει σοὶ ὀλύμπια νικῆσαι — δεῖ σ' εὐτακτεῖν, ἀναγκοτερφεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὥρᾳ τεταγμένῃ, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς ἔτυχεν· ἁπλῶς, ὡς ἰατρῷ παραδεδωκέναι σεαυτὸν τῷ ἐπιστάτῃ· εἶτα εἰς τὸν ἀγῶνα παρέρχεσθαι. Epict. cap. 35.

§ Ἀέρα ἴδαιον, ἢ καὶ ἐσκιομάχουν, Eustath. Τινὲς μὲν ἀπὸ τῶν πυγμάτων τὴν τοιαύτην παροιμίαν εἰρῆσθαι δοκοῦσιν. Idem in hæc verba ἀέρα τύπτει. Il. γ. p. 1215. ed. Rom.

* Ἀλλὰ πρὸς ἀγῶνα ἐπίσκεψιν, καὶ τρόπων ἐξαρτισμὸν, δικαιοσύνης ἕνεκεν σεμνῶν πάντα ἀνατέτακται. Arist. p. 17.

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tree, the olive,* bays, or laurel, which therefore the apostle here calls *a corruptible crown*, (ver. 25.)

CHAP. X.

1. MOREOVER, brethren *(to make you the more diligent in running this Christian race, and to avoid these sins which will cause you to fail of the prize you run for, I shall lay before you the case of the Israelites, your forerunners, shewing what privileges and what advantages they had, and by what means most of them so unhappily miscarried: for, to begin with their privileges)*, I would not that ye should be ignorant, how that all our fathers *(the church of Israel)* [1] were under *(the protection of)* the cloud, and all passed through the sea;

2. And *(so)* were all baptized into *(the covenant made with God, and the doctrine taught by)* Moses in the cloud and in the sea;

3. And did all eat [2] the same spiritual meat; *(that manna which was a type of Christ, the true bread which came down from heaven,* John vi.)

4. And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock [3] was Christ: *(as typifying him, and the spiritual waters to be received from him,* John iii. 37. 39.)

5. But *(notwithstanding these privileges and favours common to them with us)*, with many of them God was not well pleased: for they were overthrown *(by him)* in the wilderness. (Heb. iii. 17.)

6. Now these things were *(written for)* [4] our examples *(who succeed them in like privileges and favours)*, to the intent we should not lust after evil things, as they also lusted *(after flesh, when they had manna, food sufficient for them,* Numb. xi. 4.)

7. Neither be ye idolaters *(by eating things offered to idols, and partaking of the table of devils)*, as were some of them; as it is written, [5] The people sat down to eat and drink *(of the sacrifices offered to the golden calf)*, and [6] rose up to play.

8. Neither let us commit [7] fornication, as some of them committed *(fornication, at the sacrifices of Baal-Peor,* Numb. xxv. 16—18.) and *(upon that account, there)* fell in one day [8] three-and-twenty thousand *(of them)*.

9. Neither let us tempt [9] Christ *(our Lord)*, as some of them also tempted *(him)*, and were destroyed of serpents. (Numb. xxi. 5, 6.)

10. Neither murmur ye, as some of them also murmured, (Numb. xiv. 2.) and were destroyed [10] of the destroyer, (ver. 37.)

11. Now all these things happened to them for examples *(to posterity)*: and they are written for our admonition, [11] upon whom the ends of the world *(the last of ages)* are come *(i. e. the Christian age)*.

12. Wherefore let him that thinketh he standeth *(and is in high favour with God, as they once were, and still think they are,)* take heed lest he fall.

13. *(And whereas the great inducement to symbolize with Jew or gentile in their rites is this, that you may avoid persecution, you have no cause to doubt of Christ's protection under them, for he hath so preserved you hitherto, that)* there hath no temptation taken you but such as is common to man *(ἀνθρώπινος, supportable by the strength and resolution of a man)*: but *(moreover)* God is faithful, [12] who will not suffer you to be tempted *(at any time)* above that you are able, but will with the temptation also make a way *(so fair)* to escape *(it)*, that you may be able to bear it.

14. Wherefore, my dearly beloved, flee from *(the)* idolatry *(committed by the participation of things offered to idols in the idol-temple)*.

15. I speak as to wise men *(in what I am now offering, to shew the idolatry of this practice)*; judge ye *(the reasonableness of)* what I say.

16. [13] The cup of blessing which we bless *(or receive with thanksgiving to God for it)*, is it not the [14] communion of the blood of Christ *(or that rite by which we Christians do profess to hold communion with, and own him as, our Lord and Saviour, who shed his blood for us)?* The bread which we break, is it not *(also)* the communion of the body of Christ *(i. e. do we not by eating at his table, declare our fellowship with, and own him as, our Lord, whose body was thus broken for us)?*

17. [15] For we being many are one bread, and one body *(or, because the bread is one, one loaf being broken for us all, we who partake of it, being many, are one body, owning ourselves thereby all members of that body of which Christ Jesus is the head)*: for we are all partakers of that one bread *(and thus you see that, by partaking of this Christian sacrifice, we own ourselves to have communion with the Lord Jesus, and with the whole society of Christians)*.

18. Behold Israel after the flesh, *(and see if it be not so there also: for)* are not they who eat of the sacrifices *(the peace-offerings, for of these only did the people eat,)* [16] partakers of the altar *(and so hold communion with him whose altar it is?* ix. 13.)

19. What say I then *(i. e. what need I then to say)?* that the idol is any thing, or that which is offered in sacrifice to idols is any thing *(which can of its own nature pollute)?*

20. But *(this)* I say, that the things which the gentiles sacrifice, they sacrifice [17] to devils, and not to God: and I would not that ye should have fellowship with devils *(or do service to them in the idol-temples; for)*

21. You cannot drink the cup of the Lord *(and thereby declare your fellowship with him, and that you own him as your Lord, in opposition to all others)*, and *(yet drink)* the cup of devils *(and so make the like acknowledgment concerning them)*: ye cannot be partakers of the Lord's table, [18] and the table of devils.

22. Do we provoke the Lord to jealousy *(by bringing devils into competition with him)?* are we stronger than he? *(so that we need not fear the punishments he may inflict on them who give his honour to another.*

23. *And whereas you plead thus for yourselves,)* All things are lawful for me *(i. e. all meats may lawfully be eaten; be it so;)* but *(yet)* all *(lawful)* things are not expedient *(to be done)*: all things are lawful for me, but all things edify not, *(as charity doth,* viii. 1.

24. *For the rule of charity is this:)* Let no man seek his own *(only)*, but every man another's wealth, *(preferring the public to his private good, and the good of souls to that of his own body.*

* Τοῖς ἀθλήταις ἐξ αὐτῆς δίδοται νικήσασι στέφανος. Porphyr. de antro Nymph. p. 270.

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25. *Concerning then the eating of things offered to idols in the general, and without relation to the idol-temple, in which to eat them is idolatry, I thus determine:)* Whatsoever is sold in the shambles, that eat *(ye)*, asking no question for conscience' sake *(as if you thought it matter of conscience, whether you might eat it, if offered to idols, or not).*

26. For the earth is the Lord's, and the fulness thereof, *(and therefore you may eat of any creature the earth provideth for your food, without scruple of conscience, when others are not scandalized at it.*

27. *And again I say,)* If any of them that believe not bid *(or invite)* you to a feast, and you be disposed to go; [19] whatsoever is set before you, eat, asking no question for conscience' sake.

28. But if any man say unto you, This is offered in sacrifice to idols *(thinking that, by thus partaking in such meat, you must own the idol, or concur in the worship of it)*, eat not for his sake that shewed it, and for conscience' sake: for the earth is the Lord's, and the fulness thereof *(who therefore can replenish thee out of other meats provided for thy food):*

29. Conscience, I say, *(meaning)* not thy own, but *(that)* of the others *(who shewed thee this was offered to idols):* for why is my liberty *(so used by me, as that I be)* judged of *(and condemned by)* another man's conscience?

30. For if I by grace be a partaker *(of God's good creatures)*, [20] why *(do I use them so as that)* I am evil spoken of *(by others)* for that for which I give thanks *(because of benefits received by it)?*

31. Whether therefore ye eat, or drink, or whatsoever ye do, [21] do all to the glory of God.

32. Give [22] no offence, neither to the *(weak)* Jews, nor to the *(unbelieving)* gentiles, nor to the *(weak members of the)* church of God:

33. *(But walk)* even as I *(do, who)* please all men in all *(lawful)* things, not seeking my own profit, but the profit of many, that they may be saved.

ANNOTATIONS ON CHAP. X.

[1] Ver. 1. Ὑπὸ τὴν νεφέλην ἦσαν, *Were under the cloud.*] To understand the allusion here, note, that to be *under the cloud*, is to be under the protection or covert of the cloud. For *the cloud of glory* (saith the tradition of the Jews*) *signified the care and providence of God, and his presence with them day and night;* and that accordingly it compassed their camp, *as a wall doth a city.* And therefore of the feast of tabernacles, which in the Hebrew is *chagigah succoth, the feast of coverings*, the Jews† say, it was especially appointed to admonish them, of the Divine protection exhibited to them by the cloud. And the Chaldee paraphrase saith, this feast was instituted, *that their posterity might know, that I made the children of Israel to dwell under the shadow of the cloud:* and therefore Philo‡ styles it σκεπαστήριον, *a covering.* And so the Psalmist represents it, when he says, *He spread out the cloud for a covering to them, and a fire to enlighten them by night.* (Psal. cv. 39.) And the prophet, when he says, *The Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of flaming fire by night; for upon all their glory shall be a covering.* (Isa. iv. 5, 6.) Πάντα τὰ περικύκλῳ αὐτῆς σκιάσει ἡ νεφέλη, *The cloud shall overshadow all her circuits*, saith the Septuagint. *He was to them as a covering by day, and a light of stars in the night-season*, saith the book of Wisdom, (x. 17.) By these things Mr. Clerc may see we have good warrant for saying, *The cloud was a covering to them, and that they were under the cloud, because it was over them;* not only because it went before them, which indeed is a greater impropriety than that which he charges upon others, that being indeed none at all: for what hinders the same cloud from being at one time contracted into the figure of a pillar, and at another expanded as a covering? For do we not read that *the cloud covered the mount?* (Exod. xxiv. 15.) that it *covered the seat of the congregation?* (Exod. xl. 34.) that *it covered the tabernacle?* (Numb. ix. 15, 16.) The learned Bishop of Ely notes, that there were three several uses of the cloud: (1.) *To guide them in their journeys; and this it did, as a pillar going before them.* (2.) *To preserve them from the heat of the sun in the wilderness;* and then it was spread out as a covering, (Psal. cv. 39.) and was *a cloud shadowing the camp.* (Wisd. xix. 7.) (3.) *To defend them from their enemies, that they might not assault them;* and so it stood betwixt the *whole host of Israel and the Egyptians*, and was *a cloud of darkness to the latter, so that they came not near the Israelites:* (Exod. xiv. 20.) it therefore must be large enough to darken their whole camp.

Secondly, That they *all passed through the sea* so as to come to *the opposite shore*, saith Josephus;* they *went through it*, saith St. Paul,† elsewhere; *through the middle of it*, say the Septuagint.‡ I confess some rabbins and commentators say, they only fetched a compass like to a half-circle in the sea, and came out again on the same side; because, before they entered into the sea, they were in the edge of the wilderness Etham; (Numb. xxxiii. 6.) and after they had passed the sea, they *go three days' journey in the wilderness of Etham.* (Exod. xv. 22.) But to this it is answered, that the wilderness, on each part of that arm of the sea, was called the wilderness of Etham, and beyond the Red Sea was the same with Shur, (Exod. xv. 22.) for the Hebrew word קְצֵה which we render *edge*, is by the Septuagint forty times rendered μέρος, *a part.* And here, say they, they came to Buthan, ὅ ἐστι μέρος τῆς ἐρήμου, *which is some part of the wilderness;* (Numb. xxxiii. 6.) intimating, that beyond the sea there was another part of the same wilderness. And, thirdly, as it follows,

Ver. 2. *They were baptized unto Moses in the cloud.*] *i. e.* Into the doctrine taught by Moses: for the cloud was not only for direction, but for a covering over them; according to the words of the Psalmist, *He spread out the cloud for a covering.* (Psal. cxxxv. 29.)

And in the sea.] For they were *covered with the sea on both sides:* (Exod. xiv. 22.) so that both the cloud and the sea had some resemblance to our being covered with water in baptism; their going into the sea resembled the ancient rite of going into the water, and their coming out of

* Buxt. de Arca fœd. cap. 14. p. 126, 127.
† Buxt. Synag. Jud. cap. 21. p. 447. ‡ Quis Rer. div. Hær. p. 397.

* Ἔφθασαν εἰς τὴν ἀντίπεραν γῆν. Antiq. lib. ii. cap. 7.
† Διέβησαν τὴν ἐρυθρὰν θάλασσαν. Heb. xi. 29.
‡ Διῆβησαν μέσον τῆς θαλάσσης εἰς τὸν ἔρημον. Josh. iv. 23. Παρῆλθησαν. Neh. ix. 11.

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it their rising up out of the water. And this the Jews* do so far own, that they say they *were baptized in the desert, and admitted into covenant with God before the law was given.*

Note, fourthly, That the cloud had a bright shining side, as well as a dark side: so that their baptism in the sea, answered to that of water; and their baptism in the cloud, to baptism by fire, or by the Holy Ghost; which, say the Jews,† was represented by the Schechinah, or the cloud of glory.

[2] Ver. 3. Τὸ αὐτὸ βρῶμα, τὸ αὐτὸ πόμα, *The same meat and the same drink.*] For though some manuscripts omit τὸ αὐτὸ, *the same,* in both these verses, yet is that word to be retained in both places: for so read Irenæus‡ and all the Greek expositors. (See Examen Millii in locum.) And whereas Esthius interprets the words thus, *They eat the same among themselves, not the same with us;* this exposition is contrary, not only to what St. Austin§ and all the Greek fathers teach, but also to the scope of the apostle, which is to shew, that they had the like spiritual advantages and privileges with us, which yet he doth not do, unless their spiritual meat and drink signified or typified to them Christ, as ours doth to us. That all of them were not believers in Christ by faith, but some of them were unbelievers, is no objection against this sense: for so it is with Christians now; the wicked not partaking of the benefit of Christ by faith, as the fathers speak, though they receive the sacrament of his body and blood with their mouths.

Note also, That St. Paul represents manna as spiritual food; and the rock as being spiritual, and affording them spiritual drink, agreeably to the descants of the Jews: for *manna* (saith Philo‖) *is the food of the soul; it signifies the law of God, and the Divine Logos, whence all permanent instruction and knowledge flow. And this is the heavenly food, of which Moses, in the person of God, speaketh, saying, Behold, I rain down for you bread from heaven. The food of the soul* (saith the same Philo) *is heavenly, not earthly, as the holy Scripture testifieth, saying, I rain down for you bread from heaven.* He calls the manna put into the ark,¶ τῆς οὐρανίου καὶ θείας τροφῆς τὸ μνημεῖον, *the memorial of the Divine and heavenly food,* and saith, that *manna*** *is the Divine Logos, the celestial and incorruptible nourishment of a soul desirous of knowledge.* The Jews also declare, that manna†† was a type *of the eternal happiness of man;* that it had its *rise from heaven,* and thence descended on the earth, by opening *the gates of heaven;* that it is *the Divine light incorporated, the splendour of the glory of the majesty of God; the bread on which angels feed, and by which the sons of the world to come are to subsist.* And with these representations of it agree the words of the apostle, saying, the Jews by eating of it did eat τὸ αὐτὸ βρῶμα πνευματικὸν, *the same spiritual food with us.* But here Mr. Clerc saith, *The word* πνευματικὸς, spiritual, *is here opposed to* φυσικὸς, natural, *not to* σωματικὸς, corporeal; *for manna was corporeal food, which could not be spiritual in any other respect, than as it was prepared, not by sensible causes, but by spirits;* viz. *angels, whose bread therefore it is said to be,* Psal. lxxviii. 2. I answer, Here is nothing true, or at least nothing certain: for (1.) the Chaldee paraphrast saith, it is called the bread of angels in the Psalmist, *because it came from heaven, the habitation of the angels;* as the Psalmist himself interprets it, saying, *He opened the gates of heaven, he rained upon them manna for to eat, and gave them bread from heaven; bread of the Mighty did man eat.* (2.) Why did he say, *It could not be called spiritual food in any other sense, than as it was prepared by spirits?* It is, because it was corporeal food. And might it not be also the food of the soul? Are not bread and wine corporeal food? And yet may they not be also spiritual food? Yea, doth not the apostle's argument plainly require that the manna should be spiritual? For how else did they *eat the same spiritual food with us?* And, (3.) how absurd is it to say, it is called *spiritual food,* because *prepared by spirits?* Can he give one instance of any corporeal things called spiritual upon that account? Was it not spiritual meat, as the water issuing from the rock was spiritual drink, and was that so, because prepared by spirits?

[3] Ver. 4. *And that Rock was Christ.*] *i. e.* It typified Christ: for as the rock, being smitten, gave forth waters, so our Lord, being smitten, water came forth out of his side; and the Holy Ghost, signified by this effusion of waters from the rock, was poured forth as a river. *By the solid rock* (saith Philo*) *Moses understands the wisdom of God, which is the nurse and the instructor of all that desire the incorruptible life. He by a synonymous word calls the rock manna; that is, the most ancient of beings, the Divine Logos.* And again, *The rock, cleft in the top, is the wisdom of which he makes the souls that love him to drink; and being thus made to drink, they are also filled with the universal manna, for manna is called* τὶ, *which is the progeny of all things. Now the most general cause of all things is God, and the second the Word of God.* By these things Mr. Clerc may be convinced, that the Jews might understand these types by tradition; and, seeing them thus accomplished, might be induced to believe. And as for Christians, the apostle here shews the influence they ought to have on them, viz. *to preserve them from the like offences, lest they become subject to the like judgments to which the Jews were obnoxious,* (ver. 5, 6.) But Mr. Clerc denies that the words bear this sense, *the Rock signified Christ,* or represented him; and saith, the import of these words, *that Rock was Christ,* is only this, *That which may be said of that rock in a carnal sense, may in a spiritual be affirmed of Christ:* which is to expound the apostle as speaking thus, *They all drank the same spiritual drink, for they drank of the Rock that followed*

* Maim. ex Sisra in Seder Kodash. ed. Pocock. p. 27.

† Vide Masium in Josh. ix. ‡ Lib. iv. cap. 45.

§ "Aliud illi, aliud nos, sed specie visibili, quod tamen hoc idem significaret virtute spirituali ——— sacramenta illa fuerunt, in signis diversa sunt, sed in re quæ significatur paria sunt." Aug. Tr. 26. in Joh. to. ix. p. 228. B. C.

‖ Ζητήσαντες καὶ τι τὸ τρέφον ἐστὶ τὴν ψυχὴν ——— εὗρον μαθόντες ῥῆμα Θεοῦ καὶ λόγον θεῖον, ἀφ' οὗ πᾶσαι παιδεῖαι καὶ σοφίαι ῥέουσιν ἀένναοι, ἣ δ' ἐστὶν ἡ οὐράνιος τροφὴ· μηνύεται δὲ ἐν ταῖς ἱεραῖς συγγραφαῖς, ἐν προσώπῳ τοῦ αἰτίου λέγοντος, ἰδοὺ, ἐγὼ ὗω ὑμῖν ἄρτους ἐκ τοῦ οὐρανοῦ. L. de Profugis, p. 367. B. Ὅτι δὲ οὐ γῆινοι ἀλλ' οὐράνιοι αἱ ψυχῆς τροφαὶ, μαρτυρήσει διὰ πλειόνων ὁ ἱερὸς λόγος, ἰδοὺ ἐγὼ ὗω, &c. Alleg. lib. i. p. 69. B.

¶ De Congr. quær. erud. gratia. p. 544. A.

** Τὸ μάννα τὸν θεῖον λόγον, τὸν οὐράνιον φιλοθεάμονος ψυχῆς ἄφθαρτον τροφήν. Quis rer. Divin. Hær. p. 384. D.

†† Buxt. Hist. Manna. p. 336. 339. 352.

* Πέτραν τὴν στέρραν καὶ ἀδιάκοπτον ἱμφαίνων σοφίαν Θεοῦ, τὸν τρόφον καὶ τιθηνοκόμον καὶ κουροτρόφον τῶν ἀφθάρτου διαίτης ἐφιεμένων ——— τὴν πέτραν ταύτην ἐτέρωθι συνωνυμίᾳ χράμενος καλεῖ μάννα, τὸν πρεσβύτατον τῶν ὄντων, λόγον θεῖον. Quod deter. pot. p. 137. A. C. Ἡ γὰρ ἀκρότομος πέτρα ἡ σοφία θεοῦ ἐστιν, ἣν ἄκραν καὶ πρωτίστην ἔταμεν ἀπὸ τῶν ἑαυτοῦ δυνάμεων, ἐξ ἧς ποτίζει τὰς φιλοθέους ψυχὰς. ποτισθεῖσαι δὲ καὶ τοῦ μάννα ἐμπίμπλανται τοῦ γενικωτάτου· καλεῖται γὰρ τὸ μάννα τι, ὃ πάντων ἐστὶ γένος· τὸ δὲ γενικατάτον ἐστὶν ὁ Θεὸς, καὶ δεύτερος ὁ Θεοῦ λόγος. Legis Alleg. lib. iii. p. 853. A. B.

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them: now, what may be said of that rock in a carnal sense, may be said of Christ in a spiritual; i. e. *they all drank the same spiritual drink,* because they drank *what was carnal.* Moreover, we find many phrases of the like nature, both in the Old and the New Testament; as when it is said, *The three branches are three days; the seven kine, and seven ears of corn, are seven years; the four great beasts are four kingdoms; thou art the golden head; the seed is the word, the field is the world, the reapers are the angels, the harvest is the end of the world; the hair is Jerusalem; this bread is my body, this cup is my blood.* (Gen. xl. 12. xliii. 26. Ezra v. 5. Dan. ii. 38. vii. 17. Matt. xiii. 38, 39. xxvi. 26, 27. Luke viii. 11.) Now in all these instances, doth not *is* import *typifies, signifies, represents?* Why therefore should it not do so in the like proposition, *This Rock is Christ?* Or what one instance can Mr. Clerc produce, that any thing was ever said to be another thing, because *what might be said of it in a carnal sense, might in a spiritual sense be said of the other?* And is it not sufficient prejudice against this παρερμηνεία, or *uncouth interpretation,* that it hath no parallel example? Whereas our exposition is confirmed from numerous examples of like nature.

[4] Ver. 6. Τύποι ἡμῶν, *Our exdmples.*] *The examples he here puts* (saith Theodoret) *exactly answer to the sins of the Corinthians*; for, as the Jews lusted to eat flesh, so the Corinthians lusted to eat things offered to idols, when they had other meat provided plentifully by God for them: *for the earth is the Lord's, and the fulness thereof,* (ver. 28.)

[5] Ver. 7. Ἐκάθισεν ὁ λαὸς φαγεῖν, &c. *The people sat down to eat and drink, and rose up to play.*] When the heathens had offered upon the altar, and consumed that part which belonged to the god they worshipped, they banqueted in the idol-temple upon the remains, and so did *Epulis accumbere divûm,* as Virgil * speaks, at long tables prepared for that purpose, whence this is by the apostle called *partaking of the tables of devils;* and used very appositely, say the fathers, to convince the Corinthians, that, by eating things offered to the idols in the idol-temple, they must be guilty of heathenish idolatry.

[6] *Rose up to play.*] Here almost all the critics observe, that παίζειν, *to play,* bears an impure sense, importing their fornication with one another; as when we say, such a one hath played the whore; but this criticism seems here to be without foundation: for (1.) the Scripture often mentions their idolatry, but never charges them with whoredom, then committed when they made the golden calf; all that God himself charges upon them is, that *they had made them a molten calf, and had worshipped* and *sacrificed* to it, and said, *These be thy gods,* Exod. xxxii. 8. 35. Nehem. ix. 18. Psal. cvi. 19, 20. Acts vii. 41. (2.) The apostle speaks of whoredom in the verse following as a distinct sin, and therefore cannot reasonably be supposed to charge them with it here. (3.) The exposition of the ancients, that they rose up to dance before the calf, is confirmed by these words, *And when Moses saw the calf, and the dancing, he was wroth.* (Exod. xxii. 19.) And because this was done after the manner of the heathens,† and was one of the rites by which they honoured their gods, the apostle useth it as a confirmation of their idolatry. And this is all the fathers seem to mean by saying, that *to play,* is used ἀντὶ τοῦ εἰδωλολατρεύειν, *for committing idolatry;* and the Jerusalem Targum, when it saith, they did *ludere cultu peregrino,* play after the heathen manner.

[7] Ver. 8. Μηδὲ πορνεύωμεν, *Neither let us commit fornication, as some of them committed.*] How prone the Christians of the church of Corinth were to this sin, which made the heathen Corinth infamous to a proverb, we learn from these words of the apostle, *I fear, when I come, I shall bewail many who have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they committed,* 2 Cor. xii. 21. (See 1 Cor. iii. 16, 17. v. 11. vi. 9. 13. 15, 16.)

[8] Εἰκοσιτρεῖς χιλιάδες, *Three-and-twenty thousand.*] The number of the slain was four-and-twenty thousand, (Numb. xxv. 9.) and so Œcumenius saith some ancient copies read here; but of this number one thousand was slain by the judges, and that probably the day before the plague; three-and-twenty thousand by the immediate hand of God. Now the design of the apostle here, is only to mention them who fell in one day by the hand of God. (See Bochart. Hieroz. lib. ii. cap. 34.)

[9] Ver. 9. Τὸν Χριστὸν, *Christ.*] This reading ought not to be questioned, for we find it not only in Hilary the deacon, St. Chrysostom, Œcumenius, Theophylact, but in Irenæus.* Hence Primasius of old proved the Divinity of Christ, as being that God whom they tempted, (Psal. cvi. 14.) and others his pre-existence before the birth of the blessed Virgin, against the Socinians. That the apostle here cannot speak, as Crellius contends, of Moses, is plain:

First, Because, though the name of Jesus be once given to Joshua (Heb. iv. 8.) in the New Testament, as being the true import of his name, and the translation of it by the Septuagint, yet is the name of Christ never given to Moses, nor doth it bear any affinity with his name. Nor,

Secondly, Is Moses ever called Christ in the Old Testament. For though Crellius contends that name is given him in these words of Habakkuk, (iii. 13.) *Thou wentest forth for the salvation of thy people with thy Christ;* yet it is evident that this is spoken of God's going forth with Joshua, by the *captain of the Lord's host* (who is described, Josh. v. 14, 15. and so honoured by Joshua, as to leave no place of doubting that he was a Divine person); or, ver. 11. the prophet saith, *The sun and moon stood still,* as they did only in the time of Joshua, (x. 12.) and ver. 12. *Thou didst march through the land in indignation, thou didst thrash the heathens in anger,* as he did by Joshua; and then follow the words cited. 2. This appears farther from the words *tempt* and *tempted,* which, both in the Old and New Testament, signify distrusting the power or the will of God to do what he had given those who tempted him sufficient evidence he was able and willing to perform. (See this proved, note on Matt. iv. 7.) Now thus they did not tempt Moses, (Numb. xi. 6.) but God, by distrusting his power to give them bread and water in the wilderness, (ver. 5.)

Their second answer therefore is, That there being no

* Æn. i. 83. Vide Turneb. lib. xxx. cap. 5.

† "Inter vescendum diis laudes canebant, pedibusque circum aras complodentes ad numeros psallebant." Rosin. Antiq. lib. iii. cap. 33. Virgil. Eclog. v. 73. "Ubi Servius, sane ut in religionibus saltaretur hæc est ratio, quod nullam majores nostri partem corporis esse voluerunt quæ non sentiret religionem."

* Lib. iv. cap. 45.

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accusative case expressed after the words καθὼς καί τινες αὐτῶν ἐπείρασαν, *as some of them tempted*, they may as well add God, as we add him. But,

1. This exposition must ascribe that Divine power to Christ, which belonged unto him they tempted in the wilderness, by virtue of the preceding argument, and also render it as wicked and as dreadful to tempt Christ now, as it was to tempt God then; and so by consequence it must ascribe to him that Divine nature, from which a Divine power is inseparable.

2. They have not yet produced one instance, where the person spoken of in reference to the same action, in the same instance, is thus changed. Crellius, indeed, who never wants a shift, such as it is, brings his instance from ver. 6. viz. *These things were spoken, that we might not be lusters after evil things, as they also lusted:* but as here is the fallacy of a transition, εἰς ἄλλο γένος, from things to persons; so is there nothing said, ver. 6. to signify that the evil things forbid to the Corinthians, to be the subject of their lusts, were to be quails or flesh, as in the Jews they were, but only that they were, for the kind, evil, as theirs also were.

[10] Ver. 10. Ὑπὸ τοῦ ὀλοθρεύτου, *Of the destroyer.*] *i. e.* By a plague sent by the hand of Samuel, the angel of death, called ὀλοθρεύων, *the destroyer*, Wisd. xviii. 25. Heb. xi. 28. and *him that had the power of death*, Heb. ii. 14. Now the Corinthians murmured, saith Theodoret, because some of them had received only inferior gifts; say others, by reason of the persecutions they suffered for the Christian faith.

[11] Ver. 11. Τὰ τέλη τῶν αἰώνων, *The end of the ages.*] This phrase either signifies the end of the Jewish age, as if the apostle did intend to say, These things, which happened in the beginning of the Jewish age, were recorded for caution and example to us, who are come to the conclusion of it; or the last of the ages of the world, *i. e.* the Christian age; for the Jews, according to the tradition of Elias, divide the duration of the world into three ages: the age before the law, the age of the law, and the age after the law, or that of the Messiah. (Talmud. in Sanhedr. cap. Chelek.)

[12] Ver. 13. Ὃς οὐκ ἐάσει ὑμᾶς, *Who will not suffer you,*] *i. e.* Any of you, who do what in you lies to arm yourselves against them, to be tempted above what you are able; this therefore ought not to be restrained to the elect: for the preceding words, *no temptation hath happened to you*, are spoken to all the members of the church of Corinth; and God hath doubtless engaged to all that enter into covenant with him, to enable them to perform the condition of that covenant; since a covenant upon an impossible condition, he knows cannot be performed; and all are bound to pray in faith, that God would not *suffer them to be tempted above what they are able*, by his strength, *to bear.*

[13] Ver. 16. Τὸ ποτήριον τῆς εὐλογίας, *The cup of blessing.*] The paschal cup being styled by the Jews the *cup of blessing*, because they sanctified it, *i. e.* they gave thanks for it in these words, *Blessed be thou, O Lord our God, the King of the world, who hast created the fruit of the vine;* and being also styled *the cup of blessing of the table*, it cannot reasonably be doubted, that the eucharistical cup was so called for the same reason, and that it was sanctified or consecrated by thanksgiving to God for it.

[14] Κοινωνία, *The communion.*] This word, *communion*, hath two significations: (1.) when the subject spoken of may be distributed into parts, so that each man may have a share of it, it denotes a distribution and communication of those parts to the community, or body mentioned. Thus, in the case of alms, seeing there is a distribution of our substance to those that want, this is in Scripture styled κοινωνία, and is sometimes rendered *contribution*, (Rom. xv. 26.) sometimes *distribution;* (i. 9. 13. Heb. xiii. 16.) and since there were διαιρέσεις *divisions* and *diversities* of gifts, ministrations and operations vouchsafed to the church; all which the Holy Spirit wrought, *dividing to every* member of it severally *as he would;* (2 Cor. xii. 11.) the giving these gifts and several operations to them, is called *the communion of the Spirit*, 2 Cor. xiii. 13. Phil. ii. 1. Thus, because one consecrated loaf was anciently distributed among all the communicants, and they all drank their share of the same cup of blessing, therefore the bread thus broken and shared out, may be said to be the communion or communication of the body of Christ, as being the communication of that bread which represented his broken body; and the cup they severally drank of, may be styled the communication of the blood of Christ, as being the communication of that wine which represented his blood shed: and to this import lead the following words, *because the bread* or loaf *is one* of which we all partake, *we being many are one body, for we are all partakers of one loaf*, according to the old proverbial expression, σύσσιτοι καὶ σύσσωμοι.

But where the subject mentioned is not capable of such division, or distribution, but every one is to have the whole, or the same with another, it imports *a fellowship* and *communion* in the same thing; in which sense we are said to be called by God, εἰς κοινωνίαν *to the fellowship of his Son*, 1 Cor. i. 9. *to have* κοινωνίαν *a fellowship in his sufferings; to have* κονωνίαν *communion with God the Father, and the Son*, 1 John i. 5. and, in the apostle's symbol, to believe the *communion of saints:* and in this import of the word the sense runs thus, Do we not, by partaking of this bread and wine, consecrated in memorial of Christ giving his body broken, and his blood shed for us, hold communion, or declare our fellowship, with Christ? Both these senses seem agreeable to the scope of the apostle, and the first infers the second.

[15] Ver. 17. Ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν, *Because the bread is one, we being many are one body.*] These words, *the bread which we break*, the loaf or bread *is one*, and we *all partake of one loaf*, and therefore are *one body*, shew how grossly the church of Rome hath varied from Christ's institution, in distributing to the communicants severally an unbroken wafer, so that they neither are partakers of one bread, or loaf, or of bread *broken*, as the custom both of Jews and Christians was to do. It also deserves to be noted from the testimonies of Jamblichus* and Laertius,† that anciently this was a token of friendship; and that Pythagoras forbade his scholars ἄρτον καταγνύειν *to break their bread*, because that was not to be broken which made friendship.

[16] Ver. 18. Κοινωνοὶ τοῦ θυσιαστηρίου, *Partakers of the altar.*] *i. e.* Do they not by partaking of the gift conse-

* Τὸ δὲ ἀρχαῖον βαρβαρικῶς πάντες ἐπὶ ἕνα ἄρτον συνίσαν οἱ φίλοι. De Vita Pythag. p. 89.

† Ὅτι ἐπὶ ἕνα οἱ πάλαι τῶν φίλων ἐφοίτων καθάπερ καὶ νῦν οἱ βάρβαροι· μηδὲ διαιρεῖν, ὃς συνάγει αὐτούς. Laert. in Vita Pythag. p. 222.

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crated by the altar, and of which one part is consumed upon it, partake with the altar, and own that they communicate with and worship that God, at whose altar or table the meat was offered in honour of him? (Mal. i. 7.) For as *swearing by the altar*, is swearing also *by him* whose altar it is, (Matt. xxiii. 20.) so, having communion with the altar, is having communion with him whose altar it is. To illustrate this let it be noted, (1.) that, in these שלמים or *peace-offerings*, there was a threefold participation; 1. God had his part offered him upon his altar, *viz.* the blood and the entrails; part was given to the priest, *viz.* the breast and shoulder; and part to the offerer, *viz.* the skin and the rest of the flesh; and this in token, say the Jews, of friendship and communion of the party offering them, with God and the priest: and he, by eating the remainder, and feasting on it in the temple, or the holy city, became partaker with the altar, or with God, who had received his share upon the altar. Note, (2.) that these peace-offerings were offered either by way of thanksgiving for mercies obtained, or by way of vow or of free devotion; for this division of peace-offerings, we find, Lev. vii. Moreover, these being offered to the God of Israel, signified the owning him as that God from whom they received and expected all their mercies.

[17] Ver. 20. Δαιμονίοις, *To devils.*] Here Mr. Clerc saith, the word δαιμόνιοι *doth not necessarily signify devils or evil spirits; for the heathens did not always sacrifice to evil spirits, if we consider what were their true thoughts.* But the wisdom of God did not think fit to consider the speculations of some of their philosophers; but what was indeed their practice, and what the objects and directors of their worship were, and who was gratified by it: they pretended to own a supreme Deity; but the spirits which spake in the oracles they consulted, which moved their idols, and resided in them, and set up and promoted their whole idolatrous worship, were doubtless evil spirits; and so the primitive Christians engaged to force them to confess themselves to be,* even before them who paid homage to them. The pulling down of this idolatrous worship is, in our Saviour's language, *the casting out of the prince of this world*, John xii. 31. and xvi. 11. the converting the gentiles from this idolatry to the worship of the true God, is, the *turning them from the power of Satan unto God*, Acts xxvi. 18. *the delivering them from the power of darkness*, Col. i. 13. who before walked according to the *prince of the power of darkness*, Eph. ii. 2. and were *led captive by Satan at his will*, 2 Tim. ii. 26. The Psalmist, according to the Septuagint, saith, ὅτι πάντες οἱ θεοὶ ἐθνῶν δαιμόνια, *that all the gods of the heathens are devils:* (Psal. xcvi. 5.) and of the Jews who sacrificed to them it is said, *they sacrificed to devils, and not to God, leshaddem*, to evil, wasting, and destroying spirits. The Jews said the same of the gentiles, that they were θύσαντες δαιμονίοις *sacrificing to devils* and not to God, Baruch iv. 7. and so they are also styled, 2 Chron. xi. 15. Rev. ix. 20.: and so all Christians ever did expound this place, and with good reason, it being absurd to think St. Paul is here dissuading Christians from having fellowship with good angels.

[18] Ver. 21. Καὶ τραπέζης δαιμονίων, *And of the table of devils.*] This being the design of the apostle, to shew that the Corinthians could not partake of the idol-sacrifices in the idol-temples without being κοινωνοὶ τῶν δαιμονίων, *men who held communion with devils;* and the proof of this being taken from the practice of Christians in partaking of the eucharist, and of the Jews in partaking of sacrifices offered at the altar; it is evident that the sixteenth verse must be interpreted suitably to this design, and so as to be a fit medium to prove this conclusion. It is therefore evident,

First, That κοινωνία, *communion*, cannot here signify the real and substantial communication of the body and blood of Christ, since that sense renders the apostle's argument infirm: for how doth it hence follow, that because Christians eat substantially the body, and drink the blood, of Christ, therefore they who eat of the idol-sacrifices are guilty of idolatry, and hold communion with devils. Moreover, the eating of things offered to idols, could not in this sense make them that did it *communicators of the devils*, for surely they did not eat of the substance of the devils: this therefore cannot be the import of the words. Nor,

Secondly, Can the sense of them be to this effect: The cup and bread communicate to us the spiritual effects of Christ's broken body, or his blood shed for us; though this be in itself a certain truth. For,

1. These spiritual effects cannot be shared among believers, so that every one shall have a part of them only; but the same benefits are wholly communicated to every due receiver. (See note on ver. 16.)

2. The apostle here attempts to prove, not that the Corinthians, by eating things offered to idols in the idol-temple, received any spiritual influence from devils, but only that, by that action, they did partake of what was offered to them, and was a solemn part of their religious worship, as the eating these sacrifices was still reputed; so that by it they must own themselves the worshippers of idols, and then, by parity of reason, he must, by the example of the eucharist, intend to prove, not that the Christian did partake of the spiritual effects of our Lord's passion, but that he did partake of what was consecrated in honour of him, and received as a solemn act of religious worship and communion with him. And this appears yet farther from the words which the apostle useth, as the close of this argument, and as the thing which answers to the two preceding instances: for they do not run thus, *By the things which the gentiles offer they receive spiritual influences from evil spirits;* but thus, *This I say*, to complete this argument, and to render the sacrifice offered to idols parallel to those of Christians and of Jews; that as these are offered to the honour of Christ and of the God of Israel, so *the things which the gentiles sacrifice, they sacrifice to devils, and I would not that ye should be partakers with devils; viz.* by feasting of the sacrifices thus offered to them, and of which the devils had a part: and that it was by the act of eating and drinking of these idol-sacrifices, that they became partakers of the cup and table of devils, and thereby guilty of idolatry, as the fathers declare,* so is it evident from these words,

* "Quicquid dæmonum colitis, victi dolore, quid sunt eloquuntur, ipsis testibus esse eos dæmones de se verum confitentibus credite." Minutius, p. 31. Tertull. Apol. cap. 23. Cyp. ad Don. 4. de Van. Idol. p. 14.

* "Quæ autem animam simul et corpus polluunt: participare dæmonum mensæ, hoc est, immolata degustare, et si quid aliud est quod dæmonibus oblatum est." Clem. lib. iv. §. 36.

Ἀπὸ δὲ εἰδωλοθύτων φεύγετε, ἐπὶ τιμῇ γὰρ δαιμόνων θύουσι ταῦτα. ὅπως μὴ γίνεσθε κοινωνοὶ δαιμόνων. Const. Apol. lib. vii. cap. 21.

Τὸ μὲν γὰρ εἰδωλόθυτον θύεται δαιμονίοις, καὶ οὐ χρὴ τὸν τοῦ Θεοῦ ἀνθρώπων κοινωνὸν τραπέζης δαιμονίων γίνεσθαι. Orig. contra Celsum, lib. viii. p. 396, 397.

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ye cannot drink of the cup of the Lord, and of the cup of devils; ye cannot be partakers of the Lord's table, and the table of devils; it was therefore by these actions that they held communion with them, and committed idolatry: the eating of the feast made of things offered to idols in the idol-temple being as much a federal rite, as was the eating peace-offerings of the Jews, eaten in the temple, or the holy city, or the sacramental bread eaten in the church by Christians, whence the oblations made there were styled σπονδαὶ ἐν τιμῇ δαιμόνων, *oblations in honour of our demons.*

[19] Ver. 27. Πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, *Whatsoever is set before you, eat.*] The apostle had before discoursed of eating things offered to idols in the idol-temple, and shewed, (1.) the scandal it might give to the weak gentile Christian; and (2.) that it was indeed an idolatrous action: here he begins his discourse of eating at all things offered to idols, with respect chiefly to the weak Jewish convert. And (1.) whereas by their canons * *an idol, and all things appertaining to it, and whatever was offered to it, were wholly forbidden,* the rabbins pronouncing the eating, or possessing any thing of it forbidden, in these words, *Thou shalt not bring an abomination into thine house;* (Deut. vii. 26.) the apostle relieves the conscience of the Christian in this case, letting him know that he might eat these things, when sold in shambles, without scruple of conscience, ver. 25. (2.) Whereas their canons teach, that † if *a heathen make a banquet for his son or daughter, a Jew is forbidden to eat of his meat, because he is forbidden, if called, to eat of his sacrifice;* (Exod. xxxiv. 15.) the apostle exempts the conscience of the Christian from this obligation also, ver. 27.

[20] Ver. 30. Τί βλασφημοῦμαι; *Why am I evil spoken of?*] This is the exposition of all the Greek scholiasts, and it is confirmed by the parallel place, *Let not your good be evil spoken of,* Rom. xiv. 16. *i. e.* let not your faith, or the liberty you take by reason of it, be used so as to minister occasion to others to speak evil of that faith, as the Jews did of Christianity upon occasion of this liberty; for they held the eating of things offered to idols to be idolatry,‡ and pronounced all idolaters to be apostates from the law and the prophets: and this was one of their great objections against Christians, that *they did eat things offered to idols, and thought not themselves defiled by doing so;* though in truth this was done chiefly by the heretics of those times, the Nicolaitans,§ the gnostics,‖ and the followers of Basilides; but *the true Christians* (saith Justin Martyr¶) *will rather suffer death than be guilty of idolatry, or eating things offered to idols.*

[21] Ver. 31. Πάντα εἰς δόξαν Θεοῦ ποιεῖτε, *Do all to the glory of God.*] In things capable of honouring God positively, or proper to give glory to him, have always a general intention of glorifying God in the doing of them, that in the virtue of that intention you may proceed to particular actions.

In things not capable of honouring God positively, be careful that you act so, that *the name of God be not blasphemed,* or his doctrine evil thought or evil spoken of, by reason of your actions: yea, do and abstain from all things so, as to satisfy your own conscience, and discover to others, that the honour of God and the advancement of the interests of his kingdom, are much dearer to you than any gratifications of your carnal appetites, or any temporal concern.

[22] Ver. 32. *No offence:*] As, by thus eating things offered to idols in the idol-temple, or elsewhere, being thus admonished of it, (ver. 28.) you are like to do: for the Jews will be apt hence to conclude, that Christianity renders you enemies to the law and the prophets; the gentiles, that your professed abhorrence of idols is not real, and that the practice, in which you comply with them, is not sinful; and the weak Christian will be tempted, by your example, to eat these things *with conscience of the idol,* (viii. 7.) or to fly off from the Christian faith.

CHAP. XI.

BE ye *(therefore)* followers of me *(in this condescension for the good of others)*, as I also am of Christ *(in it,* Rom. xv. 2, 3. Gal. vi. 2. Phil. ii. 5, 6. 2 Cor. viii. 9.)

2. Now I praise you, brethren, that you remember me in all things *(I have taught you)*, [1] and keep the ordinances (Gr. *traditions*), as I delivered them to you.

3. But *(I must farther advertise you of some things which I had no occasion, when present, to take notice of, and therefore)* I would have you know, that the head of every man is Christ; and the head of the woman is the man; and [2] the head of Christ is God: *(and so, as Christ, as mediator, acts in subordination to the Father, so must the woman act in subordination to the man.)*

4. Every man *(therefore)* praying or prophesying [3] *(in the church)*, having his head covered, dishonoureth [4] his head *(Christ, as acting unsuitably to that relation which he bears to God and Christ; for man ought not to cover his head, because he is the image and glory of God,* ver. 17.)

5. But every woman that prayeth or prophesieth [5] with her head uncovered dishonoureth *(the man)* her head *(whose glory she is, as being put in subjection to him)*: for that is even all one as if she were shaven *(and so had removed the token of subjection to the man which nature gave her).*

6. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. (See note on ver. 5.)

7. For a man indeed ought not to cover his head *(as a sign of subjection)*, forasmuch as he is [6] the image and glory of God *(as having the government of the world committed by God to him)*: but the woman *(ought to cover her head, forasmuch as she)* is the glory of the man *(as being taken from, made for, and put into subjection to him).*

8. For the man is not of the woman; but the woman of the man.

9. Neither was the man created for the woman; but the woman for the man.

* Maim. Idol. cap. 7. §. 2. 11. † Ibid. cap. 2. §. 3. 8.

‡ Καὶ μὲν πόλλους τῶν τὸν Ἰησοῦν λεγόντων ὁμολογεῖν, καὶ λεγομένων χριστιανῶν, πυνθάνομαι ἰσθίειν τὰ εἰδωλόθυτα, καὶ μηδὲν ἐκ τούτων βλάπτεσθαι, λέγειν. Tryph. apud Justin. p. 253.

§ "Nicolaitæ indiscretè vivunt, nullam differentiam esse dicentes in mœchando et Idolothyton edere." Iren. lib. i. cap. 27.

‖ De gnosticis idem, Καὶ γὰρ εἰδωλόθυτα ἀδιαφόρως ἐσθίουσι, μηδὲ μολύνεσθαι ὑπ' αὐτῶν ἡγούμενοι. Lib. i. p. 26. De Basilid. ibid. cap. 23. Euseb. Hist. Eccles. lib. iv. cap. 7.

¶ Μέχρις ἰσχάτου θανάτου ὑπομένουσι περὶ τοῦ μὴτε εἰδωλολατρῆσαι, μὴτε εἰδωλόθυτα φαγεῖν. Justin. Mart. Dial. p. 253.

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10. *(Moreover,)* for this cause ought the woman to have [7] power *(a veil)* upon her head because of the *(evil)* angels *(she being tempted by the prince of them to do that which is perpetual cause of shame to her, and which increased her subjection to the man,* Gen. iii. 26. *ought therefore to use this token of shamefacedness and subjection).*

11. Nevertheless, neither is the man without the woman, nor the woman without the man, in the *(wisdom of the)* Lord *(ordaining that one should come out of the other).*

12. For as the woman is *(taken out)* of the man, even so is the man also *(propagated)* by the woman; but all *(these)* things *(are)* of God *(who made woman out of the man, and by his benediction increaseth men by the woman).*

13. Judge in yourselves: is it comely that a woman pray *(publicly)* to God uncovered *(when God himself hath given her a covering by nature, to intimate to her that she should be veiled)?*

14. [8] Doth not even nature itself *(which hath made man the image and glory of God, created him before the woman, and given him dominion over her,)* teach you, that, if a man have long hair *(the covering and token of subjection in the other sex),* it is a shame to him? (See note on ver. 5.)

15. But if a woman have long hair, it is a glory to her *(she being fitted by it to represent the condition of her sex):* for her hair is given her for a covering *(i. e. in token of subjection to her husband).*

16. But if *(after what hath been thus said)* any man seem *(still)* to be contentious, *(I shall add only this, that)* we have no such custom, [9] neither the churches of God, *(it being only customary in the assemblies of heathens for women to pay their devotions to the gods thus.* See note on ver. 5.)

17. Now in this *(other thing)* that I *(am about to)* declare unto you I praise you not, *(viz.)* that you come together *(so as is)* not for the better, but for the worse.

18. For first of all, when you come together in the church, I hear that there be [10] divisions (Gr. *schisms)* among you; and I partly believe it *(or, I believe it true* κατὰ μέρος τι, *of some part of you).*

19. [11] For *(according to our Lord's saying,* Matt. xviii. 7.) there must be also heresies *(or sects)* among you *(the flesh, the world, and the devil, tempting to it, and the wisdom of God permitting it),* that they who are approved *(of him)* may be made manifest among you.

20. When you come together therefore *(thus)* into one place, this is not *(acting as if you came)* to eat the Lord's supper *(the feast of Christian charity and communion).*

21. For in *(your way of)* eating [12] every one taketh before *(the)* other his own supper, *(not tarrying for, or regarding, others,* ver. 23.) and *(so it falls out, that)* one *(who had nothing to bring)* is *(still)* hungry, [13] and another *(with his plenty)* is drunken.

22. What! have ye not houses to eat and to drink in? *(if need be before you come,* ver. 34.) or despise ye *(those poor Christians who are members of)* the church of God *(as well as you),* and *(put to)* shame them that have not *(what to eat or drink)?* What shall I say to you? shall I praise you in doing this? I praise you not.

23. *(To come together thus, I say, is not to come as they ought to do, who assemble to eat the Lord's supper;)* for I have received of the Lord that which also I *(as I received)* delivered unto you, That the Lord Jesus the same night in which he was betrayed [14] took bread:

24. And when he had given thanks, he brake it, and said *(to them all),* [15] Take, eat: this is my body, which is broken for you: this do in remembrance of me *(giving my body to be broken for you all).*

25. After the same manner he took [16] the cup, when he had supped, saying, This cup *(i. e. the wine contained in it)* is the *(memorial of the)* new testament *(or covenant ratified)* in my blood: this do ye, as often as you drink it, in remembrance of me *(confirming this covenant with my blood).*

26. For as often as you eat this bread, and drink this cup, ye do [17] shew *(by this memorial of it)* the Lord's death till he come *(to judgment).*

27. Wherefore whosoever shall eat this bread, and *(or)* [18] drink this cup of the Lord, unworthily *(as they must do who, by this practice, thwart the great design of this institution, which was to shew his equal love to all to whom he equally gave these elements, and to oblige us to live in continual remembrance of it),* shall be guilty of *(violating the sacrament of)* the body and blood of the Lord.

28. But [19] let a man examine himself, and so let him eat of that bread, and drink of that cup.

29. For he that eateth and drinketh [20] unworthily *(as they who make those divisions and distinctions, and commit these disorders, when they come together to eat the Lord's supper do),* eateth and drinketh [21] damnation (Gr. *judgment)* to himself, not discerning the Lord's body, *(to be given as an indication of his equal kindness to all his members, without any difference or distinction, and as a symbol of their mutual communion with one another,* x. 16, 17.)

30. For this cause *(the not discerning the Lord's body, it is, that)* many are weak and sickly among you, and many sleep.

31. For if we would *(thus)* judge *(and discern)* ourselves, we should not be judged *(or, thus punished by God).*

32. But when *(neglecting this)* we are judged, we are chastened of the Lord, that we should not be condemned with the world *(but awakened by those chastisements to reform those evil practices which render us obnoxious to condemnation).*

33. Wherefore, my brethren *(that this miscarriage may be rectified),* when ye come together to eat *(the Lord's supper),* tarry one for another *(that ye may all eat of that and your love-feasts together).*

34. And if any man *(pretend to do this out of)* hunger, let him eat at home *(before he come);* that ye come not together to condemnation. And the rest will I set in order when I come *(or, as for the other things relating to this ordinance, or your letter, I will set them in order when I come).*

ANNOTATIONS ON CHAP. XI.

[1] Ver. 2. Ὅτι καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε, *That you keep the traditions, as I delivered them to you.*] This commendation must be restrained to the generality, or sounder part of the church of Corinth, or must be understood as such general expressions used to be, ὡς ἐπὶ τὸ πολὺ, as for the most part, or excepting those

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few things in which afterward I find reason to complain of your neglect, xv. 3. and here, ver. 23.

Vain is the note of Esthius on this text, that *it makes plainly for unwritten traditions:* for (1.) the word *tradition* is common to things written and unwritten, to things delivered by word and by epistle; (2 Thess. ii. 15.) the whole Christian faith is a tradition; (Jude 3.) the doctrine of Christ's death, burial, and resurrection, is a tradition; *παρέδωκα γὰρ, for I delivered to you these* doctrines, saith St. Paul; (1 Cor. xv. 13.) and will the Romanists say, that these things are not written in the New Testament? (2.) To prove traditions extra-scriptural, it is not sufficient to cite a passage out of Scripture, speaking of traditions not then written by one apostle; but it must be proved that these traditions were neither then, when mentioned, in writing, nor afterward committed to writing by himself, or any other inspired person. (3.) The traditions mentioned here, and 2 Thess. ii. 15. were traditions immediately delivered to those churches from the mouth of an apostle; and, when the Romanists can make this good from like authentic testimony of any of their fardle of traditions, we shall be ready to receive them.

[2] Ver. 3. Κεφαλὴ δὲ Χριστοῦ ὁ Θεὸς, *And the head of Christ is God.*] *We are hence taught* (saith Schlictingius) *that the head of Christ is God; whereas the most high God can have no head above him, so that Christ, who hath this head above him, cannot be most high.*

Ans. To this some of the fathers answer, That God is here said to be the *head* of Christ, as being the Father* of the Son, and so the cause of him; but yet, as the woman is of the same nature with the man who is her head, so is Christ of the same nature with God the Father: they also add, that the word *head* is here used as a note of principality,† or causalty in the Father, but not of subjection in the Son, which wholly enervates the argument of Crellius from this place. And, though the schools seem not to allow of this language, yet it was used by Irenæus in these words, *The Father is above all things, and he is the head of Christ; the Word is through all things, and he is the head of the church.*‡

Others answer, That the Father is here styled the head of Christ, considered as Mediator, in which relation he received his kingdom and dominion from him, (John xvii. 2. 1 Cor. xv. 27. Heb. ii. 8.) and exercises it wholly to his glory: (Phil. ii. 9—11.) in which sense the Father may be styled his head, because he doth all things according to his Father's will, to his glory, and by authority derived from him: and this interpretation is confirmed from these words, *The head of every man is Christ;* he being man's head by virtue of the power and dominion given him over all flesh, (xv. 27. John xvii. 2. Eph. i. 19. 22.) and that power being given to the man Christ Jesus.

[3] Ver. 4. *In the church.*] For that the apostle speaks not of prophesying at home, as Mr. Clerc imagines, but in the church, is evident from the apostle's argument, ver. 16. against this practice, in these words, *We have no such custom, neither the churches of God.* His argument to the contrary is answered in the note on ver. 6.

[4] Τὴν κεφαλὴν αὐτοῦ, *His head.*] That is, *Christ;*§ for (1.) *he is the head of the man,* ver. 3. (2.) This seemeth most agreeable to the reason assigned, why he should be uncovered when he doth service in the church, *viz.* because he is the *image, and the glory of God.* And, (3.) did he dishonour his own head by covering it, he ought never to be covered; whereas if this only respects his head, Christ, whom he represents in praying and prophesying in the church, it is sufficient that he is uncovered, when he thus acteth as his minister. Lastly, The head the woman dishonoureth, is the man, styled her head; and so the head the man dishonoureth is Christ, styled his head, ver. 3.

[5] Ver. 5. Κατὰ κεφαλῆς ἔχων, *With his head covered,* ἀκατακαλύπτῳ τῇ κεφαλῇ, *with her head uncovered.*] For explication of these words, let it be noted from Theodoret,† *That the men of Corinth, according to the custom of the Greeks, both wore long hair, and prayed to God with their heads covered in the public assemblies.* So also, saith Plutarch,‡ did the Romans; so, saith Lightfoot,§ did the Jews; so did, saith Servius,‖ *all that sacrificed to any god excepting Saturn.* But the heathen woman paid her devotion to the gods, "resoluta comas, seu capillos," *with her hair loose and hanging down;* or, in the language of the poets, *Crine jacente, aut demisso.* Note,

Secondly, That the Jews judged it τὸ αἰσχρὸν, a *shameful* and indecent thing for a woman to be shaved, and permitted this only in the case of whoredom,¶ as a token of their shame. And among the heathens it was "indicium ultimi luctûs," *a token of the highest grief.—It is customary* (saith Plutarch **) *for men to be shorn, and for women to wear long hair; and therefore, in times of mourning, the men let their hair grow, and the women are shaved, this being contrary to custom among the Greeks and Romans.* It was also customary for the Jewish women to go veiled.†† Note,

Thirdly, That the apostle doth not here approve of the woman's praying or prophesying in the church, as is evident from 1 Cor. xiv. 34. 1 Tim. ii. 11, 12. though he here says nothing to the contrary, as intending to rectify that disorder, when he spoke of other disorders in the case of prophesying, xiv. 34.

[6] Ver. 7. Εἰκὼν καὶ δόξα Θεοῦ, *The image and glory of God.*] True here is the note of Theodoret, that man is here styled the image and glory of God, neither as to his body, nor as to his soul; for, in respect of the soul, the woman is equally the glory of God, as to spirituality and immortality, and so is equally said to be *made after his*

* Διὰ τὸ εἶναι αἴτιος αὐτοῦ ὡς πατὴρ υἱοῦ. Theod. Theoph. Κεφαλὴ δὲ τοῦ Χριστοῦ ὁ Πατὴρ ὡς γεννήτωρ, προβολεὺς, καὶ ὁμοούσιος αὐτοῦ· κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, ὅτι καὶ αὐτὸς γεννήτωρ, καὶ προβολεὺς, καὶ ὁμοούσιος ὑπάρχει αὐτῇ. Œcomen.

† Ἀρχῆς μὲν ἀλλ' οὐκ ὑποταγῆς δηλωτικόν. Theodoret.

‡ "Super omnia quidem Pater, et ipse est caput Christi; per omnia autem verbum, et ipse est caput ecclesiæ." Lib. v. cap. 18.

§ Καταισχύνει τὸν Χριστὸν τὴν κεφαλὴν αὐτοῦ. Theoph.

† Κατὰ γὰρ τὸ ἑλληνικὸν ἦθος, καὶ νόμας εἶχον, καὶ τὰς κεφαλὰς κεκαλυμμένας ἔχοντες προσεύχοντο τῷ Θεῷ. Theodoret.

‡ Τοὺς δὲ θεοὺς προσκυνοῦντες ἐπικαλύπτονται τὴν κεφαλὴν, ταπεινοῦντες ἑαυτοὺς τῷ ἐπικρύψει τῆς κεφαλῆς. Plutarch. Ἐν αἰτίοις ἤτοι Ῥωμαϊκοῖς. p. 266.

§ In locum.

‖ "Sane sciendum est sacrificantes diis omnibus capita velare consuetos, ob hoc, ne se inter religionem vagis offerat aliquid obtutibus, excepto tantum Saturno." Serv. in Virg. Æn. iii. 405.

¶ "Neque radat illud nisi propter scortationem." Pirk. Eliezer, cap. 14. p. 31.

** Πένθους μὲν οἰκεῖον τὸ μὴ συνηθὲς, συνηθέστερον δὲ ταῖς μὲν γυναιξὶν, ἐγκεκαλυμμέναις, τοῖς δὲ ἀνδράσιν, ἀκαλύπτοις, εἰς τὸ δημόσιον προσιέναι· καὶ γὰρ παρ' ἕλλησιν, ὅταν δυστυχία τις γίνεται, κείρονται μὲν αἱ γυναῖκες, κομῶσι δὲ οἱ ἄνδρες· ὅτι τοῖς μέν τε κείρεσθαι, τοῖς δὲ τὸ κομᾶν συνηθές ἐστιν. Plut. Quæst. Rom. p. 267. A. B.

†† "Apud Judæos tam solenne est fœminis eorum velamen capitis, ut inde noscantur." Tertull. de Coron. cap. 4.

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image, Gen. ii. 27. but κατὰ μόνον τὸ ἀρχικὸν, *only as to rule and government*, which is the proper glory of a man, according to the Psalmist's words, *Thou hast crowned him* δόξῃ καὶ τιμῇ *with glory and honour, and hast set him over the work of thy hands, and hast put all things in subjection under his feet.* (Psal. viii. 5, 6.)

[7] Ver. 10. Ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγγέλους, *A veil upon her head, because of the angels.*] Here let it be noted, (1.) that all the ancient interpreters agree in this, that ἐξουσία, which we render *power*, doth signify *a veil or covering*, which, being put over her head, compels her to hang down her eyelids; and it is here, say they, called *power*, as being τῆς τοῦ ἀνδρὸς ἐξουσίας καὶ κυριότητος ἐνδεικτικὸν, *the token of the power and dominion of the man over her.* Note,

Secondly, That the reading διὰ τῆς ἀγγελίας, *by reason of her revelations*, as Mr. Clerc doth, instead of διὰ τοὺς ἀγγέλους, without consent of any copy or version, is not to be endured. Moreover, διὰ τῆς ἀγγελίας signifies barely *by message*, not *by reason of her revelations*, that being properly in Greek διὰ τῆς ἀγγελίας τῆς παρ' αὐτῆς.

Thirdly, That *evil angels* are absolutely styled *angels*, in these words of this Epistle, *Know ye not that ye shall judge angels?* 1 Cor. vi. 3. and elsewhere, *the angels that sinned*, 2 Pet. ii. 4. or, that *kept not their first station*, Jude 6. Note,

Fourthly, That among the nine maledictions of the woman, which the Jews reckon up, this is one, That she is to have "caput velatum instar lugentis,"* *her head covered like one that mourneth*, and this, they say, she is to wear, not so much as a token of subjection, as of shame; whence Philo calls the τὸ ἐπίκρανον, † *cover of the woman's head*, τὸ τῆς αἰδοῦς σύμβολον, *the symbol of her shame;* and this shame, say they, is due to her, *because she brought the first sin into the world.* ‡—*It is with her* (say they) *as when one transgresseth and is ashamed, and therefore she comes forth with her head covered.—She ought* (saith Tertullian §) *by her habit to resemble Eve, a mourner and a penitent,* "ob ignominiam primi delicti," *for the shame of the first sin:* hence he often interprets this text of *evil angels.* ‖

Moreover, in the judgment both of Jews and Christians, the serpent, which deceived Eve, acted by the suggestion of the devil,¶ or of Sammael, whom the Jews style *the prince of devils.* That therefore these words may be interpreted as in the paraphrase, is evident, not only from those observations, but especially from a place parallel to this, *Let the woman learn in silence with all subjection. For I suffer not a woman to usurp authority: for Adam was first formed, then Eve;* (as here, ver. 8, 9.) *and Adam was not deceived, but the woman being deceived was in the transgression,* 1 Tim. ii. 11—13. where the same reason is assigned for her subjection, which I offer for explication of these words.

Others interpret the words thus: The woman ought to act decently in the church, and therefore to be covered, because of the angels, who are present in the assemblies of the saints; it being the opinion, both of Jews* and Christians, that the ministering angels are there present.

[8] Ver. 14. Ἡ οὐδὲ αὐτὴ ἡ φύσις, *Doth not even nature itself?*] The exposition given in the paraphrase is so natural, and so well founded on the words and argument of the apostle, and so agreeable to the sentiments of all the ancient commentators on the place, that we seem not here to need the industry and learning the critics have so liberally spent upon this place: the apostle here by *nature* understanding not any inward principle implanted in the heart and reason of a man, but the first rise and constitution which man and woman have received from the God of nature. It is against nature, say the fathers, for a man to wear long hair, for by it he assumes the habit of a woman, καὶ ἄρχειν ταχθεὶς τὸ τῆς ὑποταγῆς σύμβολον παραδέχεται, *and being made by God to rule, he takes upon him the symbol of subjection.* Of the criticisms upon the word κομᾶν they say not a word.

[9] Ver. 16. Οὐδὲ ἐκκλησίαι τοῦ Θεοῦ, *Nor the churches of God.*] Hence it is manifest, (1.) that the apostle here cannot be thought to have respect only to the custom of the Greeks, as Mr. Le Clerc imagines, for then why doth he plead the custom of all the churches of God against this practice?

Secondly, Hence note, that in things only respecting decency, and in conforming to which there is no violation of the command of God, the custom of the church should be our rule, it being an argument of pride and a contentious spirit, in matters of so little moment, to be singular, and to create disturbance to the church of God.

[10] Ver. 18. Σχίσματα, *Schisms.*] Here the word *schisms* is not used of men separating from the church, but of them coming together in the church, but yet eating the Lord's supper separately, and so as not to join with the whole assembly in that ordinance: so the word also is used i. 10. not *of a separation from the unity of the catholic church* (saith Esthius), *but of sects and divisions in the church.*

[11] Ver. 19. Δεῖ γὰρ αἱρέσεις εἶναι, *For there must be heresies*, &c.] This necessity of heresies is not absolute, or of God's making, but only on supposition of the pride and vain-glory, strife, envyings, and contentions, which were already in the church of Corinth, (1 Cor. iii. 3.) and God's permission that men, so affected, should act according to the corrupt affections and dispositions of their hearts; as the necessity of diseases in the body arises from men's intemperance. Nor is the reason here assigned of them properly causal, as if the wisdom of God designed there should be heresies for this end, that *they who were approved* of him *might be made manifest*, but rather eventual;† as if the apostle had said, Whence it will come to pass, that they who are approved will be made manifest.

[12] Ver. 21. Ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει, *Every one takes before his own supper.*] It is the opinion of Dr. Lightfoot, that the apostle speaks not here of the *agapæ*, or love-feasts, which accompanied the eucharist, as the tradition of the ancient church supposed; but of the paschal supper, which these Judaizers did eat before the

* P. Eliezer, cap. 14. † De Spec. Leg. p. 606. D.

‡ Berisch. Rab. §. 17. f. 12. col. 1. § De cultu fœm. lib. i. cap. 1.

‖ "Propter angelos quos legimus à cœlis excidisse." De Veland. Virg. cap. 7. "Propter angelos apostatas." Contr. Marcion. lib. i. cap. 8.

¶ P. Eliez. cap. 13. Buxt. in voce *Sammael.*

* See Dr. Hammond, and Synopsis in locum.

† Τὸ γὰρ ἵνα οὐ παρταχοῦ αἰτιολογίας ἐστὶν, ἀλλὰ πολλαχοῦ, καὶ τῆς τῶν πραγμάτων ἐκβάσεως. Chrysost. in locum.

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eucharist, as thinking that the eucharist, which our Lord instituted after that supper, was only an appendix of it; and that it was not instituted in commemoration of the death of Christ, but as a new form of their commemoration of their deliverance out of Egypt: and that on this account the apostle here repeats the institution of that sacrament by our Lord, and so oft tells them, that Christ appointed this supper for the commemoration of his death, and that we might *shew it forth till he comes;* and charges them with not discerning it to be the Lord's body, (ver. 29.) But he seems to be mistaken in both these conjectures. For,

First, It is very unlikely they should mistake the Lord's supper, celebrated then every week at least, for that paschal supper, which was only to be celebrated once a year, and was then rather to be celebrated at home, in every man's family, than in the church; and which, according to the Jewish canons, could not be observed at all in Corinth, or out of Judea, whilst the temple stood.

Secondly, Those words of the apostle in the preceding chapter, viz. *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread we break, is it not the communion of the body of Christ?* and those that follow, *Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils,* do plainly shew that the apostle there supposes, they well knew that in that supper they were partakers of the cup and table of the Lord, and had communion with his body and blood.

Dr. Lightfoot adds, That those words *one is hungry, and another is drunken,* refer not to the poor and the rich, but to the gentile who came fasting to the Lord's supper; whereas the Judaizing Christian, according to his custom, drank freely at his paschal supper; and he concludes, that the apostle doth not here reprehend their manner of coming to these suppers, but that he reprehends them for the very use of them. But here again he seems much mistaken. For,

First, It is evident the apostle reprehends them not for the supper itself, *i. e.* the eating and the drinking, but because they did προλαμβάνειν take their meat and their drink *before others,* not staying till they came, (ver. 21. 33.) Hence, for a remedy for this disorder, he saith not, Abstain from these suppers, but only, *when ye come together, tarry one for another.*

Secondly, That the *hungry* here were the gentile converts, who chose to eat the eucharist fasting, is very improbable, not only because it was then generally received at night, but because the apostle, both here and ver. 34. allows all to eat and drink before they come, not taking notice of any that scrupled the doing this. Moreover, the οἱ μὴ ἔχοντες, *the hungry* here, are not men who have no houses, but who have nothing to eat or drink: for they were put to shame by this, that they had nothing to eat or drink, as others had, nor were thought worthy to partake with them that had, in the assembly of which they were a part; it being not the place where they assembled, which is called the church of God, but the persons who assembled; for by the same action was the church despised, and they that had nothing put to shame: now it is not easy to conceive how, by this separate meeting in a church, they should despise a church, whereas, by denying their poor brethren any share in their banquet, they visibly despised them.

And with that agrees the note of St. Chrysostom, on the place, that an assembly is called, οὐχ ἵνα διῃρημένοι ὦσι, οἱ συνελθόντες, ἀλλ' ἵνα οἱ διῃρημένοι, συνημμένοι, *not that they who came together might be divided, but that they, who are at home divided, may join together.*

Thirdly, These *agapæ,* or feasts of charity, being mentioned by St. Jude, ver. 12. by Ignatius, Ep. ad Smyrn. §. 8. by Clemens Alex. Pædag. lib. ii. cap. 1. p. 41. by Tertullian, Apol. cap. 39. by the Apostolical Constitution, lib. ii. cap. 28. and by Julian the apostate,* it is very unreasonable to call this custom into question, or to imagine that St. Paul here rather referred to a paschal supper, than to this appendix of the supper of our Lord. When I call it an appendix, I do not mean that it was eaten by them after the Lord's supper, for the word προλαμβάνειν, *to take before his own supper,* shews the contrary, *viz.* that this banquet was celebrated before the Lord's supper; but only that it was joined to the Lord's supper in imitation of our Lord, who celebrated the sacrament after the paschal supper.

[13] Ὃς δὲ μεθύει, *And another is drunken.*] This may either refer to the gentile converts among the Corinthians, retaining still their heathen custom of drinking liberally after their sacrifices, whence μεθύειν, *to be drunk,* is by the grammarians thought to have its original from μετὰ τὸ θύειν, because of the free drinking they indulged to after their sacrifices; or to the Judaizing converts, who thought themselves obliged to drink plentifully at their festivals, four large cups of wine, saith Dr. Lightfoot,† at the paschal supper, and to be quite drunk, saith Buxtorf,‡ in the feast of Purim.

[14] Ver. 23. Ἔλαβεν ἄρτον, *Took bread,* &c.] The argument lies thus: Christ gave an equal distribution of the sacramental bread to every one at the table, in token that he died equally for all; and he appointed them all to eat together of it at one common table, in remembrance of his love to them all: can you then eat every one separately his own supper, excluding those, to whom he equally distributed the sacred bread, from any share of yours, leaving them hungry and in want of bread, and yet conceive you worthily eat the Lord's supper, and duly participate of, and thankfully commemorate, this great feast of love? But farther observe,

First, That this bread is called in the present tense, τὸ σῶμα κλώμενον, τὸ σῶμα διδόμενον, Christ's *body broken, his body given,* Luke xxii. 19. even whilst he was alive, and so his body was not actually broken, or given for us; it therefore could not be literally and naturally his broken body, but only by way of representation, as being then instituted to represent that body which was shortly to be given, and broken on the cross for us: so also it is said of his blood, yet in his veins, that it is τὸ αἷμα τὸ ἐκχυνόμενον, his *blood shed,* Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. and this according to the usual sacramental phrase. Thus, before the paschal sacrament was celebrated, it was said, *This* πάσχα ἐστὶ τῷ Κυρίῳ, *is the passover to the Lord,* (Exod. xii. 11, 13.) *i. e.* this is that which is instituted to represent it; *for this night I will smite all the first-born of Egypt, and will pass over you:* and of circumcision it is said, *This is my covenant,* (Gen. xiv. 10.) before that Abraham was actually circumcised, (ver. 23, 24.)

* In fine fragm. † Temple Service, p. 146. ‡ Lex. Talm. 324.

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Secondly, Observe, that St. Paul calleth that five times bread which they did eat of, which was to them *the communion of the body of Christ*, and, by eating of which unworthily, they became *guilty of the body of Christ, not discerning the Lord's body*, 1 Cor. x. 16, 17. xi. 26, 27, 28. He therefore five times calls that bread which was consecrated, and by our Saviour called his body: now is it not a wonder that one single passage, mentioned by our Saviour whilst he was alive, should be deemed sufficient to make us all believe that his whole body, and so his hand, was in his hand, and that this living Christ was at the same time dead, and sacrificed; and that the same body which was whole before the eyes of his disciples, was also broken for them at the same time, with many thousand contradictions more; and yet, that what the Holy Ghost, who knew the meaning of our Saviour's words better than any Romanist, hath said so often to inform us that this element is, after consecration, bread, should not be thought sufficient to make us think it bread, though it appears to all our senses so to be?

[15] Ver. 24. Λάβετε, φάγετε.] See the defence of these words against Dr. Mills, Examen Millii in locum.

[16] Ver. 25. Ποτήριον, *The cup.*] Note here two reasons for the participating of the cup by the whole body of the church of Corinth. 1. Because it is *the blood of the new covenant*, which belongs as much to the laity as to the priests: the *blood shed for the remission of the sins*, not only of the priests, but of the laity. 2. Because, by the drinking of this cup, they *remembered Christ's blood* shed for them, and *shewed forth his death*. Now since these reasons do equally concern all Christians, the drinking of the cup, by which this commemoration, by our Lord's institution, is to be made, must equally concern them, for sure the means which Christ appointed for an end, ought to be used by all who are obliged to pursue that end: and if the apostle here reprehends the Corinthians for varying from the tradition received from the Lord in the celebration of the sacrament, he would have reprehended them much more, had they so varied from it as to neglect the distribution of that cup, which he had instituted for those sacred ends.

[17] Ver. 26. Τὸν θάνατον Κυρίου καταγγέλλετε, *Ye shew the Lord's death.*] If then this be the end and use of this sacrament, to be a solemn commemoration of the death of Christ during his absence from us; if it was designed to be a standing memorial of his sufferings till he came again to judgment; the obligation that lies upon all Christians to observe it, is perpetual, and ought not to cease till the world ends. Indeed, saith Theodoret,* *after his presence there will be no more of the symbols of his body, because the body itself will then appear.* Which words are a full confutation of the doctrine of transubstantiation.

[18] Ver. 27. Ἢ πίνῃ, *Or drink.*] Here Obadiah Walker's note is this: The Greek ἤ, *or*, that he might lead you tot hink there was something in the popish argument taken hence to prove that the whole Christ was contained in either species; because, either by eating or drinking unworthily, men become guilty of profaning both the body and blood of Christ: but, for justification of our version *and*, it may be noted that the Syriac, Arabic, and Ethiopic versions read *and*, and so does Clemens Alexandrinus, Strom. i. p. 271. Cyril. Al. de Ador. Sp. p. 421. Athanas. de pass. Domini, p. 1027. Aut quæst. ad Antioch. p. 375.

Secondly, That according to Phavorinus, ἢ κεῖται ἀντὶ τοῦ καὶ, that is, ἤ *is often put for and*; so what is in the Hebrew, וְ, *or*, is in the LXX. rendered καὶ, *and*, Lev. iv. 23. 28. Numb. xv. 18. Mal. ii. 7. So what is ἤ, Luke xx. 2. is καὶ, Matt. xxi. 23. Mark xi. 28. So the promise made to Abraham, καὶ τῷ σπέρματι αὐτοῦ, Gen. xvii. 8. is the promise made to him ἢ τῷ σπέρματι, *and to his seed*, Gal. iii. 6. and so the Hebrew vowel when it divides, or distributes, is rendered sometimes ἤ, *or*, as Exod. xxi. 17. Deut. iii. 34. 2 Sam. xxiv. 13. Psal. viii. 4. Prov. xx. 20. and sometimes καὶ, *and*, as Josh. viii. 22. Judg. iv. 6. xiii. 7. 1 Sam. xvii. 34. Jer. xiii. 23. Amos v. 19. and eating and drinking going here before, ver. 26. and following after, ver. 28, 29. this intermediate verse must bear the same sense.

[19] Ver. 28. Δοκιμαζέτω ἑαυτὸν, *Let him examine himself.*] Δοκιμάζειν is to *discern or approve:* so, δοκιμάζεις, *thou approvest the things which are most excellent*, Rom. ii. 18. *Happy is the man that condemneth not himself, ἐν ᾧ δοκιμάζει, in that which he approves*, Rom. xiv. 22. Δοκιμάζειν ἑαυτὸν, is to *approve himself to himself*, or discern how it is with himself: so 2 Cor. xiii. 5. ἑαυτοὺς δοκιμάζετε, *Prove yourselves: know ye not that Jesus Christ is among you, except ye be reprobates?* Gal. vi. 4. Δοκιμάζετω, *Let every man approve his own work.* And so here the sense is, *Let a man approve himself to his own heart, as a good Christian, and one that comes to celebrate this ordinance with a grateful commemoration of the love of Christ dying for him, and with true charity, and unfeigned kindness, to all those for whom he did equally shed his blood, and gave his body to be broken:* and so he may repair to it with a true Christian spirit, and in an acceptable manner.

[20] Ver. 29. Ἀναξίως, *Unworthily.*] i. e. *Not discerning the Lord's body;* which words plainly teach us what it is to eat and drink unworthily, *viz.* to do it so as in that action *not to discern the Lord's body.* Now this, as hath already been observed, cannot signify not to apprehend the sacrament to represent Christ's body broken, and his blood shed for us: for, of this ignorance had the Corinthians been guilty, the apostle would have argued "ex non concessis," *from things not granted by them*, (x. 16. 21.) It therefore signifies their behaving themselves as if they had not considered that this sacrament was instituted in a thankful and practical remembrance of Christ dying for them, and ratifying by his blood the covenant in which he promised *to be merciful to their iniquities, and remember their sins no more;* and as a feast of love designed equally for the benefit of all his members, and to knit them in the closest bonds of unity and friendship to each other: when this was wanting, they did not discern aright the Lord's body, or the sacrament of it, and so did eat and drink unworthily. In the Talmud, saith Dr. Pocock,* there is a distinction betwixt a man who ate the passover, לשם מצוה, *in obedience to the command*, (which was, that they should do it as a memorial of God's passing over them when he destroyed the Egyptians, by reason of the blood of the paschal lamb; (Exod. xii. 13, 14.) and he that thus ate it, was *the just man that walked in the ways of the Lord*, mentioned Hos. xiv.

* Μετὰ γὰρ δὴ τὴν παρουσίαν αὐτοῦ οὐκ ἔτι χρεία τῶν συμβόλων τοῦ σώματος, αὐτοῦ φαινομένου τοῦ σώματος.

* In Hos. xiv. 9. p. 814.

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9.) and betwixt another who did eat it only as common food, *i. e.* without respect to the commandment, or the ends of its institution; and is compared to the *transgressor* there mentioned, *that shall fall therein.* So here, he that eateth this holy sacrament with a thankful memorial of the benefits conferred upon us, the death from which we are delivered by the blood of Christ, the true paschal lamb sacrificed for us, eats it worthily; but he that partakes of it only as common bread and wine, not considering the ends for which it was designed, and the benefits of Christ's death it represented and consigned, *discerns not the Lord's body; i. e.* he putteth no sufficient difference betwixt that and common food, as the word διακρίνω, doth import. (See note on Rom. xiv. 23.)

[21] Κρῖμα, *Damnation.*] The word imports temporal judgments; as when St. Peter saith, *the time is come ἄρξασθαι τὸ κρῖμα, that judgment must begin at the house of God,* (1 Pet. iv. 17.) not damnation surely: and this is certainly the import of the word here, (1.) because the Corinthians did thus eat unworthily, and yet the judgments inflicted on them for so doing were only temporal; viz. *weakness, sickness, and death,* ver. 30. (2.) Because the reason assigned of those judgments is, *that they might not be condemned in the other world,* or that they might not be obnoxious to damnation.

CHAP. XII.

1. NOW concerning spiritual gifts, *(or, persons,* ver. 3.) brethren *(which is another thing in and about exercise of which you offend; making them matter of contention, emulation, and vain-glory),* I would not have you ignorant *(of what it concerns you to know of them, and yourselves that exercise them).*

2. Ye know that *(before your conversion to that faith, by which ye received these gifts,)* ye were gentiles, carried away to *(the service of)* [1] those dumb idols *(which could not speak themselves, much less enable you to speak),* even as you were led *(by seducing guides).*

3. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus [2] accursed *(or, anathema):* and that no man can say that Jesus is the Lord *(and confirm that doctrine with supernatural gifts and miracles),* but by the Holy Ghost.

4. Now there are [3] diversities of *(these spiritual)* gifts, but *(it is)* the same Spirit *(which enables us to exercise any of them).*

5. And there are differences of administrations *(or, offices in the church, to which this diversity of gifts belongs),* but *(it is)* the same Lord *(who hath appointed all these offices,* Eph. iv. 12.)

6. And there are diversities of operations *(performed by these officers in the church by virtue of these gifts),* but it is the same God, who *(by giving them this Spirit)* worketh *(them)* all in all.

7. [4] But the manifestation of the Spirit *(in the exercise of these gifts)* is given to every man *(not for his own private use, but)* to profit *(others)* withal.

8. For to one is given by the Spirit the word of wisdom *(to reveal that faith to others which is the wisdom of God);* to another the word of knowledge *(to reveal mysteries,* 1 Cor. xiii. 2. *and understand the mind of God in the Old Testament for confirmation of that faith)* by the same Spirit;

9. To another faith *(to enable him to believe firmly, that he should be empowered to do things most difficult)* by the same Spirit; to another the gift of healing *(all manner of diseases)* by the same Spirit;

10. To another the working of miracles *(or, powers, such as raising the dead to life);* to another prophecy *(enabling him to foretell things future, and speak by a Divine afflatus);* to another discerning of *(the)* spirits *(of others);* to another divers kinds of tongues; to another the interpretation of tongues:

11. But all these *(gifts)* worketh that one and the selfsame Spirit, dividing them to every man severally [5] as he will.

12. For as the *(natural)* body is one, and *(yet)* hath many members, and (Gr. *but)* all the members of that one body, being many, are one body *(the body is one still; the whole being animated by the same soul, which is a spirit):* so also [6] is *(it in the body of)* Christ *(all whose members, though there be many, and adorned with different gifts, make but one body mystical, united by the Spirit to their head, Christ Jesus).*

13. For by one Spirit [7] we are all (Gr. *have been all)* baptized into *(this)* one body, whether we be Jews or gentiles, whether we be bond or free; and *(by receiving that of living water, we)* have been all made [8] to drink into *(or, of)* one Spirit.

14. *(All I say,)* for *(as)* the *(natural, so the mystical)* body is not one member, but many.

15. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16. And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17. * If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18. But now hath God set the members every one of them in the body, as it hath pleased him.

19. And if they were all one member, where were the body?

20. But now are they many members, yet but one body.

21. And the eye *(the man endowed with the word of wisdom or knowledge)* cannot say to the hand *(the person employed in lesser ministries),* I have no need of thee: nor again the head *(the person placed in the highest dignities in the church)* to the feet *(the deacon, or man employed in the lowest offices of the church),* I have no need of you.

22. Nay, much more those members of the body, which seem to be more feeble, are necessary (Gr. *but the members of the body which seem more weak are more necessary;* viz. *the brain, the stomach, and the guts):*

23. And those members of the body, which we think to be less honourable (Gr. *more dishonourable),* upon these we bestow (Gr. *put)* [9] more abundant honour; and our uncomely parts have more abundant comeliness.

24. For our comely parts have no need: but God [10] hath tempered the body together *(agreeably to the condition of each member),* giving more abundant honour *(or covering)*

* "Sed neque oculos teto corpore esse velim, ne cætera membra suum officium perdant." Quintil. Instit. lib. viii. cap. 5. ad finem.

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to that part that lacked: *(placing them so, that even nature may be a covering to them.*

25. *And so hath he dealt also with the body mystical, making the meaner offices of them who attend upon the poor more necessary, and to them more honoured who need their help,)* that there should be no [11] schism in the body, but that the members should have the same care for *(and regard to)* one another.

26. And whether one member *(of the natural body)* suffer, all the members suffer with it *(by sympathy);* or one member be honoured *(or adorned),* all the members rejoice with it *(i. e. if, being indisposed, it becomes sound, being weak, it recovers strength, all the members are eased, and so may be said to rejoice with it).*

27. Now ye are the body of Christ, and members in particular, [12] *(or, severally are members of that body, and so ought to act in the mystical body, as do the members in the natural, rejoicing with them that do rejoice, and mourning with them that weep,* Rom. xii. 15.)

28. [13] And God hath set some in the *(body of the)* church, first apostles *(to exercise the gift of wisdom),* secondarily prophets *(to exert those of knowledge and prophecy),* thirdly teachers *(to labour in the word and doctrine),* after that *(workers of)* miracles, then *(they that have the)* gifts of healing, helps *(to take care of the poor),* governments *(rulers of the church),* diversities of tongues.

29. Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30. Have all the gifts of healing? do all speak with tongues? do all interpret?

31. But covet earnestly the best *(and the most useful)* gifts: and yet shew I to you a more excellent way *(of ministering to the welfare of the church, and of your own souls; even that of charity).*

ANNOTATIONS ON CHAP. XII.

[1] Ver. 2. ΠΡΟ'Σ *τὰ εἴδωλα ἄφωνα, To dumb idols.*] For though the priests told them, they were only the receptacles of those deities they worshipped; that they resided in the image, and gave answers by it, as the Christian writers own:* yet, both the prophets and writers of the New Testament, and all the fathers in their apologies, still represent them as they were in themselves, saying, *They have mouths but speak not,* (Psal. cxv. 5. cxxxv. 16.) *are dumb stones,* (Hab. ii. 19.) *et muta simulacra,* and such only as gave answers, when they gave any, by the means of evil spirits.

[2] Ver. 3. *Ἀνάθεμα, Accursed.*] This the Jews did, as we learn, not only from the words of Justin Martyr,† but also from their nineteenth prayer against heretics,‡ made by Samuel the younger, in the days of Gamaliel: their exorcists and diviners therefore, though they pretend to it, saith the apostle, cannot be acted by the Spirit of God: nor can they, who confirm the doctrine of Christ by miracles, be acted by any other but the Holy Ghost; for no evil spirit would assist them to confirm a doctrine so opposite to, and destructive of, their kingdom and design.

[3] Ver. 4. *Διαιρέσεις δὲ χαρισμάτων, There are diversities of gifts.*] These gifts being in the nature of spiritual faculties, or habits, are very properly ascribed to that Spirit, who animates the Christian, and by whom he lives the new life; and these ministries, as properly to the Lord Christ, whose ministers and servants, the apostles, prophets, teachers, &c. are in the propagation of the gospel. These operations being miraculous, and far exceeding the power of any creature, as fitly, are ascribed to the Creator of all things. But whereas Crellius hence infers, that this third person being distinguished from the other two by the title of *the same God,* he only must be truly and properly so called; he might as well have argued, that, because the second person mentioned here is styled *the same Lord,* he must be only so exclusively to the same God; and, because the first is called *the same Spirit,* he must be so exclusively of the same God and Lord, who are equally spirits.

[4] Ver. 7—10.] It is exceeding difficult to fix the true import of all these gifts; I therefore shall propose what follows by way of conjecture, till I receive better information from more able hands.

First, then, by *the word of wisdom* I understand, the wisdom given to the apostles to reveal the gospel to the world; for that, in this Epistle, is styled *the wisdom of God in a mystery, the hidden wisdom,* 1 Cor. ii. 7. and elsewhere *the manifold wisdom of God,* Eph. iii. 10. Christ, the great teacher of it, is also styled *the wisdom of God,* 1 Cor. i. 24. and in him are said to be contained *all the treasures of wisdom,* Col. ii. 3. The apostles, to whom this gospel was committed, are called *σοφοὶ, wise men; Behold, I send unto you prophets and apostles,* Luke xi. 49. and *wise men,* Matt. xxiii. 34. and they are said to teach this gospel according to the *wisdom given to them,* 2 Pet. iii. 15.

Secondly, The *word of knowledge* being distinguished from that of revelation, and of prophecy, 1 Cor. xiv. 6. xiii. 8. and being set by way of opposition, or explication, with *the knowledge of all mysteries,* 1 Cor. xiii. 2. seems to signify the gift of understanding mysteries, or things concealed: such was the mystery of calling the gentiles before it was revealed, Rom. xi. 25. Eph. i. 9. iii. 9. the *mystery* of recalling the Jews, Rom. xi. 25. *the mystery of iniquity,* 2 Thess. ii. 7. *the mystery of the beast,* Rev. x. 7. but more especially the gift of understanding the mystical sense of the Scriptures of the Old Testament. And in this sense St. Barnaby seems to speak of it, when he saith, (sect. 6.) *Blessed be God, ὁ σοφίαν καὶ νοῦν θέμενος ἐν ἡμῖν τῶν κρυφίων αὐτοῦ, who hath given us the wisdom and knowledge of his secrets;* and so it agrees with that gift which the fathers call *πρόγνωσις,* as when Irenæus* saith, *Some have the knowledge of things to come, and visions, and prophetical sayings;* and the man thus gifted seems to be, in St. Clemens Romanus, *the powerful man to utter knowledge.*

Thirdly, That by *faith* we are to understand a miraculous faith, enabling them to do things most difficult, seems highly probable from these words, *Though I have all faith, so as to remove mountains,* 1 Cor. xiii. 2. But chiefly I would understand by it, a peculiar impulse that came upon them

* Arnob. lib. vi. p. 203. Lact. lib. ii. cap. 2.

† *Ἀδιαλείπτως καταρᾶσθε καὶ αὐτῷ ἐκείνῳ καὶ τοῖς ἀπ' αὐτοῦ.* Dial. cum Tryph. p. 363.

‡ "In qua æternum exitium illis imprecantur, qui à lege Judaica deficiunt ad Christianos." Buxt. Lex. Talm. vuce Min. p. 1201.

* *Οἱ δὲ προγνωσιν ἔχουσι τῶν μελλόντων, καὶ ὀπτασίας, καὶ ῥήσεις προφητικάς.* Lib. ii. cap. 57. *Ὁ δυνατὸς γνῶσιν ἐξειπεῖν.* Epist. ad Cor. §. 48.

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when any difficult matter was to be performed, which inwardly assured them God's power would assist them in the performance of it. (See note on James v. 15.) Whence it is often mentioned as a preparatory disposition to the working such miracles, and is sometimes styled *the faith of God*, (Mark xi. 22.) sometimes *faith without doubting*, (Matt. xxi. 21.) and so it was a prerequisite to the casting out stubborn devils, (Matt. xvii. 20.) and to the ensuing gifts of healing and working miracles; and hence perhaps it is that in the following enumeration of them, ver. 28—30. we find no mention of it.

Fourthly, Ἐνεργήματα δυνάμεων, *the working of miracles*, is, by the fathers, referred to the power residing in the apostles to inflict diseases, and even death itself, upon offenders, as in the case of Ananias and Sapphira, Acts v. 5. 10. and of Elymas the sorcerer, Acts xiii. 11. and of the incestuous person, 1 Cor. v. 4. where the apostle makes mention τῆς δυνάμεως Χριστοῦ, *of the power of Christ;* and where he speaks of his *rod*, he calls it *the power that God hath given him*, 1 Cor. iv. 19, 20. 2 Cor. x. 8. xiii. 10. But yet I doubt not but these words are truly rendered *the working of miracles;* for to them the word δύναμις, *power*, generally relates in the New Testament: as, when mention is made of the miracles done by Christ himself, Matt. xi. 20. 23. xiii. 54. 58. xiv. 2. Mark v. 30. Luke iv. 36. v. 17. vi. 19. xix. 37. Acts ii. 22. x. 38. and of the miracles done by others in the name of Christ, Matt. vii. 22. Mark ix. 39. Luke ix. 1. Acts i. 8. iv. 33. vi. 8. viii. 13. xix. 11. 1 Cor. ii. 4. 2 Cor. xii. 12. Gal. iii. 5. 1 Thess. i. 5. Hence it is frequently mentioned in conjunction with *signs and wonders*, Acts ii. 22. viii. 13. Rom. xv. 19. Heb. ii. 4. It is also here plainly distinguished from the gift of healing; and it is as plainly distinguished from the power of casting out devils, in these words, *In thy name have we prophesied, and cast out devils, and done* δυνάμεις πολλὰς, *many mighty works*, Mark vii. 22. It therefore rightly seemeth in the paraphrase to be restrained to the doing things beyond the course of nature, and wrought by an immediate Divine hand: such as the supplying a defective member, or the raising of the dead. Thus, to the first order of the successors of the apostles, Eusebius* ascribes *many strange powers of the Holy Ghost;* and Justin Martyr† speaks of the *powers done in his time by the name of Christ.*

Fifthly, The gift of *prophecy* is not to be restrained, as some do, to teaching, and the interpretation of the Scripture, which it importeth only as that was done by a particular inspiration of the Holy Ghost; for otherwise, as here the prophets and the teachers are two distinct offices in the church, so also are they reckoned as such in the church of Antioch, Acts xiii. 1. and they are reckoned as distinct χαρίσματα in these words, *Having gifts different, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching.* (Rom. xii. 6, 7.) And so they are reckoned by Justin Martyr,‡ when he saith, One man receives at baptism the spirit of understanding, ὁ δὲ προγνώσεως, ὁ δὲ διδασκαλίας, *another of foreknowledge, or prophecy, and another of teaching;* and this discovers to us another sense of prophecy; *viz.* that it imports, as Irenæus saith, πρόγνωσιν τῶν μελλόντων, *the foreknowledge or prediction of things future*, and that in order to the exhortation to some duty. Thus Agabus foretold by the Spirit *the dearth that was to come over all Judea*, Acts xi. 28—30. that other Christians might be moved, as they were, to send their charity thither. Thus Judas and Silas, *being prophets*, διὰ λόγου πολλοῦ, *with many words they comforted the brethren, and established them.* (Acts xvi. 32.) This gift was exercised also by foretelling who would be fit persons to do good service in the church. Thus St. Paul commits a charge to Timothy, *according to the foregoing prophecies concerning him*, (1 Tim. i. 18.) and saith, *Neglect not the gift that is in thee, that was given thee by prophecy*, (iv. 14.) And that in this sense the fathers understood it, is evident, not only from the word πρόγνωσις, *foreknowledge*, by which they did express it, but from the arguments they use against the Jews to convince them that God had left their church, and had owned and embraced the societies of Christians, because he had left them no prophets, but had transferred that gift to the Christians: and these predictions being made by revelation of the Spirit, ἀποκάλυψις, or *revelation*, is accounted a part of this gift; for to the prophet is ascribed *his revelation*, 1 Cor. xiv. 26. 30. and the Revelation of St. John is the book of his *prophecy;* and to the prophet is ascribed the manifestation of the secrets of men's hearts, as in those words, *If all prophesy, and there come in an unbeliever, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart laid open.* (1 Cor. xiv. 24, 25.) Thus of those prophets, Irenæus (lib. v. cap. 6.) saith, that they did not only explain the mysteries of God, but also τὰ κρυφία ἀνθρώπων εἰς φανερὸν ἄγειν ἐπὶ τῷ συμφέροντι, *manifest the secret things of men, when it was needful, or profitable for them, or the church.* (See Origen against Celsus, lib. i. p. 34.)

Sixthly, The διάκρισις πνευμάτων, *discerning of spirits*, not only imports the faculty of discerning betwixt the impulse of false and true prophets, which he that hath, seems to be styled by St. Clemens, ὁ σοφὸς ἐν διακρίσει τῶν λόγων, *a wise man in discerning words*, and betwixt the lying wonders and magical operations of evil spirits, and the powers of the Holy Ghost, as 1 Cor. xiv. 29. 1 Thess. v. 20, 21. 1 John iv. 1. but also a judgment of discerning the spirits of other men, whether they were qualified for such an office in the church, and accordingly choosing them out for that work. So the Spirit, in the prophets, said, *Separate me Barnabas and Paul for the work whereunto I have called them*, Acts xiii. 2, 3. and thus the Holy Ghost is said to have constituted the bishops and presbyters in Asia, Acts x. 28. because, as Clemens Rom. saith,* *they constituted bishops and deacons*, δοκιμάσαντες τῷ πνεύματι, *making trial of them by the Holy Ghost.* And Clemens of Alexandria,† that St. John *ordained to be of the clergy*, τοὺς ἀπὸ τοῦ πνεύματος σημαινομένους, *such as were signified to him by the Spirit.* Ignatius‡ saith of the bishops of his time, that they were constituted, *not by men*, but Ἰησοῦ Χριστοῦ γνώμῃ, *by the counsel of Christ Jesus.* St. Cyprian,§ that they were constituted, *not only by the consent of the people, and the suffrage of their fellow-bishops;* but also " judicio Di-

* Τοῦ θείου πνίυματος πλείστας παραδίξους δυνάμεις. Euseb. Hist. Eccles. lib. iii. cap. 17.

† Τῶν ἀπὸ τοῦ ὀνόματος αὐτοῦ, καὶ νῦν γινομένων δυνάμεων. Dial. p. 254.

‡ Dial. p. 250. A.

* Ep. ad Cor. viii. 42.

† Apud Euseb. Hist. Eccl. lib. iii. cap. 23.

‡ Proœm. Ep. ad Philad. et §. 1. Ep. ad Eph. §. 1. 3. 6.

§ Ed. Ox. Ep. 55. et 69.

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vino, et Dei testimonio," *by the judgment and testimony of God.* And, lastly, this gift seems also to imply a discovering of what was done inwardly, or in the spirit of a man; so Peter discerned the heart of Ananias and Sapphira, Acts v. 3. 9. and of Simon Magus, Acts viii. 21. 23. St. Paul of Elymas, Acts xiii. 10. and of the *lame man, seeing he had faith to be healed,* Acts xiv. 9. And Ignatius* speaks of the Spirit in him that did foretell, and τὰ κρυπτὰ ἐλέγχειν, *reprove things secret.*

[5] Ver. 11. Καθὼς βούλεται, *As he will.*] Here seems to be a plain argument for the personality of the Holy Ghost, because *a will* is here ascribed to him. (2.) Hence it is evident that he is no creature, because no creature can enable others to do these works. (3.) That he is God: for as all this diversity of operations is ascribed to the same God, ver. 6. so it is here said, *All these worketh one and the same Spirit.*†

[6] Ver. 12. *So is Christ.*] That is, saith Chrysostom, τὸ τοῦ Χριστοῦ σῶμα, *the body of Christ,* that is, his church, as appears from ver. 21. *The head cannot say to the feet, I have no need of you;* this being not true of Christ, the head of that church, which is his body, but only of the ministerial heads under him.

[7] Ver. 13. Εἰς ἓν σῶμα ἐβαπτίσθημεν, *We were baptized into one body.*] Vain here is the note of Mr. Clerc, *viz. That we are baptized that we might be called by one name, be of one society, the church of Christ:* for it is not by partaking of one spirit that we are called Christians, but by professing faith in Christ. The apostle is plainly proving, that as the natural body is one, so is the mystical: now the natural body is one, as being informed by one soul and spirit united to it, and animating all the parts of it; so is it, saith he, in the mystical body united together by one and the same Spirit received in baptism, and from our spiritual head Christ Jesus, communicated to all the living members of his body, to give them spiritual life and motion. (See Eph. iv. 16.)

[8] Εἰς ἓν πνεῦμα ἐποτίσθημεν, *Were made to drink of one Spirit.*] So our Lord represents the participation of the Holy Spirit, saying, *If any man thirst, let him come to me and drink. He that believeth, out of his belly shall flow rivers of living waters. This spake he of the Spirit, which they that believed in him should receive.* (John vii. 37—39.) And the apostle calls the water which was a symbol of the Spirit, *spiritual drink,* 1 Cor. x. 4. and as believers are ἓν πνεῦμα one spirit with Christ, (1 Cor. vi. 17.) so doth Christ invite them to come to him to drink of this Spirit.

[9] Ver. 23. Τιμὴν περισσοτέραν, *More abundant honour.*] The clothes God made to cover the nakedness of Adam and Eve, are styled, by Onkelos, *clothes of honour:* and the word τιμὴ, here rendered *honour,* is in the Septuagint put to signify a *cover;* so, *Behold, he is to thee a covering of thy eye,* (Gen. xx. 16.) is, in the Septuagint, εἰς τὴν τιμὴν τοῦ πρυσώπου σου, *for an honour on thy face.*

[10] Ver. 24. Συνεκέρασε τὸ σῶμα, *Hath so tempered the body.*] Agreeable to this is that of Cicero,‡ *Principio corporis nostri magnam natura ipsa videtur habuisse rationem, quæ formam nostram, reliquamque figuram in qua esset species honesta, eam posuit in promptu; quæ autem partes corporis ad necessitatem datæ, aspectum essent deformem habituræ, atque turpem, eas contexit atque abdidit; hanc tam diligentem naturæ fabricam imitata est hominum verecundia, quæ enim natura occultavit, eadem omnes, qui sanâ mente sunt, removent ab oculis.*

[11] Ver. 25. Ἵνα μὴ ᾖ σχίσμα, *That there may be no schism in the body.*] Of this schism of the members against the body, see Menenius apud Livium, lib. ii. cap. 32. Max. Tyr. diss. v. p. 50.

[12] Ver. 27.] For illustration of this long comparison, betwixt the body natural and mystical, observe, (1.) that this comparison is taken from the Jews, who teach, that such order ought to be observed betwixt the priesthood and the people, as in the human body, in which there are members superior, and others serving to the rest, for all of them serve the heart from whence life proceeds; and so it is meet that the Levites should serve the priests, and the people the Levites. (Paulus Fagius, in Lev. iii. 7.) The argument which the apostle useth from the comparison of the natural with the mystical body, seems to consist in these particulars.

First, That as the most inferior members of the natural body are as much the members of that body as the most noble; so are the most inferior Christians as much the members of Christ's body.

Secondly, That there would be no perfect natural body without this diversity of members, and in like manner no mystical body without such diversity of gifts and offices as God hath ordered in his church, (ver. 17. 19.)

Thirdly, That the members are placed in the body according to the wisdom and the good pleasure of God, (ver. 18. 24.) and so it is in the members of the mystical body, which therefore ought to acquiesce in the good pleasure of his will, in whatsoever station and condition his wisdom doth see fit to place them.

Fourthly, That the members, which seem the weakest, and the meanest, are as necessary and serviceable to the body as the other: human life could not continue, nor human kind subsist without them: (ver. 22.) so in the mystical body, they that are employed in works of charity and mercy to the poor and the sick, those that *serve tables,* are in their kind as necessary and serviceable as other members of the church, and had their χαρίσματα, or spiritual gifts, as well as others. (Rom. xii. 6—8. 1 Pet. iv. 10, 11.)

Fifthly, That as nature had provided a covering for the less honourable parts, and taught us to employ our care in covering and adorning them; so was it also with respect to the less honourable members of the ecclesiastical body, there were *helps* and ministers particularly appointed to take care of them, to cover their nakedness and supply their wants, and promises were made to those who employed themselves in such acts of charity, (ver. 23, 24.)

Sixthly, That as there was no division in the members of the natural body, but all the members took care of, and were employed for, the good of the whole; so God hath ordered matters thus in the body mystical, that there should be no divisions, no separate interests in it, but they should mutually regard the interests of one another, sympathising and rejoicing together, (ver. 25, 26.)

[13] Ver. 28.] Note, for explication of these offices,

First, That to prophets I ascribe *the gifts of knowledge*

* Ad Philad. §. 7.

† Ἐνταῦθα γὰρ εἰρηκὼς τὸν Θεὸν ἐνεργεῖν· μετὰ ζῆλον φησι, πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα. Chrys. Theod. Œcumen. Theophylact.

‡ De Officiis, lib. i. n. 177.

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and of prophecy, from these words, *If I have prophecy, and know all mysteries and all knowledge:* (1 Cor. xiii. 2.) and as the first gift, *the word of wisdom,* belongs especially to the apostles, so it seems probable that the second, *the word of knowledge,* should belong to the second office, that of prophets. But whereas Mr. Clerc saith, that *the prophets did not teach by inspiration, but only had been fitted to teach by inspiration; that they spake as they saw fit themselves; and those things which they received from Christ and his apostles, they interpreted after their own manner:* this seems to be confuted by these words of the apostle, *If any thing be revealed to him that sitteth by, let the first prophet be silent; for the spirits of the prophets are subject to the prophets.*

Secondly, The *teachers* seem to be men, who, having received the doctrine of faith from the apostles, preached it to others for their conversion to the faith, and so they are the men who *laboured in the word and doctrine,* 1 Tim. v. 17. They were, saith Eusebius,* ἀποστόλων μαθηταὶ, *the disciples of the apostles, who built up the churches in the faith which the apostles had planted, promoting the preaching of the gospel more and more, and spreading among them the salutary seed of the heavenly kingdom.* And they of them, who preached the gospel to them who had not heard it, were called evangelists, and sometimes apostles: so Andronicus and Junia are called ἐπίσημοι ἐν τοῖς ἀποστόλοις, *men of esteem among the apostles,* Rom. xvi. 7. and of these St. John saith, *For his name's sake they went forth, taking nothing of the gentiles; we therefore ought to receive such, that we may be fellow-helpers to the truth.* (3 John 7, 8.) But whereas Theophylact and Mr. Le Clerc say, that the prophets indeed spake by the Holy Ghost, but these teachers from themselves: this I cannot assent to, for διδασκαλία, *teaching,* is numbered among the spiritual gifts, Rom. xii. 6. and διδάσκαλοι, *teachers,* among them to whom Christ had given these gifts. (See the note on Eph. iv. 11.)

Thirdly, The *helps* seem to be the deacons and other officers, who ministered not only to the sick and poor, but in holy things also—in baptizing and distributing the eucharist; ἀντιλαμβάνεσθαι, whence comes the word *helps,* signifies, to take of others; and these also, as before I noted, had their spiritual gifts. As then the Talmudists, saith Dr. Lightfoot, call the Levites *the helps of the priests;* so may the apostle call the deacons, which answered to them, *the helps of the apostles and bishops of the church.*

Fourthly, *Governments* are almost generally supposed to denote the rulers of the churches, planted by the apostles, and who are sometimes styled *bishops,* Acts xx. 28. sometimes ἡγούμενοι, *guides* or *rulers,* Heb. xiii. 7. 17. and sometimes προϊστῶτες, *presidents* or *prelates,* Rom. xii. 8. 1 Thess. v. 12. But Dr. Lightfoot conjectures they were the men who had the *gift of discerning spirits,* because κυβερνήσεις, which we here render *governments,* signifies in the Old Testament, *wise counsels,* and skill in giving judgment of things; thus, ὁ νοήμων κυβερνήσεις κτήσεται, *a man of understanding shall attain to wise counsels,* Prov. i. 5. οἷς μὴ ὑπάρχει κυβέρνησις, *where no counsel is, the people fall; but in much counsel there is safety,* Prov. xi. 14. and μετὰ κυβερνήσεως, *by wise counsel thou shalt make war,* Prov. xxiv. 6. It is not reasonable, saith he, to suppose no office should be appointed for this so necessary gift, and yet no other is here mentioned to which we can apply it. Let the reader choose which of these interpretations he likes best.

* Eccles. Hist. lib. iii. cap. 37.

CHAP. XIII.

1. [1] (*FOR*) though I speak with the tongues of men and of angels *(the languages of all nations, or knew how to converse with angels),* and have not charity, I am become as sounding brass, or a tinkling cymbal *(benefiting no man by my empty and confused, and pleasing no man with my shrill and noisy, sound).*

2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing *(worth in the sight of God).*

3. And though I bestow all my goods to feed the poor, and though I give my body to be burned *(for the faith),* and have not charity *(to man, but do this rather out of vainglory, or to be admired and praised of men),* it profiteth me nothing *(as to my eternal state).*

4. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6. Rejoiceth not [2] in iniquity *(or falsehood),* but rejoiceth in the truth;

7. [3] Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Charity never faileth *(as to the proper and elicit acts of it):* but *(as for other gifts)* whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be *(the gift of)* knowledge, it shall vanish away.

9. For *(with all our gifts)* we know *(still but)* in part, and we prophesy *(but)* in part *(knowing but few things in comparison to our future knowledge).*

10. But when that *(state of knowledge)* which is perfect is come, then that *(knowledge)* which is in part shall be done away.

11. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things *(and the like difference will there be betwixt us now and then).*

12. For now we see *(only as)* through a glass, darkly; but then *(we shall see)* face to face, *(with the greatest nearness and perspicuity, which now we cannot; for no man, saith God, shall see my face and live,* Exod. xxxiii. 20. 23. 2 John 12. 3 John 14.) now I know *(but)* in part; but then shall I know [4] even as also I am known, *(more fully and completely, seeing God as he is,* 1 John iii. 2.)

13. And now abideth faith, hope, charity, these three *(all great and excellent virtues, and superior to the gifts now mentioned);* but the greatest of these is charity *(both for duration, as continuing when faith shall end in vision,* 2 Cor. v. 7. *and hope in enjoyment,* Rom. viii. 23, 24. *and for perfection, as rendering us more like to God, and beneficial to men).*

ANNOTATIONS ON CHAP. XIII.

[1] 1—3. NOTE. Here it is to be noted, that the apostle in these verses reckons up the things which were of highest

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value to the Jews, and which rendered their wise men the most celebrated. Thus of R. Jochanan ben Zachai* they say that he understood *the language of the angels;* and of R. Azai,† that there was not in his days a *rooter up of mountains* like to him, or one that could do so great things as he did. The man on whom the spirit of prophecy did rest, or who was fit to receive him, must, say they, be *a wise man, a religious man, a temperate man, and one that is endued with all probity of manners.*‡ Of alms they say, that *whosoever diminisheth any thing of his substance to bestow in alms, shall be delivered from hell.*§ And as for martyrdom for the law, they thought it sufficient to expiate, not only for their own sins, but even for the sins of the whole nation. Hence Josephus‖ brings in Eleazer, praying thus for the Jews, *Let my blood be an expiation for them, and receive my life for their lives.* And thus he saith of the martyrs that suffered under Antiochus Epiphanes, that *the Divine Providence saved all Israel from the evils they suffered, by the blood and the propitiatory death of those pious men.*¶

But here is raised a dispute, whether the gifts here mentioned were at any time, or could be, exercised by them who wanted charity? or such profuse alms, and constancy in suffering to the death, were ever, or could be, separated from that grace? To which I answer, It is true that the apostle here speaketh hypothetically, that, were these things performed without charity, they would not profit to salvation; but then that supposition seems fairly to imply, the thing itself was not impossible; or that there was no necessary connexion betwixt these gifts and actions and the grace of charity. Moreover, our Saviour seems plainly to inform us, that men might *prophesy and cast out devils, and do mighty works in his name,* (Matt. vii. 22, 23.) and yet be *workers of iniquity,* and persons whom he would not own at the last day. He also teacheth that some may do their alms to be applauded by men, (Matt. vi. 2.) and therefore do them so as to receive no reward from God; and so informs us, that alms may be given without true love to God, or to our neighbour for his sake. And, lastly, all the fathers teach, that it is *not the suffering* but the *reason* of it, that makes the martyr; and that *when men, in schism or heresy, thus give their bodies to be burnt, they are not to be deemed true martyrs, by reason of the want of charity.*** And the same they say of them who suffer for vain-glory; *viz.* that *they shed their blood in vain.*††

[2] Ver. 6. Ἐν ἀδικίᾳ, *In iniquity.*] That ἀδικία here signifies *falsehood,* the *truth,* to which it is opposed, shews; so it signifies in the Old Testament above a hundred times, and the word שקר, which in the Hebrew signifies *a lie,* is as often by the Septuagint translated ἀδικία, as ψεῦδος; so, *a right hand of falsehood,* is δεξία ἀδικίας, Psal. cxliv. 11. the *way of lying,* is ὁδος ἀδικίας, Psal. cxix. 29. and *he that telleth lies,* is λαλῶν ἄδικα, see Psal. cvii. 7. and cxix. 69. 78. 86. 118. 128. 163. Psal. lxiii. 11. Exod. xxii. 7. Now *falsehood* and *a lie,* in the Old and New Testament, do often signify a false religion, or a religion containing a false object of worship. Thus *the molten image is a teacher of lies,* Hag. ii. 28. and he that maketh it, is said to have *a lie in his right hand,* Isa. xliv. 20. he that goes after them *walketh in lies,* Jer. xxiii. 14. and *inherits lies,* ὡς ψευδῆ ἐκτήσαντο οἱ πατέρες ἡμῶν εἴδωλα; he turns the truth of God into a lie, Rom. i. 25. believes a lie, 2 Thess. ii. 10, 11. (See the note on Rom. iii. 7.) And the *truth* in the New Testament is emphatically put to signify the *gospel,* or the *Christian faith:* so the Second Epistle of St. John, ver. 3, 4. *I rejoiced greatly to find thy children walking in the truth:* and the Third Epistle, ver. 3, 4. *I have no greater joy than to hear that my children walk in the truth.* So that the import of these words may be this—Charity will not permit us to rejoice, but rather cause us to be troubled, to find men still continue in their false worship, as the gentiles, or in opposition to the gospel delivered to them, as the Jews do; but it rejoiceth to see men walking according to the truth of the gospel.

[3] Ver. 7.] From these four comprehensive verses, we learn the properties and fruits of *charity.* (1.) What it requires us to do to all. (2.) What it will not permit us to do to any. (3.) What it requires us to do, or will not permit us to do, to our offending brother.

First, What deportment it requires towards all men; *viz.*

1. It is *good, kind,* and *tender-hearted,* towards all; (ver. 4.) *The Lord make your charity to abound to one another, and to all men,* 1 Thess. iii. 12. for charity requiring us *to love our brother as ourselves,* it must engage us to consider him as we do ourselves, and so extend the same kindness to him, when he needs it, as we shew to ourselves. (Gal. vi. 10.)

2. It is *active* and *laborious,* engaging us *by love to serve one another,* (Gal. v. 13, 14.) to do them any service we are able with good-will, and without grudging; for there must be in us, ὁ κόπος τῆς ἀγάπης, *the labour of love.* (2 Thess. i. 3. Heb. vi. 10.)

3. It rejoiceth *in the truth;* (ver. 6.) that is, in men's doing righteously, and living according to the gospel, which is called by way of eminence *the truth;* it begets in us a complacency and inward pleasure, to behold truth and righteousness, piety and goodness, prevailing in the world.

4. It makes us ready *to believe all things;* (ver. 7.) that is, all the good it hears, or can have any charitable ground to think of others.

5. It *hopeth all things;* (ver. 7.) *i. e.* it inclines us to hope still the best concerning men's intentions and actions liable to doubt; and if our brother be at present bad, to hope and not despair of his amendment, and so still to endeavour his reformation by all proper means.

Secondly, The things which charity will not permit us to do to any are these; *viz.*

1. Charity *worketh no evil to our neighbour,* in his person, estate, good name, or relations, (Rom. xiii. 10.) much less in reference to his soul: and therefore,

2. It will not suffer us to scandalize, or to offend our

* Bava Bathra, f. 134. 1. † Buxt. Lex. in voce עקר.

‡ Maim. præf. in Seder. Zeraim, Poc. p. 18. § Buxt. Floril. p. 89, 90.

‖ Καθάρσιον αὐτῶν ποιῆσαι τὸ ἐμὸν αἷμα καὶ ἀντὶ ψυχῶν αὐτῶν λάβε τὴν ἐμὴν ψυχήν. Joseph. in Maccab. cap. 6. p. 1090.

¶ Διὰ τοῦ αἵματος τῶν εὐσεβῶν ἐκείνων, καὶ τοῦ ἱλαστηρίου θανάτου αὐτῶν, ἡ θεία πρόνοια τὸν Ἰσραὴλ πεῖσε κακωθέντα διέσωσε. Ibid. p. 1101. B.

** "Esse martyr non potest, qui in ecclesia non est; exhibere se non potest martyrem, qui fraternam non tenuit charitatem, docet hoc, et contestatur Paulus dicens, 'Etsi tradidero corpus meum ut ardeam.'" Cypr. de Unit. Eccl. ed. Oxon. p. 113. lib. de Orat. Dom. 150. De Zelo et Livore, p. 225. Ep. 55. p. 44. Ep. 73. p. 207. Chrys. in Eph. Serm. 11. tom. iii. p. 822. August. de Verbis Dom. tom. x. p. 192.

†† "Timeo dicere, sed dicendum est, martyrium ipsum si ideo fiat ut admirationi et laudi habeamur à fratribus, frustra sanguis effusus est." Hieron. ad Gal. v. 26.

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brother, by doing any thing which either may embolden him to sin, or disaffect him to religion, or discourage him in the practice of his duty; for, *if thy brother be grieved with thy meat, now walkest thou not charitably.* (Rom. xiv. 15.)

3. Οὐ λογίζεται τὸ κακὸν, (ver. 5.) It will not permit us to surmise or to suspect that evil of others, which we do not know; *it imputes not evil* to them, nor puts it to any man's account beyond absolute necessity. It doth not censure their miscarriages as done out of malice, or with ill intentions. So Theodoret.

4. It *rejoiceth not in iniquity,* (ver. 6.) in any evil done to, much less by, others; it permits no man to be pleased with any deceit, or falsehood spoken of, or done to, others, or with any ill stories, or malicious insinuations, concerning them.

5. It *envies not* the happiness or the prosperity of others, but is well pleased with it, (ver. 4.)

6. Οὐκ ἀσχημονεῖ, *It behaveth not itself unseemingly* towards any, in words or gestures; it refuseth not to do the meanest offices of kindness to them, as if it were unseemly, or below us to be employed in them, (ver. 5.) So Chrysostom, Theodoret, Œcumen. Theoph.

7. Οὐ φυσιοῦται, *It vaunteth not itself:* (ver. 4.) it is not puffed up against our brethren; it roots out of us all elation of mind, ambition, ostentation, pride in over-valuing ourselves, and despising others; (Eph. iv. 2.) οὐ περπερεύεται, it is not *rash, heady,* or *precipitate* in speaking of, or acting towards, others. So Chrysostom and Œcumenius. It doth not curiously search into other men's matters which belong not to us. So Theodoret.

8. It *seeketh not her own* praise, profit, or pleasure, to the hurt of others; but inclines men to seek the good of others. (1 Cor. x. 24.)

9. Οὐ δάκνει, *It bites* not with the tongue, (Gal. v. 14, 15.) but cuts off all strife, contentions, bitter zeal, animosities, (ver. 21, 22.) all bitterness, wrath, clamour, evil-speaking. (Eph. iv. 31, 32.)

Thirdly, The deportment charity requires to our offending brother, is expressed in these particulars:

1. Charity *beareth long,* and causeth us to endure provocations with much patience, before we do conceive any displeasure against others.

2. It *endureth all things,* though grievous to be borne, without returning evil for evil, enabling us to *forbear one another in love;* (Eph. iv. 2. Colos. iii. 13.) and will not cease from being kind and well-affected to our brother, by reason of any provocation whatsoever.

3. It *covers all things, i. e.* inclines us to conceal the evil that we know of others; and thus it *covers a multitude of sins.* (James v. 20.)

4. Οὐ παροξύνεται, (ver. 5.) *It is not highly exasperated,* and breaks not forth into violent ungovernable passions on any provocation.

5. It is easy to be entreated, ready to forgive, and full of mercy. (Colos. iii. 13. Eph. iv. 32. James iii. 17.)

[4] Ver. 12. Καθὼς καὶ ἐπεγνώσθην, *Even as I am known.*] I do not think that either these, or the words of St. John, *we shall see him as he is,* afford any just grounds for the speculations of the schools, touching the *intuitive vision of the essence of God,* or their *speculum Trinitatis,* without which the invocations of saints and angels cannot be excused from idolatry: for as the words, 1 John iii. 2. refer not to the vision of God the Father, but of Christ Jesus, appearing at the day of judgment in his glory, and rendering *our bodies like unto his glorious body;* so these words refer not to the knowledge of God's essence, but rather to the knowledge of those great things he hath prepared for those that love him, revealed now in part, by the spirit of prophecy and wisdom, (1 Cor. ii. 9, 10.) which then, saith the apostle, we shall know in the most clear and perfect manner, as we ourselves are known of God.

CHAP. XIV.

1. FOLLOW *(therefore)* after charity *(above all things),* and desire *(also)* spiritual gifts, but rather that ye may prophesy *(i. e. expound the Scripture, or reveal some mystery to the edification of the church).*

2. [1] For he that speaketh in an unknown tongue *(not understood, nor explained)* speaketh not to *(the understanding of)* men, for no man understands him, but to *(the understanding of)* God *(only);* howbeit *(or though)* in the spirit he speaketh mysteries *(the profound things of God).*

3. But he that prophesieth *(in plain intelligible words)* speaketh to *(the profit of)* men, *(viz.)* to *(their)* edification *(by the Scripture he expounds),* and *(to their)* exhortation *(by what he teacheth),* and *(to their)* comfort *(by his revelation).*

4. He that speaketh in an unknown tongue [2] edifieth himself *(only);* but he that prophesieth, edifieth the church.

5. I would that ye all spake with tongues, but rather that ye prophesied: for greater *(because more beneficial)* is he that prophesies, than he that speaketh with tongues, except he interpret *(his tongue, and the mystery he utters in it),* [3] that the church may receive edifying *(by it).*

6. Now *(therefore),* brethren, if I come unto you speaking with *(strange)* tongues, what shall I profit you, except I shall speak to you *(also)* either by revelation *(of some secret),* or by knowledge *(of some mystery),* or [4] by prophesying *(i. e. foretelling of something to come),* or by doctrine *(instructing you what to believe or practise)?*

7. And *(thus it is)* even *(in)* things without life giving sound, whether *(it be)* pipe or harp; *(for)* except they give a distinction in the sound *(to render it intelligible),* how shall it be known what is piped or harped?

8. For if the trumpet *(for example)* give an uncertain sound, who shall prepare himself to the battle *(at the hearing of it)?*

9. So likewise you, except you utter by the tongue words easy to be understood *(by your auditors),* how shall it be known what is spoken *(by you)?* for *(by speaking what they know not)* ye shall *(be as men who)* speak *(only)* to the air *(vain and unprofitable words, lost in the speaking, as the voice is in the air).*

10. There are, it may be, so many kinds of voices *(languages and idioms, as there be nations, or, as the Jews compute, to the number of seventy)* in the world, and none of them is without signification *(but this signification they have only to them that understand them).*

11. Therefore, if I know not the meaning of the voice, I shall be to him that speaketh *(as if he spake to)* [5] a

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barbarian, and he that speaketh shall be *(as)* a barbarian to me *(not understanding what he sayeth)*.

12. Even so ye, forasmuch as ye are zealous of spiritual gifts (Gr. *of spirits, that you may not be barbarians, and unprofitable in the use of them)*, seek that ye may excel *(in them which tend)* to the edifying of the church.

13. Wherefore let him that speaketh in an unknown tongue *(in which he cannot edify)* pray that he [6] may interpret *(i. e. pray so, as to interpret what he prays)*.

14. For if I pray in an unknown tongue, [7] my spirit prayeth *(i. e. my spiritual gift is exercised)*, but my understanding is unfruitful *(to others)*.

15. What is it then? *(i. e. What then is to be done?)* I will pray [8] with the spirit *(i. e. with my spiritual gifts)*, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also *(i. e. so using my spiritual gift in prayer and psalmody in public, as that I may be understood by others)*.

16. Else when thou shalt bless, *(i. e. give thanks to God)* with the spirit *(-ual afflatus not understood by others)*, how shall he that [9] occupieth the room of the unlearned *(i. e. the laic, or the man who only knows his mother-tongue)* say Amen *(or give his assent)* at thy giving of thanks, seeing he understands not what thou sayest?

17. For thou verily givest thanks well *(with thy spiritual gift, i. e. piously)*, but the other is not edified *(by it)*.

18. I thank my God, I speak with tongues more than you all:

19. Yet in the church *(of God)* I had rather speak five words, with my understanding *(so employed)* that by my voice I may teach others also, than ten thousand words in an unknown tongue.

20. Brethren, be not *(like)* children in understanding *(choosing what pleases you before what profits others)*: howbeit in *(freedom from)* malice be you *(as)* children, but in understanding be *(and act as)* men *(as persons of maturity of judgment to know what is fitting to be spoken)*.

21. [10] In the law it is written, *(by way of a sign to a disobedient and unbelieving people, thus:)* With men of other tongues and other lips will I speak unto this people; and yet for all that they will not hear me, saith the Lord.

22. Wherefore tongues are for a sign, not to them that believe *(and so not to be used in their assemblies)*, but to them that believe not *(they being designed for the more speedy and effectual propagation of the gospel by this gift, among those nations whose languages they understood not)*: but prophesying *(by teaching the doctrines of the New, or expounding the mysteries of the Old Testament)* serveth not for them that believe not *(that faith, or those Scriptures)*, but for them that believe *(them)*.

23. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or [11] unbelievers, will they not *(be tempted, by hearing you thus speaking to one another in unknown languages, to)* say that you are mad?

24. But if all prophesy *(one after another*, ver. 31.) and there come in one that believeth not, or one unlearned, he is convinced *(or discovered)* of all, he is judged *(or discerned)* of all *(that prophesy)*:

25. And thus are the [12] secrets of his heart made manifest *(by the prophet's revelation of them)*; and so falling down upon his face he will worship God *(the searcher of the heart)*, and report *(from his own experience)* that God is in *(or among)* you of a truth.

26. How is it then *(or, what is then to be done)*, brethren? *(since)* when you come together, every one of you *(that is a spiritual or gifted person)* hath a psalm, *(or)* hath a doctrine, *(or)* hath a tongue, *(or)* hath a revelation, *(or)* hath an interpretation *(of tongues)*. Let all *(these)* things be done to edifying; *(let them be managed so as best conduceth to the end for which they were designed*, xii. 7.)

27. If any speak in an unknown tongue, let it be *(used only)* by two, or at the most by three *(at one meeting)*, and that by course *(i. e. successively)*; and let one *(who hath the gift)* interpret *(what is spoken)*.

28. [13] But if there be no interpreter *(present)*, let him *(that only speaks with tongues)* keep silence in the church; and let him *(only)* speak *(mentally)* to himself, and to God, *(in prayer and thanksgiving*, ver. 15, 16.)

29. Let the prophets speak two or three *(successively)*, [14] and let the other *(prophets)* judge or discern.

30. *(And)* if *(whilst one prophesies)* any thing be revealed to another that sitteth by, let the first hold his peace *(or cease, before the other utter his revelation)*.

31. For *(so)* ye *(that have the gift)* may all prophesy one by one, that *(by your mutual discourses)* all may learn, and all may be comforted *(or exhorted to good works)*.

32. And *(this is not difficult for you to do, since)* [15] the spirits of the prophets are subject to *(and therefore may be restrained by)* the prophets.

33. *(And God, doubtless, in this case would have the first to be silent;)* for God is not the author [16] of confusion *(which yet would follow upon all the prophets speaking together, so that one should confound the other)*, but of peace, as *(may be seen by the regular exercise of these gifts)* in all the churches of the saints.

34. [17] Let your women keep silence in the churches: for it is not permitted to them to speak *(by way of teaching or prophesying, but only by joining with the church in prayer and psalmody)*; but they are commanded to be under obedience, as also saith the law. (Gen. iii. 16.)

35. And if they will learn any thing, let them ask their husbands at home: for it is a shame *(i. e. a thing indecent)* for women [18] to speak in the church.

36. *(And whereas in this matter you think fit to practise contrary to all the churches of the saints, even those in Judea, I ask,)* What? came the word of God out from you *(to all other churches)*? or came it to you only *(and not to other churches, that you thus differ in your practice from them)*?

37. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I *(now)* write unto you, are the commandments of the Lord. (See note on ii. 15.)

38. But if any man *(pretends to)* be ignorant *(whether he be so or not)*, let him be ignorant *(at his peril be it, I shall not contend farther with him; or* ἀγνοείτω, *let him not be acknowledged as a true prophet, or spiritual person)*.

39. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues, *(provided these directions be observed: but)*

40. Let all *(these)* things be done [19] decently and in order.

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ANNOTATIONS ON CHAP. XIV.

[1] Ver. 2. Ὁ γὰρ λαλῶν γλώσσῃ, *For he that speaketh with an unknown tongue.*] That what is said in this verse is spoken only by way of concession, as Mr. Clerc imagines, cannot be true, because it is expressly said, that *in the Spirit he speaketh mysteries;* for mysteries, when the apostle speaketh of spiritual gifts, hath still relation to some profound secret things, as 1 Cor. ii. 7. and xiii. 2. And πνεύματι λαλεῖ cannot here signify, as Mr. Clerc conceives, *he speaketh to his own understanding:* since the apostle, through this whole chapter, is speaking of spiritual gifts, which also he expressly calleth *spirits,* saying, *seeing you are zealous πνευμάτων, of spirits, i. e.* of spiritual gifts; and the afflatus or inspiration here was to enable the man to speak the mystery, and not to use the unknown tongue. For explication of this whole matter, let it be noted,

First, That the gift of tongues and prophecy, in their original donation, did still go together; and they who spake with tongues, spake τὰ μεγαλεῖα τοῦ Θεοῦ, *the great things of God,* (Acts ii. 11. x. 46.) *they spake with tongues and prophesied;* (Acts xix. 6.) and the reason seems plain, *viz.* because the gift of tongues was given as a help to prophecy. Now these two things, thus joined by God, should not have been used separately by these gifted men; yea, the gift of tongues was only to be used when they were to speak to gentiles in their own language, which was one great design of the gift of tongues, (ver. 22.) Nor should they have used the gift of tongues when an afflatus came upon them, and some mystery was imparted to them, by which the church was to be edified, unless they knew there was one present who had the gift of interpretation of tongues: this therefore was a great abuse of this gift, that when they had a mystery revealed to them, they did not utter it in a language understood by the assembly, but only by themselves, and so they did not edify the church by it, though it was given, as all the other gifts were, for edification, (xii. 7.) Note,

Secondly, That the gift of tongues being imparted *per modum habitus,* as a permanent gift, like to a habit; they who had received this gift could always use it at their pleasure, and so could also use it when a prophetical afflatus came upon them; but the gift of prophecy, being an afflatus in manner of a revelation, could be only used when the afflatus came upon them; so that the first gift might at any time be used without any fresh operation of the Holy Ghost, whereas the second gift always required that afflatus.

[2] Ver. 4. Ἑαυτὸν οἰκοδομεῖ, *Edifieth himself.*] He therefore understood himself, as the church did him that prophesied: and indeed, by speaking what he himself understood not, he would have been as much a barbarian, and unprofitable to himself, as he was to others. To say with Cajetan, *The words were pious which he uttered, and he had pious affections when he uttered them,* is unsatisfactory: for what if the matter of them was so, since if he understood them no more than a parrot, his piety in speaking of them could be no more than that of a parrot; he neither could know they were pious, nor receive any benefit by them, supposing they were so, whilst he understood nothing of them; nor could any pious affections be raised in him by words not understood. To say with Grotius, *sentit in se vim Christi,* he perceives the gift of Christ operating in him, if he perceived not the meaning of his own words, is to talk as unintelligibly as he spake; for that can only signify, he knew he had the gift of tongues, which sure could not much edify him who formerly had used that gift, and so could not be ignorant he had that gift. Moreover, doth not the apostle bid him, who speaks with tongues not interpreted, *speak only to himself, and to God?* (ver. 28.) And can he speak to himself more than to others, who understandeth not himself? Or is it fit that he should speak to God he knows not what? However, it is certain that the apostle not only dislikes, but plainly forbids, this way of speaking in the church; (ver. 28.) and so, by parity of reason, forbids the like way of speaking to others in the church of Rome.

[3] Ver. 5. Ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ, *That the church may receive edification.*] Hence I gather, that in this unknown tongue he uttered something tending to, and by God designed for, the edification of the church, though by uttering his mystery (ver. 2.) in an unknown tongue, he frustrated that design.

[4] Ver. 6. Ἢ ἐν προφητείᾳ, *Or in prophesying.*] Though prophesying, in this verse, being distinguished from revelation, knowledge, and doctrine, seems only to import the foretelling of something to come, yet doth the apostle, in this and the foregoing chapter, manifestly speak of it in the whole latitude of the word, as comprehending all these other things; as, *v. g.* revelation, so ver. 24. *If all prophesy, and there come in an unbeliever, and one unlearned, he is convinced of all, he is judged by all, and so the secrets of his heart shall be made manifest:* according to that other sense we have given of this gift, chap. xii. that it was that which enabled them to manifest the secret things of men: hence to the prophet is assigned *his revelation,* ver. 30. Secondly, γνῶσις, here rendered *knowledge,* viz. of the mind and will of God: so xiii. 2. *If I have prophecy, and know all mysteries,* καὶ πᾶσαν γνῶσιν, *and all knowledge.* Whence to the prophet belongs λόγος γνώσεως, *the word of knowledge,* mentioned xii. 8. And this is the ordinary notion of it, *viz.* that it imports a gift by which the mind of God, or his will, is, by the Divine afflatus, discovered for the good of others. And, thirdly, doctrine; whence the prophet is said to speak to the edifying of the church, (ver. 3.) so that *all may learn* of him, be *exhorted,* and *comforted* by him, (ver. 3. 31.) And *prophecy,* in the Old Testament, doth often signify a Divine afflatus, enabling him who had it to compose hymns or psalms of praise to God: (1 Sam. x. 5. 1 Chron. xxv. 1.) accordingly the psalm here mentioned, (ver. 26.) and the singing with the spirit, (ver. 15, 16.) are the effects of the prophetical afflatus, by which the Christians of those times *taught and admonished one another in psalms, and hymns, and spiritual songs.* (Colos. iii. 16. Eph. v. 20.) And the praying in the Spirit, (ver. 15.) or in the Holy Ghost, (Jude 20.) seems to be praying by a like afflatus of the Holy Ghost, helping their infirmities, and teaching them what was proper to be asked for the good of the church: (see note on Rom. viii. 26, 27.) and therefore though, when they came together, *every man had a psalm, a doctrine, a tongue, a revelation, and interpretation,* for the correcting their miscarriages in all these things, the apostle gives only rules concerning tongues and prophesying.

[5] Ver. 11. Βάρβαρος, *A barbarian.*] It was not only the

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Greeks that called all other nations barbarians, according to that of the apostle, *I am debtor to the Greek and the barbarian;* in which sense Julius Pollux* reckons up γλῶτταν Ἑλλαδα, καὶ βάρβαρον, *the tongue of the Greeks and of the barbarians;* but almost every nation called strangers, who understood not their language, by that name, as the same Pollux† noteth in these words, τοὺς δὲ βαρβάρους καὶ ξένους ἐκάλουν. So the Jews (upon those words, *when Israel came out of Egypt, and the house of Jacob* maim luez, ἐκ λαοῦ βαρβάρου, *from a strange people)* say, *all language that is not the holy language is barbarous:* so the Chaldeans‡ styled those who spake not the Chaldee, and the Romans those who spake not Latin. Hence Verres§ is, in Cicero's style, "lingua et natione barbarus," *by language and by nation a barbarian.*

[6] Ver. 13. Προσευχέσθω ἵνα διερμηνεύῃ, *Let him pray that he may interpret.*] Seeing it is evident from the fourth and twenty-eighth verses, that he who spake with tongues understood the meaning of his own tongue; nor can he be said to have the gift of tongues, who only hath the gift of talking he knows not what, as the Phanatici did among the heathens; nor can it be supposed the Spirit of God should assist men in that useless manner: these words cannot be here understood as an exhortation to this linguist, that he should pray that he might understand, and so be able to interpret his own words, which he already could do, had he been as willing as he was able, and had not more regarded the vain ostentation of his gift, than the edification of the church. Some, therefore, give the sense of the words thus: *Let him rather pray that he may have the gift of interpretation, than that of tongues;* for *covet* (saith the apostle) *the best gifts,* (xii. 13.) *seek to excel* in those which tend *to the edification of the church:* (ver. 12.) now this doth the gift of interpretation more than that of tongues. But I rather choose to interpret them thus: "Let him *(so)* pray *(with his gift, as)* that he may *(by the words used in his prayer, or by explaining it in a known language)* interpret and impart to others what the afflatus hath imparted to him, and not out of vain ostentation utter it in a tongue unknown." To strengthen this sense, let it be observed, first, that the apostle here plainly discourseth of speaking with an unknown tongue in prayer, and of praying also by the afflatus of the Spirit, as is apparent from the illative words, *For if I pray in an unknown tongue my Spirit prayeth,* &c. Secondly, Observe from Budæus, that the particle οὕτω is sometimes elegantly deficient, of which he gives two instances from Aristotle; to which add these from the New Testament, *as in heaven,* καὶ *(pro* οὕτω καὶ) ἐπὶ τῆς γῆς, *so also upon earth,* Matt. vi. 10. Luke xi. 2. καὶ εἰ ὁ Σατανᾶς, for καὶ οὕτω εἰ, *and so if Satan,* Mark iii. 26. *As my Father sent me,* κἀγὼ for οὕτω κἀγὼ, *so send I you;* and with this ellipsis the word runs thus, οὕτω προσευχέσθω ἵνα καὶ, *Let him so pray, as that he also may interpret.* Or observe from Noldius and Pasor, that ἵνα signifies, *adeo ut, so as that:* so the word was hidden from them, ἵνα μὴ αἴσθωνται αὐτὸ, *so as that they perceived it not,* Luke ix. 45. *He will do greater works than these,* ἵνα ὑμεῖς θαυμάζητε, *so that you may marvel* at the greatness of them, John v. 20. *Did I purpose according to God,* ἵνα ᾖ παρ' ἐμοὶ, *so as that there should be with me yea yea, nay nay?* 2 Cor. i. 17. *I rejoiced that you sorrowed according to the flesh,* ἵνα, *so as that you might be damaged by us in nothing:* so Rev. viii. 12. ix. 20. xiii. 13. and then the words may be rendered thus: *Let him pray,* ἵνα διερμηνεύῃ, *so as he may interpret.*

[7] Ver. 14. Τὸ πνεῦμά μου προσεύχεται, *My spirit prayeth.*] Here Mr. Clerc asks, *What mortal would have rendered* τὸ πνεῦμά μου, *by my gift?* I answer, Every one who knows the apostle is here speaking of spiritual gifts. And, secondly, he not only warrants, but constrains them to do so, by saying, ver. 12. seeing you are ζηλωταὶ πνευμάτων, *zealous of spiritual gifts;* and, ver. 32. πνεύματα προφητῶν, *the spiritual afflatuses of the prophets are subject to the prophets;* and, ver. 2. πνεύματι, *he by the Spirit speaketh mysteries.* And, thirdly, the word πνεῦμα never signifies the *mind* in all this discourse, or the understanding, that being in the very next verse νοῦς, the word opposed to πνεῦμα, *spirit.* He adds, *What intolerable language is it to say, My gift prays?* I answer, Just such intolerable language as the *Spirit intercedeth,* Rom. viii. 26. for that is only *the gift of the Spirit intercedeth;* and though that may pass for a catachresis, yet to say *my gift is exercised in prayer,* or, as ver. 15. *I pray with my gift,* is to give the true meaning of St. Paul's words. When he adds, that *nothing is more ordinary than for the spirit and the body to be opposed to one another:* this is, first, impertinent; here being no opposition betwixt the spirit and the body, but only betwixt the spirit and the mind, *i. e.* according to Mr. Clerc, betwixt *my mind* and *my mind;* and what mortal would have so interpreted τὸ πνεῦμά μου? Secondly, The thing itself is not proved by him; see, saith he, Rom. viii. 23. where yet there is no such opposition at all, but only an assertion, that they, who *have the first-fruits of the Spirit, wait for the redemption of the body.* Now what mortal would have interpreted these words thus, *We that have the first-fruits of the mind groan, waiting for the body opposed to it?* See, says he, Gal. vi. 15. where again is no opposition betwixt the spirit and the body, but only betwixt the *Spirit and the flesh;* or rather betwixt *walking in the Spirit,* that is, according to the conduct of the Holy Spirit, and *fulfilling the lusts of the flesh.* (See 1 Cor. iii. 1. 3. Rom. viii. 4, 5. 13—15.) He might more pertinently have cited 1 Cor. vii. 34. James ii. 26.

[8] Ver. 15. Τῷ πνεύματι, *With the Spirit.*] I do not think that this phrase, *with the Spirit,* relates here to the gift of tongues, but to an afflatus enabling them to pray and sing by the impulse of the Holy Ghost: the uttering what this afflatus suggested, in an unknown tongue they had before received, was the great fault the apostle in this chapter endeavours to correct; the person speaking with an unknown tongue, is ὁ λαλῶν γλώσσῃ; the person speaking with an afflatus, whether mysteries, (ver. 2.) prayer, or psalmody, is ὁ λαλῶν πνεύματι, *he that speaketh by the Spirit.*

[9] Ver. 16. Ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, *Who fills up the place of the idiot.*] That is, ὁ λαϊκὸς, *the laic,* say Chrysostom, Theodoret, Œcumenius, and Theophylact. Buxtorf* informs us, this is a phrase frequent among the Jews: and Maimonides† teacheth, that the word *place* is used to denote the dignity or estimation of any man, it being frequent with their rabbins to say, *Such a one fills up the place of his fathers* in such a thing, that is, he resembles them. So Epictetus,‡ in his Enchiridion, saith, Ἡ φιλο-

* Lib. ii. cap. 4. p. 26.
† Lib. i. cap. 10. p. 43.
‡ Buxt. Lex. Talm. p. 1151.
§ Orat. 6. in Ver. n. 12.

* Lex. Talm. p. 2001.
† More Nevoch. par. i. cap. 8.
‡ Cap. 37.

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σόφου τάξιν ἐπέχειν δεῖ, ἢ ἰδιώτου, *Thou must either hold the place of a philosopher, or of one unlearned:* so that *to fill up the place of an idiot* or unlearned person, is to be one of them, or to be like them in want of understanding of strange tongues. Ridiculous, therefore, are those popish commentators, who interpret this of the *clerk of the congregation*, there being no such office then, either among Jews or Christians: but when the *minister of the synagogue said prayers, all the people of the synagogue answered Amen after him.** *It was the custom in the Jewish church* (saith Buxtorf†) *to say Amen to the blessings or cursings of the priests.* To his curses; so the woman, suspected of adultery, was to confirm his imprecations by saying, *Amen, Amen:* (Numb. v. 22.) so all the people answered *Amen*, to the curses pronounced from Mount Ebal; (Deut. vii. 15. 26.) and to the oath and imprecation imposed upon them by Nehemiah, (v. 12, 13.) To his blessings; so when Ezra blessed the congregation, *All the people answered, Amen, Amen.* (Nehem. viii. 6.) And this practice was from them translated to the primitive church.

[10] Ver. 21. Ἐν τῷ νόμῳ γέγραπται, *In the law it is written.*] All interpreters I have met with refer this to the saying of the prophet Isaiah, xxviii. 11. telling us, it is there mentioned as a miracle shewed to the people, that God would send prophets to them *in a language they understood not;* but I find no mention of any miracle there: wherefore it may be noted, that in the law, properly so called, among the curses threatened to them *for a sign and a wonder,*‡ this is one, *that the Lord shall bring against them a nation whose tongue they understood not;* and then it is intimated, that *yet they would not hear:* to both these places the apostle may here refer.

In the law it is written, &c.] St. Jerome, upon Isaiah xxviii. 11, 12. saith, the apostle cites this not according to the translation of the Septuagint, or of Symmachus, or Theodotion, but from the Hebrew. But Origen§ saith, Εὗρον τὰ ἰσοδυναμοῦντα τῇ λέξει ταύτῃ ἐν τῇ τοῦ Ἀκύλου ἑρμηνείᾳ κείμενα, *I found in the translation of Aquilas words equivalent to those of the apostle here.*

[11] Ver. 23. Ἢ ἄπιστοι.] Here Grotius notes, that the heathens and unbelievers then used to come to the assemblies of the Christians; and so we read they did, Acts xiii. 44. 48. and whilst they assembled in the Jewish synagogue, it could not be otherwise.

[12] Ver. 25. Τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, *The secrets of his heart are made manifest.*] For, as Theophylact notes, ἡ ἀποκάλυψις εἶδος ἓν προφητείας, *revelation is one species of prophecy:* and though it is taken in a restrained sense, and so distinguished from prophecy, ver. 6. yet ver. 30. it is supposed that revelation belongeth to a prophet; and *the doctrine, the revelation, the psalm,* ver. 26. do all seem to belong to the prophets; the speaker with tongues, the interpreter of them, and the prophet, being the only persons mentioned in the ensuing words, and in this whole chapter; so that what cannot be ascribed to the one, must belong to the other.

[13] Ver. 28. Ἐὰν δὲ μὴ ᾖ διερμηνευτὴς, σιγάτω, *But if there be not an interpreter, let him be silent.*] The apostle permits him to use his tongue in the presence of one who had the gift of interpretation of tongues, because then the church was not only edified by the interpretation, but the faith of the hearers was confirmed by the exercise of two miraculous gifts: but the apostle permits him not to be his own interpreter, though he could do it; because his speaking that first in an unknown tongue, which he himself must afterward interpret in a known language, served only for ostentation, not for edification; nor could it be known whether his tongue was supernatural, or acquired only.

[14] Ver. 29. Καὶ οἱ ἄλλοι διακρινέτωσαν, *And let the rest discern.*] Since it is impossible that the afflatus of the Holy Spirit should suggest any falsehood to him that had it, there can be no ground to judge him that had it, as Grotius* hath well observed upon this place. But, saith Theodoret, as the devil raised up false apostles to oppose the true apostles, (1 Tim. ii. 1.) so did he also false prophets, (2 Pet. ii. 1. 1 John iv. 1.) in opposition to those who truly were inspired; and of these, say the Greek interpreters, the true prophets were to judge: or else διακρινέτωσαν, *let them discern* the agreement of what they utter with the dictates of the same Spirit in the Old Testament, *comparing spiritual things with spiritual.* (1 Cor. ii. 13.) So in the conference, Acts xv. when Peter had given his judgment in that matter, St. James adds, *with this agree the words of the prophets, as it is written,* ver. 15.

[15] Ver. 32. Πνεύματα προφητῶν, *The spirits of the prophets are subject to the prophets.*] The common interpretation of these words, that the spirits of the true prophets are subject to the judgment, examination, and regulation of other prophets, seems not agreeable to the apostle's affirmation, that *he that is spiritual is judged of none,* 1 Cor. ii. 13. 15. nor is there any ground for judging his doctrine, who speaks by the impulse of the Holy Ghost; nor doth the apostle say, *the spirits of the prophets ought to be,* but ὑποτάσσεται, actually *are subject to the prophets.* I prefer therefore the interpretation of Œcumenius† and Theophylact, that this is spoken in opposition to the heathen prophets; for the prophets among the Greeks, receiving an afflatus from the evil spirit, could not be silent if they would; but it was not so with the holy prophets: *they had it in their power to speak, or to be silent; and to this the apostle refers, by saying, The spirits of the prophets,* that is, *their spiritual gifts, are subject to the prophets;* that is, *it is in their power to restrain them,* and consequently they may prophesy the one after the other. And upon this account the church rejected the ecstatic prophets of the Montanists, that they had an ungovernable impetus; for, say they, *they can shew no truly inspired prophet in the Old or New Testament who was moved after this manner.*‡ Moreover, it is the opinion of persons eminently learned and judicious, that in Corinth, and some other churches, there were then no settled pastors to perform the public offices, but they were all performed by prophets and by gifted

* R. Eliez. cap. 44. p. 118.
† Lex. Talm. p. 114.
‡ Τέρατα καὶ σημεῖα, LXX. Deut. xxviii. 46. 49. 58.
§ Ed. tom. ii. p. 428.

* "Multum aberrant qui putant dona prophetica aliis prophetis esse subjecta: non pugnant inter se Dei dona nec sententiæ exquirendæ sunt, ubi Deum loqui constat."

† Οἱ μὲν παῤ ἕλλησι μάντεις, ἐπειδὰν ἅπαξ κατισχίθησαν ὑπὸ τοῦ δαίμονος, κἂν ἐβούλοντο, οὐκ ἠδύναντο σιγᾶν, οἱ δὲ παῤ ἡμῖν ἅγιοι προφῆται οὐχ οὕτως, ἀλλὰ παῤ αὐτοῖς φησίν, ἐστι τὸ σιγᾶν ἢ λαλεῖν, καὶ τοῦτο ἐστιν ὅπερ φησιν, ὅτι τὰ πνεύματα τῶν Προφητῶν, τουτέστι, τὰ χαρίσματα τῶν προφητῶν, ὑποτάσσεται αὐτοῖς.

‡ Τοῦτον δὲ τὸν τρόπον οὔτέ τινα τῶν κατὰ τὴν παλαιὰν, οὔτε τῶν κατὰ τὴν καινὴν (διαθήκην,) πνευματοφορηθέντα προφήτην δεῖξαι δυνήσονται. Euseb. Hist. Eccles. lib. v. cap. 17.

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men, excited to that work in the assembly, Christ being thus *in the midst of them,* (Matt. xviii. 20.) according to his promise. And this they judge more probable touching the church of Corinth, because there seems no order to be observed among them, and no subjection of their prophets to any ruler of the church; no direction of the sentence to them, when the incestuous person was to be *delivered up to Satan,* or when he was to be absolved: but all seems to be done by the immediate authority of St. Paul. They also, from this chapter, do observe, that whereas all the public offices then performed in the church were prayers and psalmody, expounding or preaching the word, and thanksgivings, all these are here ascribed to men endowed with these spiritual gifts; for that, when they came together, some of them prayed, others composed sacred hymns by their spiritual gifts, we plainly read, ver. 15. that their prophets did then teach for *edification, instruction, and comfort,* ver. 3. 31. that they did also εὐλογεῖν *bless,* and εὐχαριστεῖν *give thanks,* we learn from ver. 16, 17. but that all or any of these things were done by stated pastors, we never read in these Epistles: now if this were so, the occasional prophets might be subject to the standing prophets, mentioned chap. xii. and thus these words may be interpreted by them, who like not the exposition given in the paraphrase.

[16] Ver. 33. Ἀκαταστασίας, *Of confusion.*] This also confirms the interpretation given of the preceding words; for the prophesying of many together would necessarily breed confusion; whereas the neglect of judging of their prophecies could only be supposed to breed error.

[17] Ver. 34. Αἱ γυναῖκες ὑμῶν, *Let your women be silent in the church.*] In that of Corinth the women not only prophesied in the church, but they did it with the head uncovered, 1 Cor. xi. 5. the latter indecency he corrects there, and the first here. (See 1 Tim. ii. 12.)

[18] Ver. 35. Ἐν ἐκκλησίᾳ λαλεῖν, *To speak in the church.*] So the Hebrew canon saith,* A woman must not read in the synagogue for the honour due to that assembly: and the heathens declared it indecent for a woman δημηγορεῖν, to *speak publicly.* (Stob. serm. 72. p. 443. fff.)

[19] Ver. 40. Εὐσχημόνως καὶ κατὰ τάξιν, *Decently and in order.*] This order, saith Theodoret, he had taught in the words foregoing, *Let all things be done decently;* not like children, (ver. 20.) not so as to give occasion to others to say you are mad, (ver. 23.) not so as to breed confusion, (ver. 33.) not indecently by women speaking in the church; (ver. 34, 35.) *in order,* that is, one after another; or by course, (ver. 27. 31.) See Chrysostom, Œcumenius, and Theophylact, descanting upon these words to this effect.

CHAP. XV.

1. MOREOVER, brethren, I declare to you the gospel which I preached to you, which also ye have received, and wherein ye stand (Gr. *have stood*);

2. [1] By which also ye are *(in the way to be)* saved, if ye keep in memory what *(i. e. retain the gospel as)* I preached *(it)* to you, *(which you will do)* unless ye have believed in vain.

3. *(I declare, I say, the gospel which I preached;)* for I delivered to you first of all *(or among the principal doctrines of faith)* that which I also received, how that Christ died for our sins according to the Scripture;

4. And that he was buried, and that he rose again the third day according to the Scriptures;

5. And that he was seen *(after his resurrection)* of Cephas, (Luke xxiv. 34.) then [2] of the twelve: (ver. 36. John xx. 19. 26.)

6. *(And, that you may not depend upon their testimony only,)* after that, he was seen of above [3] five hundred brethren at once; of whom the greater part remain unto this present *(day to testify it),* but some are fallen asleep.

7. After that, he was seen of [4] James; then of all the apostles *(at his ascension).*

8. And last of all he was seen of me also, (Acts ix. 17.) [5] as of one born out of due time *(or shape).*

9. For I am the least of the apostles, *(and one)* that am not meet to be called an apostle, because I persecuted the church of God.

10. But by the grace *(and favour)* of God *(notwithstanding)* I am what *(now)* I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet *(it is)* not I, but the grace of God that was with me *(to which the fruit of all my labour is to be ascribed).*

11. Therefore, whether it were I or they *(who preach the gospel),* so we preach, and so ye *(also)* believed.

12. Now if Christ be *(so)* preached that *(all who do so unanimously affirm)* he rose from the dead, [6] how say some among you that there is no resurrection of the dead?

13. But *(or for)* if *(it be so that)* there be no resurrection of the dead, then is Christ not risen.

14. And if Christ be not risen, then is our preaching *(in)* vain, and your faith is also vain.

15. Yea, and we are *(then)* found false witnesses of God, because [7] we have testified of *(or by)* God that he raised up Christ, whom he raised not up, if so be that the dead rise not *(at all).*

16. For if the dead rise not, then is not Christ raised:

17. And if Christ be not raised, your faith is vain; you are yet in your sins, *(not justified nor absolved from them, seeing he died for our sins, and rose again for our justification,* Rom. iv. 21.)

18. Then they also who have fallen asleep in Christ *(and suffered for his name)* are perished *(so as never to rise up out of that sleep, and so are truly miserable).*

19. *(For)* [8] if in this life only we have hope in Christ, we *(Christian sufferers)* are of all men most miserable.

20. But now is Christ risen from the dead, and become the first-fruits of them that slept, *(who therefore shall follow after him thus risen, as the whole harvest follows the first-fruits,* ver. 23.)

21. For since by man came death, by man came also the resurrection of the dead *(the wisdom of God so ordering it, that the same nature which had lost life and immortality should regain it).*

22. For as in *(the man)* Adam *(and for his sin in eating the forbidden fruit)* all *(men proceeding naturally from him)* die, even so [9] in *(and by the man)* Christ shall all *(partakers of his nature and Spirit)* be made alive.

23. But every man in his own order: Christ the first-fruits; afterward they that are Christ's [10] at his coming *(to judgment).*

* Dr. Lightfoot in locum.

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24. Then cometh the end, when he shall have delivered up (Gr. *deliver up*) the *(mediatory)* kingdom to God, even the Father; when he shall have put down all *(other)* rule and all authority and power *(both of men and devils which opposed his church.*

25. *Which kingdom till then he cannot deliver up;)* for he must reign *(according to the promise,* Psal. cx. 1.) till he *(who made this promise)* hath put all enemies under his feet.

26. The last enemy which shall be destroyed *(by him)* is death.

27. For he *(namely the Father)* hath *(saith the Psalmist)* put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted *(from this subjection)*, who did put all things under him. (See note on Heb. ii. 8.)

28. And when all things shall be subdued unto him, then shall the Son also himself *(lay down his kingly office in governing his church, and as a man)* be subject to him that put all things under him, [11] that God *(the Father, Son, and Holy Ghost,)* may be *(immediately)* all in all, *(by a full communication of himself to, and an intimate union with, all his saints.*

29. *I say, in opposition to them among you who say, there is no resurrection from the dead, that Christ is risen, and become the first-fruits of them that slept;)* else what shall *(will)* they do [12] who are baptized for the dead *(as they must be, if he in whose name they are baptized be still dead)*, if the dead rise not at all *(and so Christ himself is not risen)?* why are they then *(who hold this doctrine)* baptized for the dead?

30. And why stand we in jeopardy every hour *(for a dead Jesus)?*

31. I protest by your rejoicing *(i. e. by that rejoicing)* which I have *(common with you under all our sufferings,* Rom. v. 3.) in Christ Jesus our Lord, I *(run the hazard to)* die daily; *(or, by that rejoicing I have in you, as my children and the fruits of my labours in Christ,* 1 Cor. ix. 16. 2 Cor. i. 14. vii. 4. ix. 2. Phil. ii. 16. 1 Thess. ii. 19.)

32. If [13] after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? *(it will be then more reasonable to say,)* let us eat and drink; for to-morrow we die. (Isa. xxii. 13.

33. *But)* be not deceived *(with such discourses, rather avoid them; for)* evil communications corrupt good manners.

34. Awake to righteousness, and sin not; *(which advertisement is very needful,)* for some among you have not the knowledge of *(that righteousness of)* God *(which doth oblige him to render to men according to their works,* 2 Thess. i. 6, 7. Heb. vi. 10.) I speak this to your shame.

35. But some men will *(yet)* say, How are the dead raised up *(again)?* [14] and with what *(kind of)* body do they come?

36. Thou fool, *(who makest an inquiry about a matter of which thou hast an instance in the very seed thou sowest, for)* that which thou sowest is not quickened, except *(first)* it die *(and lie buried in the earth):*

37. And *(again)* that which thou sowest, *(when)* thou sowest *(it is)* not that body which shall be *(again produced)*, but [15] bare *(or naked)* grain, it may chance of wheat, or of some other grain:

38. But God giveth it a body *(clothed)* as it hath pleased him, and *(yet)* to every seed *(he giveth with the clothing)* his own *(kind of)* body.

39. *(And as)* all flesh is not the same *(kind of)* flesh, but there is one kind of flesh of men, another *(kind of)* flesh of beasts, another of fishes, and another of birds:

40. *(And as there is a like difference in the qualities of bodies; for)* there are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another:

41. *(And as in the celestial bodies)* there is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory:

42. So also is *(it as to)* the resurrection of the dead, *(the body raised being in quality much different from the earthly body we at present have; for)* it is sown in corruption *(frail, mortal, subject to death and putrefaction);* it is raised in incorruption *(not subject any more to death or dissolution):*

43. It is sown in dishonour *(with some dishonourable parts,* 1 Cor. xii. 23. *a vile body,* Phil. iii. 21. *subject to filth and deformity);* it is raised in glory: *(in clarity and splendour, shining like the sun,* Matt. xiii. 43. *and like Christ's glorious body,* Phil. iii. 21. *free from all defect or deformity of its members, or from any dishonourable parts,* 1 Cor. vi. 13.) it is sown in weakness *(subject to weakness by labour, to decays by age, to impotency and wasting by diseases);* it is raised in power *(nimble, strong, active, and that without renitency or molestation, grief, pain, or lassitude):*

44. It is sown a natural (Gr. [16] *an animal)* body *(having multiplicity of organs, muscles, tendons, arteries, veins, nerves, by which, by the assistance of the animal and vital spirits, it perceives the objects of sense, moves, and conveys nourishment to all its parts, wanting continual recruits of meat and drink);* it is raised a spiritual body *(possessed and acted by the Holy Spirit, and advanced so far to the perfection of spirits, as to be free from grossness, ponderosity, from needing rest, sleep, or sustenance).* There is a natural (Gr. *animal)* body, and there is a spiritual body.

45. And so it is written, The first man Adam *(from whom we all derive our bodies and our animal life)* was made a living soul; (Gen. ii. 7. *whereas)* the last Adam *(i. e. Christ)* was made [17] a quickening spirit, *(as having power to quicken and confer eternal life on all his members; or, as being the giver of that quickening spirit, by which we shall be raised from the dead, and made spiritual as his body is.*

46. *I say, there is an animal body, and there is a spiritual body;)* howbeit that *(body)* was not first which is spiritual, but that which is natural (Gr. *animal);* and afterward that which is spiritual.

47. *(For)* the first man *(Adam)* is *(was)* of the earth, earthy *(having a body formed of it; and so the animal body derived from him must be earthy):* the second man is the Lord *(descending)* [18] from heaven *(to raise our bodies and advance them to that place).*

48. As is *(was)* the earthy, such are they also that are earthy *(and live in the animal body as he did):* and as is the heavenly, such are they *(to be)* also that are *(to have)* heavenly *(immortal and shining bodies).*

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49. And as we have borne the image of the earthy *(Adam, being begotten after his fall in his own likeness, with earthy, mortal bodies,* Gen. v. 3.) so we shall also [19] bear the image of the heavenly, *(partaking in our bodies of his heavenly glory, he changing our vile bodies into the likeness of his glorious body,* Phil. iii. 21.)

50. Now this I say, brethren, that [20] flesh and blood *(such as ours is)* cannot inherit the kingdom of God; neither doth *(nor can)* corruption inherit incorruption.

51. Behold, I shew you a mystery *(i. e. a thing not known to you before)*; We [21] shall not all sleep, but we shall all be changed *(in our bodies, before they enter into this kingdom)*,

52. [22] In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead *(in Christ)* shall be raised incorruptible, and we *(Christians that are then alive)* shall be changed *(as to this mortal body)*.

53. For this corruptible *(body)* must put on incorruption, and this mortal *(body)* must put on immortality.

54. So when this corruptible shall have [23] put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, [24] Death is swallowed up in victory; *(i. e. is overcome for ever, so as never to have any strength or power over our bodies any more.*

55. *So that Christians may sing triumphantly in the words of the prophet Hosea,* xiii. 14.) O death, [25] where is thy sting? O grave, where is *(now)* thy victory? *(it is for ever swallowed up of life,* 2 Cor. v. 4.)

56. The sting of death *(or that which causeth death)* is *(was)* sin; and the strength of sin *(to subject us to it)* is *(was)* the law *(threatening death for it)*.

57. But thanks be to God, who giveth us the victory *(over it)* through *(the death and resurrection of)* our Lord Jesus Christ.

58. Therefore, my beloved brethren, be ye steadfast *(and)* unmoveable, *(by any temptations from this faith, and be ye)* always abounding [26] in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord *(but shall be plentifully recompensed by him at the resurrection of the just)*.

ANNOTATIONS ON CHAP. XV.

[1] Ver. 2. Δι' οὗ καὶ σώζεσθε, *By which also ye are saved.*] They who by embracing the Christian faith were brought into that way which leadeth to salvation, and in which, if they persevered, they would assuredly be saved, are styled in Scripture, οἱ σωζόμενοι, *the saved,* Acts ii. 47. 1 Cor. i. 28. and are said σώζεσθαι, *to be saved,* Rom. viii. 24. 2 Tim. i. 9. 1 Pet. iii. 21. (see note on Eph. ii. 5. 8. and on Tit. iii. 5.) so here it signifies, you are at present in a state of salvation, and will assuredly enjoy it, if you retain and live suitably to the faith delivered to you.

[2] Ver. 5. Τοῖς δώδεκα, *Of the twelve.*] *i. e.* Of the society of the apostles, consisting formerly of twelve persons, and therefore so called still, (John xx. 24.) though in strictness of speech they were but eleven when Thomas was with them, and ten in his absence. (Matt. xxviii. 16. Luke xxiv. 33.)

[3] Ver. 6. Πεντακοσίοις ἀδελφοῖς, *To five hundred brethren;*] Of whom he was seen in Galilee, where he had many disciples; for before his resurrection he told his disciples, that, being risen, *he would go before them into Galilee:* (Matt. xxvi. 32.) after his resurrection the angel sent this message to them, *Behold, he goes before you into Galilee, there you shall see him, as he said unto you.* (Mark xvi. 7.) Now it may reasonably be thought that the eleven, who went themselves into Galilee to the mountain which Jesus had appointed, even after they had seen him at Jerusalem, (Luke xxiv. 33. 36.) would acquaint the seventy, and others who believed in Jesus, where it was he appointed to be seen of them; and then, no doubt, their curiosity, as well as their affection to him, would induce them to repair to the place. Now, that they who had believed in Jesus were very many, will be evident, if we consider how often it is said in the gospel, that *many believed on his name,* John ii. 23. vii. 31. viii. 10. x. 42. and that *great multitudes believed on him,* John xii. 42. iv. 1. that *many of the rulers believed on him,* that *he baptized more disciples than John,* and that the pharisees complained that *the world was gone after him.* If you say we only read of the eleven going to Galilee, Matt. xxviii. 16. I answer, that others might go with them, though no mention be made of them; or that the rest might be inhabitants of Galilee, where most of Christ's disciples dwelt. If you still object, that *the number of the names* of Christ's disciples, after his ascension, are reckoned only *one hundred and twenty,* Acts i. 15. it is answered by Dr. Lightfoot, that the number of one hundred and twenty are not to be accounted the whole number of believers at that time, but only the number of those who had followed Christ continually, ver. 21. to be sure they were not all the disciples in Judea, but only in Jerusalem.

That this appearance of Christ to them was before his ascension, is evident, because this was in Galilee, (Luke xxiv. 50.) and, saith tradition, on Mount Tabor; his ascension was nigh to Jerusalem from the Mount of Olives; (Acts i. 12.) and Christ and his angel giving them such timely notice of his going before them to the place, it is probable it was some considerable time before his ascension.

As for the note of some, that Christ was seen of these *five hundred brethren* in the air, because the Greek word is ἐπάνω, *upwards,* it seems very light; for that word joined with numbers still signifies *plusquam,* or *more than,* as doth our English word *upwards,* and the Hebrew מעל: so Mark xiv. 5. ἐπάνω τριακοσίων δηναρίων, is *more than three hundred pieces of silver;* ἀπὸ πέντε καὶ εἰκοσαετοῦς καὶ ἐπάνω, *from five-and-twenty years and upwards,* Numb. iv. 3. 23. 30. 35. 39. 43. 47. viii. 25. ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, *from twenty years and upwards,* Numb. i. 3. 20. 22. 24. 26. 28. xiv. 29. 1 Chron. xxiii. 24. 2 Chron. xxxi. 17. Ezra iii. 8. ἀπὸ μηνιαίου καὶ ἐπάνω, *from a month and upwards,* Numb. iii. 15. 22. 28. 34. 39. 43. xxvi. 62.

[4] Ver. 7. Ἰακώβῳ, *Of James,*] The Just, the brother of the Lord, saith the tradition of the church, and the gospel of the Nazarenes. (See Dr. Hammond, and Jerome in Catal. Script. Eccles.)

[5] Ver. 8. Ὡσπερεὶ τῷ ἐκτρώματι, *As of one born out of due time.*] Ἔκτρωμα, say Hesychius, Phrynicus, and Phavorinus, is παιδίον νεκρὸν ἄωρον, *a dead child born out of due time;* ἐκβολὴ γυναικὸς, *one whom the woman casts forth.* St. Paul therefore having not seen Christ, of whom he was to testify,

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till after his conversion, and our Lord's ascension, as the rest of the apostles had, (John xv. 27. Acts i. 21, 22.) speaks of himself as a witness *born out of due time.*

[6] Ver. 12. Πῶς λέγουσί τινες ἐν ὑμῖν, *How say some among you?*] That there were some in the apostle's time who taught that the resurrection was past already, we learn from 2 Tim. ii. 18. but that they were Jews, who of sadducees had embraced the Christian religion, as Mr. Le Clerc asserts,* I find no reason to believe: much less, that the false apostle, or apostles, so styled by St. Paul, not in his First but Second Epistle to the Corinthians, should be of the Jewish sadducees; for they being the great opposers of Christ's resurrection, (Acts iv. 1, 2.) and the great adversaries of St. Paul, upon this very account, that he testified that Christ was risen from the dead, (Acts xxiii. 6. 8.) and this doctrine being of so great importance, that the denying of it rendered both the preaching of the apostles and the faith of their hearers vain (ver. 14. of this chapter): sure the apostle could not say of such men, *Are they the ministers of Christ? I am more;* so 2 Cor. xi. 23. or that they transformed themselves into the *apostles of Christ,* (ver. 13.)

The gnostics† taught not that the resurrection was past already, but only that the *flesh was not fit to rise, and that it was incapable of salvation and incorruption,* and therefore they are generally said by the ancients to deny the resurrection, but none of them insinuate that it was past already. The Marcionites‡ are by Clemens Alexandrinus said to have held this doctrine, and to have renounced matrimony, because *in the resurrection* (saith Christ) *they do not marry.* But Marcion began his heresy in the second century, and therefore could not infect the church of Corinth with it in St. Paul's time. Menander indeed taught, that they *who received his baptism were made partakers of the resurrection by it, and that they should not die;* and he, according to many of the ancients, was contemporary with St. Paul: (see note on 2 Tim. ii. 18.) but haply St. Paul refers here to none of these, but only to the philosophers among them, as St. Chrysostom thinks; for Corinth being an eminent city of Achaia, where the philosophers and wise men of the world abounded, who looked upon the resurrection of the flesh as a thing both impossible and absurd, (see here note on ver. 35.) and placed their future happiness in their exemption from the clog and prison of the body, they might put a new construction on the doctrine of the resurrection, saying it only did import a renovation of our manners, or a resurrection from the death of sin unto a life of righteousness, and so it was performed already in that baptism in which we are raised with Christ from the dead. (Colos. ii. 12.)

[7] Ver. 15. Ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, *We have testified of God.*] It being very rare that κατὰ with a genitive case signifies *de,* i. e. *of,* these words may be rendered *per Deum,* by God; as, *because he could swear* κατ' οὐδενὸς μείζονος, *by none greater, he hath sworn* καθ' ἑαυτοῦ *by himself,* Heb. vi. 13. and ver. 16. *men swear* κατὰ τοῦ μείζονος, *by a greater:* so Matt. xxvi. 63. *I adjure thee* κατὰ Θεοῦ, *by God:* so in the Old Testament, *the Lord hath sworn* καθ' ἑαυτοῦ, *by himself,* or, *I have sworn* κατ' ἐμαυτοῦ, *by myself,* Isa. xlv. 23. Jer. xlix. 13. Amos vi. 6.: so 1 Kings ii. 23. Solomon swears κατὰ τοῦ Κυρίου, *by the Lord;* and iii. 43. *the oath of the Lord,* κατὰ σοῦ, made by the Septuagint *them that swore* κατὰ τοῦ Κυρίου, *by the Lord,* κατὰ *by Malcon.* (See Isa. lxii. 8. Amos iv. 2. viii. 7. 14.) And then the sense runs thus: We have pretended to be μάρτυρες αὐτοῦ, *God's witnesses* in this matter, (Acts v. 32.) and by the power of miracles, and of the Holy Ghost, derived from him, to bear witness to the resurrection of Christ; and so must be false witnesses of God, if he hath not raised him from the dead. (See here Examen Millii.)

[8] Ver. 19. Εἰ ἐν τῇ ζωῇ ταύτῃ, *If in this life only we have hope.*] The apostle seems not here to say, that, if there should be no resurrection of the body, the Christian could have only hope in this life; for if the soul be immortal, and may be happy after its separation from the body, this seems not to follow: but he argues thus, If Christ is not risen for our justification, we are yet under the guilt of sin, (ver. 17.) and if so, both soul and body must perish after death, (ver. 18.) and then the hope of Christians must terminate with this life, which being more especially to them a life of misery, by reason of the sufferings to which their faith doth here expose them, they would of all men be most miserable.

[9] Ver. 22. Ἐν τῷ Χριστῷ, *In Christ.*] The opinion of the Jews was this, that the Messias was *the second Adam who should raise the dead:* his name, say they,* is called *Jinnon,* Psal. lxxii. 17. for *he shall raise them that sleep in the dust.* And the last man, or Adam, is the Messiah,† who *shall be above Moses, and above the ministering angels: he shall take away the old sin from whence death came, and in his days shall be the resurrection of the dead; and this God intended in the creation of Adam, that he should be immortal, but sin brought death upon him, therefore the Divine intention, which was not fulfilled in the first Adam, was fulfilled in the King Messiah.* Thus is the doctrine of the church delivered by Irenæus,‡ that Christ took our nature upon him, and suffered death in it; that *as, by man vanquished, death fell upon all mankind, so, by man conquering, we may ascend to life; that, whereas we were all dead in the animal Adam, we may be quickened in the spiritual.*

[10] Ver. 23. Ἐν τῇ παρουσίᾳ αὐτοῦ, *At his coming.*] This chapter contains many arguments against the doctrine of the resurrection of some saints before the rest, to reign with Christ on earth a thousand years: for (1.) from the words, *every man in his own order,* it might have reasonably been expected, that some mention should have been made, as of *Christ the first-fruits,* so of the first and second resurrection; but yet we see, that when the apostle is professedly speaking of the order in which we shall arise, he hath nothing to say of this first resurrection, which, it seems, is to happen a thousand years before the general resurrection; and nothing of a first or second advent of our Lord; one to reign on earth a thousand years, a second to judge all the world; and yet this double advent is as necessary, as is Christ's reign on earth.

Moreover, the end and the delivery up of this kingdom

* Suppl. to Dr. Hammond, p. 363. ‡ See note on 2 Tim. ii. 18.

‡ Τὴν ἀνάστασιν ἀπειλήφασιν, ὡς αὐτοὶ λέγουσι, καὶ διὰ τοῦτο ἀθετοῦσι τὸν γάμον. Strom. p. 3. 446. B.

* Buxt. Lex. Talm. p. 961. † Neve Shallom. lib. ix. cap. 5. 8.

‡ "Ut quemadmodum in animali omnes mortui sumus, sic in spirituali omnes vivificemur." Lib. v. cap. 1. "Ut quemadmodum per hominem victum descendit in mortem genus humanum, sic etiam per hominem victorem ascendamus in vitam." Cap. 11.

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are here made contemporary with his advent; and the resurrection of all that are Christ's is to be at this very advent: but how can he deliver up his kingdom, and yet reign on earth a thousand years? In a word, if all that are his must be raised at *his coming* to the final judgment, then none before that coming, and then they must be all raised together, not some a thousand years before the rest.

[11] Ver. 28. Ἵνα ᾖ ὁ Θεὸς πάντα ἐν πᾶσιν, *That God may be all in all.*] He saith not that the Father, mentioned ver. 24. but that *God may be all in all*, and so he seems to lead us to that interpretation of the Godhead, which comprehends *Father, Son, and Holy Ghost;* and then the import of the phrase, *That God may be all in all*, will be this: That the Godhead may govern all things immediately by himself, without the intervention of a Mediator between him and us, to exact our obedience in his name, and convey to us his favours and rewards, we being then to tender all our duty immediately to him, and derive all our happiness immediately from him. So that as now Christ, *Theanthropos*, God-man, *is all in all*, (Colos. iii. 11.) because the Father hath put all things into his hands, does all things, and governs all things, by him; when this economy ceases, the Godhead alone will be all in all, as governing and influencing all things by himself immediately.

Moreover, the Jews say, that *the kingdom of the Messiah shall return to its first Author*,* and so saith the apostle here; for, though it shall have no such end as the preceding monarchies had, (Luke i. 32, 33.) by giving place to a succeeding kingdom; for till the world last, οὐ παρελεύσεται, *it shall not pass away, or be dissolved by any other kingdom*, (Dan. vii. 14.) but shall be an eternal kingdom, in the sense in which he is a *Priest for ever*, and hath τὴν Ἱερωσύνην ἀπαράβατον, *a priesthood that doth not pass away*, (Heb. vii. 17. 24, 25.) and so he is able to intercede *for ever* for us; yet, as that priesthood must needs cease, when the subject of it ceaseth, and he hath none to intercede for, so must his kingly office cease, when all his friends have that eternal life conferred upon them, for which this power was committed to him, (John xvii. 2.) and all his enemies are *become his footstool*, (Psal. cx. 1.) when there is no more *a house of Jacob to reign over*, or *a throne of David to sit on;* (Luke i. 32, 33. Rev. xi. 15.) and the whole office of a Mediator must then cease, when God and man are made completely and indissolubly one.

For farther explication of this matter, let it be observed:

First, That this mediatory kingdom was given to our Lord by the Father; for *he hath put all things in subjection to him*, (ver. 27.) and that after his resurrection; for it was given as the reward of his sufferings, and so could not be given till they were accomplished: *he humbled himself, and became obedient to the death, even to the death of the cross; wherefore God hath highly exalted him, and given him a name, which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and on earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* (Phil. ii. 8. 10. 11.) Accordingly, after his resurrection, he speaks to his disciples thus, *All power is given to me in heaven and in earth*, Matt. xxviii. 18. But why this reward should not cease when the work is done; why, *v. g.* his dominion over death should not cease, when death is destroyed; his power of giving eternal life, or judging, when all are judged, and none are left to be crowned; I confess I do not understand.

2. Seeing the human nature only suffered, and seeing the Divine nature is capable of no such exaltation, or new dominion, it is certain that this kingdom could be given to Christ only according to his human nature; for though the Godhead could alone enable him to execute his kingly office; yet was he thus exalted, this power and judgment was conferred upon him, *because he was the Son of man.* (John v. 27.) He intercedeth still in heaven by virtue of his blood; all favours are granted to the church through him, *and God will judge the world by the man Christ Jesus.*

3. During this reign of Christ, God the Father immediately *judgeth no man, but hath committed all judgment to the Son, that all men might honour the Son* (by owning his authority) *even as they honoured the Father*, (John v. 22, 23.) by owning his authority over them. He made him Lord of all things, to punish and reward according to his wisdom, will, and pleasure: and so his human nature, or Christ as man, though subject to the Father, as his viceroy, acting by the authority of him who *put all things into his hands*, and set him *over the works of his hands*, (Heb. ii. 7, 8.) and doing all *to the glory of God the Father*, yet seems not now to be in the same order of subjection to the Father, as are other creatures, *i. e.* so as to act by his immediate command in all particular transactions, as the holy angels do, *obeying his commands, and hearkening to the voice of his word.* (Psal. ciii. 20.) They are all *ministering spirits*, (Heb. i. 13, 14.) but he is *set down at the right hand of God* in full possession of his mediatory kingdom. Whilst he continued on earth, and acted as a *prophet sent from God*, he always owned, that he could *do nothing of himself, but as the Father gave him commandment, so he did, and so he spake:* (John v. 30. viii. 38. xii. 49.) but, being once exalted to be *Lord of all things*, he acteth as a Lord in all things which relate to his kingly office over his church, giving laws to all, as being Lord of all, and rewarding and punishing according to his will.

4. The exercise of his authority he shall then lay down, *when all things are subdued to him*, no other kingdom or dominion being to be exercised in the celestial state, but what is essential to the whole Godhead: and though he shall ever so far reign, as to be still *at the right hand of God*, highly exalted in honour, dignity, and beatitude; and to have still religious respect and veneration from all saints, who then are to reign with him, (2 Tim. ii. 12.) and be owned by them as their king; and though the effects of his kingly power shall continue for ever, his enemies being destroyed, and his saints reigning in bliss for ever; yet the exercise of that kingly power shall then cease, and he as man shall be then subject to the Father, as other saints and angels will be; that so as Christ before was *all in all*, (Colos. iii. 13.) with reference to his church, and from *his fulness did they all receive*, so now the Godhead may be all in all, and fill all things immediately by himself. This is only my conjecture of the sense of this obscure place, from which, upon better information, I shall willingly recede.

Ver. 28. Τότε καὶ αὐτὸς ὁ υἱός.] The word υἱὸς, crept in, saith Dr. Mills, from the margin: see this confuted by full authority, Examen Millii.

* Pirk. Eliezer, cap. 12. p. 26.

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[12] Ver. 29. Οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, *Who are baptized for the dead.*] *i. e.* For that Jesus, who, according to their doctrine, must be still dead. To strengthen this exposition, let it be noted,

First, That it is absolutely certain, that all who received Christian baptism were baptized in the name of Jesus; but it is very uncertain whether any in the apostle's time were baptized for them who died without baptism, or to fill up the place of those Christians who died after baptism: there is no intimation of any such thing in Scripture, or in primitive antiquity.

Secondly, That the apostle doth not say, *What do they that baptize for the dead?* but τί ποιήσουσιν οἱ βαπτιζόμενοι, *what will they do who are baptized already,* if the dead rise not again? τί καὶ βαπτίζονται, *why are they also baptized for the dead?* We who believe otherwise of him, and preach ἐν τῷ Ἰησοῦ, by this raised Jesus, the resurrection from the dead, (Acts iv. 2.) may well be baptized in the name of Christ; but why are they so, who believe him dead? what will they do? what motive can they have to stand to their baptismal covenant, and own a dead man as their Lord and Saviour? what inducement can they have to continue faithful to him to the end, but this, that, *if they suffer, they shall also reign together with him?* what will they do for comfort against the fear of death, if, when they fall asleep, they perish, and shall not rise again? must they not be as well the worst of fools, as the most miserable of men, to suffer thus for a dead man, who could not help himself, and therefore is not likely to give them any help in life, or hope in death?

Thirdly, That ὑπὲρ often signifies *in gratiam, on the account,* or *for the sake:* so Rom. i. 5. *We have received grace and apostleship,* &c. ὑπὲρ τοῦ ὀνόματος αὐτοῦ, *for his name's sake;* Eph. iii. 13. *I desire that you faint not at my tribulations,* ὑπὲρ ὑμῶν, *which I suffer for your sake;* Phil. i. 29. *To you it is given* ὑπὲρ Χριστοῦ, *for the sake of Christ, not only to suffer;* Colos. iii. 24. ὑπὲρ τοῦ σώματος αὐτοῦ, *for the sake of his body;* 2 Thess. i. 5. *That you may be accounted worthy of the kingdom of God,* ὑπὲρ ἧς πάσχετε, *for the sake of which ye also suffer.* See more examples, both sacred and profane, in Schmidius on the place, and Dr. Edwards in his preface to the Authority, &c. of the Holy Scripture.

Fourthly, Observe that οἱ νεκροὶ is used in Scripture, when speaking of one single person. Thus, when Christ had raised the widow's son, he bids John's disciples tell him, that νεκροὶ, *the dead are raised,* Luke vii. 15. 22. and so here, ver. 12, 13. *If there be no* ἀνάστασις νεκρῶν, *resurrection of* one single person from the dead, then is not Christ risen: yea, the resurrection νεκρῶν, of the dead in general is thrice mentioned by this apostle, when speaking of the resurrection of Christ alone: thus, when he saith, *God will judge the world by Christ, of which he hath given us a demonstration, having raised him* ἐκ νεκρῶν, *from the dead,* Acts xvii. 30, 31. it follows, *that when they heard him asserting the resurrection of the dead,* ἀνάστασιν νεκρῶν, *they mocked;* whereas he had only asserted the resurrection of Christ from the dead. Thus St. Paul saith twice, περὶ καὶ ἐλπίδος ἀναστάσεως νεκρῶν, *for the hope and resurrection of the dead, I am called in question,* Acts xxiii. 6. xxiv. 21. and yet he was not called in question about the resurrection of the dead in general, for that the pharisees believed as well as he, but only *concerning one Jesus who was dead, whom Paul affirmed to be alive,* (Acts xxv. 19.) or risen from the dead. And so the apostle saith, Christ was declared to be the Son of God with power, ἐξ ἀναστάσεως νέκρῶν, *by his rising from the dead,* Rom. i. 4. and here, If Christ be risen, how say some among you, that ἐξ ἀναστάσεως νεκρῶν οὐκ ἔστιν, *there is no resurrection of the dead?* And this import of the phrase seems to be confirmed by the word ὅλως, *viz.* If it be wholly and entirely true of all that are dead, that they rise not, and so Christ is not risen, what avails it any that they are baptized for the dead?

Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ νεκρῶν, *Were it not so, what will they do who are baptized for the dead?*] Here Mr. Dodwell refers to the custom mentioned by Epiphanius, that some heretics, when any who professed Christianity died without baptism, baptized others in their stead; whereas the words are only capable of these two interpretations, either that of the ancients,* *Why are they baptized for the resurrection of the dead?* that is, in expectation and belief of that fundamental article of the Christian faith? Or, why are they baptized for, or on the account of, that Jesus who is dead; and, say they, is not risen from the dead? which is the sense I have given of these words. To make this evident, and shew the vanity of the interpretation which Mr. Dodwell hath embraced, let it be noted,

First, That the conjunctive particle, ἐπεὶ, as Phavorinus and Budæus have observed, signifies εἰ δὲ μὴ, "alioquin, quod si non;" *if it be otherwise,* or, were it not so: thus it is used by the apostle ten several times, Rom. iii. 6. ἐπεὶ, *if it be not so, that God is righteous, how shall he judge the world?* xi. 6. ἐπεὶ, *if it were otherwise, grace would not be grace;* ἐπεὶ *and were it otherwise, works would not be works;* and ver. 22. ἐπεὶ, *otherwise thou shalt be cut off;* 1 Cor. vii. 14. ἐπεὶ, *were it not so, their children would be unclean;* xiv. 16. ἐπεὶ ἐὰν, *otherwise, when thou blessest in the Spirit, how shall the unlearned say, Amen?* Heb. ix. 17. ἐπεὶ, *otherwise his will is of no force;* and ver. 26. ἐπεὶ οὐκ ἂν ἐπαύσαντο, *otherwise they would not have ceased to be offered;* (which by the way is a probable inducement to believe, that the Epistle to the Hebrews was written by St. Paul; this conjunction being not once used in this sense in the evangelists, or in the other Epistles:) now hence it clearly follows, that this conjunction must contain an inference from what was said before, viz. *that Christ was risen as the first-fruits of them that slept,* and were to be raised by him from that sleep, and was to *reign till he had vanquished* their last enemy death; *for* (saith the apostle) *if this were not so,* that is, if Christ were not risen, or, being risen, were not to *reign till he had overcome death,* and so had raised us also from it; why are men baptized ὑπὲρ τῶν νεκρῶν, for a *dead Jesus,* or in hopes of a resurrection by him from the dead? So that one of these two senses of this dark passage must obtain.

Secondly, Observe, that the apostle's question runs not thus, *Why do they baptize others for the dead?* or, *Why are others baptized in their stead?* but, τί ποιήσουσιν, *What will they do who are baptized?* Which question relating to the deportment of those who undergo this baptism, and not at all to them for whose sakes they do it, excludes any relation of these words to that pretended practice; for, if

* Chrysost. Theodoret. Photius, Œcumenius in locum. Isidor. Pelus. lib. i. ep. 221. Epiph. Hær. xxviii. §. 6.

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it was done by any, it was not with relation to their own deportment, who were living, but with relation to the dead. Moreover, the three questions, *Why are they baptized for the dead?* or, *Why stand we in jeopardy every hour?* or, *What advantageth it me, if I have fought with beasts at Ephesus?* seem plainly to relate to the same matter, and therefore must all relate to the deportment of the living under the evils and persecutions which Christians suffered in this present life, and be to this effect: Why are they who say, Christ is not risen, and therefore can expect no resurrection from him, baptized in his name, or in expectation of this benefit from him? What will they do in times of persecution? What inducement can they have to stand to their baptismal covenant, and own a dead man as their Lord and Saviour?

Add to this, that though Tertullian,* by saying *Si autem et baptizantur quidam pro mortuis,* supposes such a thing might be done by some, yet he neither mentions time nor persons. Epiphanius,† in the fourth century, saith, they had a tradition concerning some heretics in Asia and Galatia, ὡς τινῶν μὲν παρ' αὐτοῖς προφθανόντων τελευτῆσαι ἀνεὺ βαπτίσματος, ἄλλους δὲ ἀντ' αὐτῶν εἰς ὄνομα ἐκείνων βαπτίζεσθαι, *that some among them being prevented by death from receiving baptism, others of them were baptized in their names;* καὶ τούτου ἕνεκα ἡ παράδοσις ἡ ἐλθοῦσα παρ' ἡμᾶς φησι τὸν αὐτὸν ἅγιον ἀπόστολον εἰρηκέναι εἰ ὅλως, &c. *and that he had received it by tradition; that upon this account the apostle said, If the dead rise not at all, why are they then baptized for the dead?* But as he is the only person who speaks of this tradition, so is he guilty of a manifest contradiction in his relation of it: for having told us that the heretics, who practised thus, owned indeed the resurrection of our Lord; which, saith he, the Corinthians denied, and therefore were not of this sect; but yet said, νεκροὺς δὲ οὐκ ἐγείρεσθαι, that the dead were not to be raised, and so denied the resurrection of the dead; yet he adds, that they used this practice, ὑπὲρ τοῦ μὴ ἐν τῇ ἀναστάσει ἀναστάντας αὐτοὺς δίκην δοῦναι τιμωρίας βάπτισμα μὴ εἰληφότας, *that they, who died without baptism, might not, at the resurrection, be punished for want of baptism.* St. Chrysostom and Theophylact say, that the Marcionites, when any of their sect died without baptism, put a live man under the bed in which the dead man lay, and then asked the dead, whether he would be baptized; and the man under the bed answering, Yes, they baptized the dead man, εἶτα ἐγκαλούμενοι, and, being accused of this ridiculous practice, they pleaded, that the apostle spake of some who were baptized for the dead, τὸ δὲ οὐκ οὕτως ἔχει, *whereas he said no such matter,* but only said, *If the dead rise not, why are they baptized for the resurrection of the dead?* They therefore knew of no such practice in the apostle's time, or of any tradition relating to it: and certainly it is, the apostle could not relate unto this practice of the Marcionites, seeing Marcion began his heresy in the second century, and so long after the writing of this Epistle. In a word, if they, who are supposed to practise thus, believed the resurrection, they could not be concerned in the apostle's argument against them, who did not believe it; if they did not believe the resurrection of the body, when once dead, it cannot be imagined, why they should be concerned to baptize a dead body, or any other body for it. See the text defended against the surmises of Dr. Mills, Examen Millii, ibid.

[13] Ver. 32. Κατ' ἄνθρωπον, *After the manner of men.*] *i. e.* After the usual manner of heathens. That St. Paul thus fought with beasts indeed, and they would not touch him, they, saith Nicephorus,* who writ the life of this apostle do affirm: Theodoret seems plainly to hint the same thing in these words, *In human opinion I was made the food of beasts, but I was wonderfully preserved from them:*† and this sense will appear more probable,

1. From the phrase κατ' ἄνθρωπον, which signifies, *as men used to do,* but never, *according to men's purposes,* or, to *speak after the manner of men.* (See the note on 1 Cor. ix. 8.)

2. From the place here particularly mentioned, Ephesus, which cannot refer to the tumult there caused by Demetrius, for the apostle suffered nothing in it. Had he intended a combat with metaphorical beasts, or savage men, that at Lystra, where he was stoned and left for dead, (Acts xiv. 19.) had been more properly mentioned; see the note on 2 Cor. i. 8—10. where he speaks of such troubles that befel him in Asia, as made him *to despair even of life;* though as we read nothing in the Acts of this fight with beasts, so we read nothing of that trouble. It is therefore no objection against this interpretation, that this fight with beasts is not recorded by St. Luke, or that St. Paul speaks not expressly of it in the catalogue of his afflictions, 2 Cor. xi. it is sufficient that there he tells us, he was in *deaths often,* (ver. 23.)

If this sense be not liked, you may interpret κατ' ἄνθρωπον, *according to the intention of men,* it being the intention of the men of Asia in that tumult, to deal so with Paul's companions, and much more with him, had not his friends dissuaded him from entering into the theatre; (see note on Acts xix. 29.) and note also, that cruel and bloody-minded men are often represented under this metaphor of beasts: so Ignatius,‡ when he was carried from Syria to Rome, under a band of soldiers (who, saith he, are the worse for the kindness I shew to them), he saith, ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ, *from Syria to Rome I fight with beasts.* And Heraclitus§ the Ephesian saith, "Ephesiorum cives conversos esse in bestias," *the Ephesians were turned into beasts, because they slew one another.*

[14] Ver. 35. Ποίῳ σώματι, *With what kind of body?*] This was the question of the philosophers,‖ whose chief objection against the resurrection of the flesh, and of the body, was this; That the body was ¶ *the prison and the sepulchre*

* De Resorr. Car. cap. 48. et contra Marcion. b. 5. p. 473.
† Hær. 28. §. 6. p. 114.

* Hist. Eccles. lib. ii. cap. 25.
† Κατὰ ἀνθρώπινον λογισμὸν θηρίων ἐγενόμην βορὰ, ἀλλὰ παραδόξως ἐσώθην. In locum.
‡ Epist. ad Rom. sect. 5. § Epist. 1. ad Hermodorum.
‖ "Utrum sine corpore, an cum corporibus, et corporibus quibus, ipsisne, an innovatis resurgatur?" Cecil. apud Minut. p. 11.
¶ Καὶ ἡμεῖς τῷ ὄντι τεθνάμεν, καὶ τὸ μὲν σῶμά ἐστιν ἡμῶν σῆμα. Jamb. Protrept. adh. cap. 17.
Καὶ γὰρ σῆμά τινές φασιν αὐτὸ εἶναι τὸ ψυχῆς, ὡς τεθαμμένης ἐν τῷ νῦν παρόντι. Plato in Cratylo, p. 275. E.
"Corpus hoc animi pondus et pœna est, permanente illo urgetur, in vinculis est." Sen. ep. 65.
Ἄλλοις ἴδος——ὥσπερ ἐκ δεσμῶν τοῦ σώματος ἀπαλλάττεσθαι. Jambl. de vita Pythag. p. 220.
Ἕως ἂν τὸ σῶμα ἔχωμεν, καὶ ξυμπεφυρμένη ᾖ ἡμῶν ἡ ψυχὴ μετὰ τοῦ τοιούτου κακοῦ, οὐ μὴ τύχωμεν κτησώμεθα ἱκανῶς οὗ ἐπιθυμοῦμεν. Jambl. Protrept. cap. 13. p. 73. Plat. Phæd. p. 49, 50.

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of the soul, and that it was her punishment to be tied to it; that the body was *the great hinderance to the knowledge of the truth;* and that *we could not be truly happy, till by death we were delivered from it:* it was therefore judged by them, not only an impossible thing, but even an unjust, unworthy thing, for God to raise these bodies to be united to those souls, whose happiness consisted in being delivered from the body, and whose punishment it was to be confined to it; that being according to their philosophy,* not to make them alive but *die again*. And therefore Celsus saith, *The hope of the resurrection of the flesh is the hope of worms, a filthy, an abominable, an impossible thing, which God neither will nor can do.* Hence probably it was that the Valentinians, Marcionites, Basilidians, the followers of Saturninus, and other primitive heretics, denied so stiffly τῆς σαρκὸς ἀνάστασιν, *the resurrection of the flesh*, (Just. Mart. Dial. p. 307. 253.) and said, "non esse capacem carnem vitæ," that *the flesh was not capable of life*, (Iren. lib. i. cap. 29. lib. v. cap. 41.) because they held with the philosophers, "corpus esse carcerem," *the body was the prison of the soul.* (Idem. lib. i. cap. 24.) Now, to this objection the apostle here returns a full and satisfactory answer, by shewing the happy change which shall then pass upon the raised body; and this he seems to do with some resemblance to the ancient philosophy of the Pythagoreans and Platonists, and to the sentiments of the Jews.

That here are two questions, but then both have respect to the manner or the qualities of the bodies to be raised, for the apostle saith not διατί, *why are dead men raised to life again?* or, *why do they live again?* but πῶς ἐγείρονται, *how, after what manner, are they raised?* are they raised with such mortal bodies as they had before, or with bodies subject to the like distempers and infirmities which we now suffer in this life? or if not, *with what kind of bodies?* do their bodies rise naked? or are they clothed upon? This is exceedingly evident from the whole discourse of the apostle in answer to these questions, which gives no reason why they being dead do rise again, but wholly is employed in shewing what are the qualities and conditions of the raised bodies of good men.

[15] Ver. 37. Γυμνὸν κόκκον, *Naked grain.*] Note here, that the Jewish rabbins† use the same similitude of grain in the affair of the resurrection, and speak also of *a clothing of the body raised*, from the example of grain raised with a *covering*. (See note on 2 Cor. v. 2—4.) Note also, that St. Paul is not discoursing of the identity of the raised body, but only of the qualities with which it is raised.

[16] Ver. 44. Σῶμα ψυχικὸν, *An animal body.*] It seems hence probable, that the word *sown* doth not relate to the body's being lain in the earth, but rather to its production into the world; for, when it is interred, it is no more an *animal* body, but a body void of life; it is not only weak, but wholly destitute of power: and this appears yet farther, from the following proof of these words, *It is sown an animal body*, for so it is written, *The first man Adam was made a living soul.* The apostle doth indeed, ver. 36, 37. speak of seed sown in the earth, but then he speaks of it as still alive, and having its seminal virtue, or animal spirit in it, and after dying there; whereas our bodies first die, and then are cast into the earth.

Secondly, Hence it is also probable, that the apostle discourseth not here of the different degrees of glory which the saints hereafter shall enjoy; for he speaks only of what is raised, that is, the body, and of the qualities belonging to all bodies that are raised.

Thirdly, Certain it is that the apostle in this chapter discourseth only of the resurrection of the just, since it is alone their bodies that shall undergo this happy change.

Fourthly, Observe, that there is another sense of the forty-fourth verse, as good as that which I have given in the paraphrase, *viz.* There is an animal body, *i. e.* a body fitted for this lower sensible state in which we live at present; and there is a spiritual body, that is, a body fitted for our spiritual and celestial state: in this state we are forced to serve our bodies, and to attend their leisure, and mightily depend upon them in the operations of the mind; in the other, our bodies shall wholly serve our spirits, and minister to them, and depend upon them, and therefore may be styled spiritual. But,

Fifthly, That our bodies shall be then *spiritual, thin*, and *aerial*, is neither a new doctrine nor proper to the followers of Origen; for so both St. Chrysostom and Theophylact upon the place allow it to be. *What incredible thing assert we* (saith Isidore Peleusiot*), *if we say the body is small and aerial? for by this we do not deny it to be the same body.* And again, *The apostle calls our bodies spiritual,* διὰ τὸ κοῦφα καὶ αἰθέρια μέλλειν ἔσεσθαι,† *because hereafter they shall be light and etherial.* And this, which the apostle here says, is suitable to the philosophy of the Pythagoreans and Platonists, who taught that good and pure souls were by death delivered from those gross and earthly bodies which press down the soul, (Wisd. ix. 15.) and were *after the dissolution of the body*, said they, will be *at the resurrection of the body* saith he,‡ *invested with thin and aerial, with active and spiritual, with bright and shining*, and, lastly, *with celestial and eternal bodies.* Now to this plainly answers the description of our raised bodies here given by St. Paul, in answer to the second question of the philosophers at Corinth, *With what bodies do they come forth out of the grave?* declaring in their very terms, that this body will be σῶμα πνευματικὸν καὶ οὐράνιον, *a spiritual and celestial body*, ver. 44. 46. 48, 49. 2 Cor. v. 1. that it will be οἰκία αἰώνιος, *an eternal house*, σῶμα ἄφθαρτον καὶ ἀθάνατον, *an incorruptible and immortal, body*, ver. 53, 54. that it will be raised ἐν δόξῃ, *in glory*, and so be αὐγοειδὲς, *a shining body. The just* (saith Christ) *shall shine as the sun, and as the brightness of the firmament;* (Matt. xiii. 43.) and *as the stars*, saith Daniel, (xii. 3.) And this answers to the σῶμα ἀστροειδὲς, which these philosophers mention as the same with their αὐγοειδὲς, *shining body.* Lastly, *It is raised in power*, and this is in sense the same with their σῶμα εὐκίνητον, *agile body*, and of quick motion. Indeed,

* "Ut semel defuncti denuo existerent εἰ δίκαιον ἦν, εἴ γε ἐν καὶ δυνατόν." M. Anton. lib. xii. §. 5.

Τοὺς πάλαι ποτὲ ἀποθανόντας αὐταῖς σαρξὶν ἐκείναις ἀπὸ τῆς γῆς ἀποδύναι——σκωλήκων ἡ ἐλπὶς, σφόδρα μιαρὸν, καὶ ἀπόπτυστον ἅμα, καὶ ἀδύνατον —— οὔ τί γε αἰσχρὰ ὁ Θεὸς δύναται, οὐδὲ τὰ παρὰ φύσιν βούλεται —— σάρκα δὲ μιαρὰν ὧν οὐδὲ εἶναι κακῶν ἀποφῆναι παραλόγως, οὐδὲ βουλήσεται ὁ Θεὸς, οὐδὲ δυνήσεται. Apud Orig. lib. v. p. 240.

† Pirk. Eliez. cap. 33. p. 80.

* Lib. ii. Ep. 42.

† Lib. iii. Ep. 77.

‡ Καὶ γὰρ πᾶσαν ψυχὴν ἀνάγκη περὶ τῶν θνητῶν σωμάτων ἀΐδιος, καὶ εὐκινήτοις τισὶ χρῆσθαι σώμασιν, ὡς κατ' οὐσίαν ἔχουσαν τὸ κινεῖν. Procl. in Tim. lib. v. p. 259. Σῶμα αὐγοειδὲς καὶ ἀΐδιον. Ilier. in Carm. Pyth. p. 306. 313. Σῶμα οὐράνιον, ἀΐδιον, αὐγοειδές. Philoponus. Τὸ πνευματικὸν σῶμα. Idem. Vide testimonia Galeni, Pselli, Suidæ, &c. apud D. Cudw. Syst. Intellect. lib. i. cap. 5. p. 783. 806. fol.

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the parallel is so exact, that seeing I find nothing of this nature in the life of Pythagoras, writ by Diogenes Laertius, or in Plato, but only in those writers who lived since Christ's time, and were professed enemies of Christianity, Hierocles, Porphyry, Proclus, and Jamblichus, I am apt to suspect, that as in other things they apparently dressed up their philosophy and morality anew, to accommodate it the better to the Christian philosophy, that so there might seem less need of Christianity; and particularly made the felicity of souls hereafter much like the Christian doctrine, that so they might destroy, or render needless, the doctrine of the resurrection; so they gave to the dying souls of good men this ὄχημα ψυχῆς, or *vehicle of a spiritual, immortal, shining, heavenly body also,* from the Christian notion of the change our raised bodies should then undergo. See the text defended against the surmises of Dr. Mills, Examen Millii, ibid.

[17] Ver. 45. Πνεῦμα ζωοποιοῦν, *A quickening spirit.*] All the ancients till St. Austin, by a *spiritual body* seem to understand a body possessed and acted by the Holy Spirit, as the natural body is by the animal and vital spirits; and say, that Christ was made a quickening spirit *by the seed of the Holy Spirit, which unites him to all his members,* and confers on them a new life and immortality. Irenæus* is very express and copious in this matter, saying, *That, as from the beginning of our frame in Adam, that inspiration of life which proceeded from God, united to the body, animated man, and made him a reasonable creature; so in the end, the word of the Father, and the Spirit of God, united to the old substance of the frame of Adam, make a living and a perfect man, receiving the perfect Father; that, as we all died in the animal, we may be all quickened in the spiritual Adam; and that by the Spirit the bodies rising are made spiritual, as by the Spirit they have life eternal:—It is called spiritual, as putting on the Spirit,* saith Tertullian:† *As receiving the whole energy and communion of the Spirit,* saith Methodius.‡ And that the resurrection of the just shall be effected by the Spirit of God, seems to be plainly taught by the apostle in these words, *If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.* (Rom. viii. 10.) And this agrees with the opinion of the Jews, who ascribe the resurrection to the Spirit, from Ezek. xxxvii. 10. and in particular to the Spirit of the Messiah. And from this differs not much the opinion of Theodoret, and others, That Christ is made a quickening Spirit, because he himself being quickened by the Spirit, (1 Pet. iii. 18.) hath himself the power to quicken and raise the bodies of his servants to eternal life; for *as the Father raiseth up the dead, and quickeneth them, so the Son quickeneth whom he will,* (John v. 21.) and *as the Father hath life in himself, so hath he given to the Son to have life in himself,* (ver. 26.)

Moreover, that Christ is said here to be εἰς πνεῦμα ζωοποιοῦν, *for a quickening spirit,* not with relation to his quickening the soul by the body only, is visible to any who will peruse the whole discourse of the apostle here, since it relateth only to the truth and manner of the resurrection. For after the apostle had dispatched his proof of our Lord's resurrection, he concludes thus, *Now is Christ risen from the dead, and become the first-fruits of them that slept; for as by man came death, so by man came also the resurrection of the dead:* for as, ἐν τῷ Ἀδὰμ, *by Adam all men die, so also,* ἐν τῷ Χριστῷ, *by Christ, all* ζωοποιηθήσονται, *shall be made alive again.* Now this is the very word used by Christ, in reference to his power of raising the dead, when he saith, *As the Father raises the dead,* καὶ ζωοποιεῖ, *and makes them alive again, so the Son* ζωοποιεῖ, *gives life to whom he will. For as the Father hath life in himself, so hath he given to the Son to have life in himself.* (John v. 21. 26.)

After this the apostle proceeds to the inquiry of the unbeliever, *How are the dead raised up?* &c. And, in his answer to this, he begins with the same word; *That which thou sowest,* οὐ ζωοποιεῖται, *is not quickened except it die;* and then shews the difference of our present body, subject to death, and the condition of our future bodies, saying, *It is sown,* or born into the world, σῶμα ψυχικὸν, *an animal body;* that is, a body which, by the animal and vital spirits in it, lives, moves, perceives, and conveys nourishment to all its parts; *it is raised,* σῶμα πνευματικὸν, a *spiritual body;* that is, a body quickened by the Spirit of Christ, (Rom. viii. 11.) and advanced so far to the perfection of spirits, as to be immortal as they are, (Luke xx. 35, 36.) and so fitted for the celestial and immortal state: for, saith he, *so it is written, The first man Adam,* from whom we all derive our bodies and our animal life, was therefore made, εἰς ψυχὴν ζῶσαν, *with a soul giving life* to his body, and conveying this animal life to others; (Gen. ii. 7.) the second was made, εἰς πνεῦμα ζωοποιοῦν, *to revive the body, and quicken it by his Spirit;* (John vi. 63.) for having promised, that he would raise up them who spiritually did eat his flesh and drink his blood, he adds, τὸ πνεῦμα ἐστι τὸ ζωοποιοῦν, *it is the Spirit that quickeneth.* He saith also, *That the first man,* whose image we bear in our bodies, was χοϊκὸς *formed,* ἀπὸ χοῦς, *from the dust,* and so is to return to the dust; the second man, whose image we shall bear, is the *Lord from heaven;* to wit, descending from it with his glorious and heavenly body, whose image we shall bear by having bodies made *like unto his glorious body;* not then consisting, when they ascend thither, of flesh and blood, or subject to corruption, as now they are; *for this corruptible must put on incorruption, and this mortal body must put on immortality.* And this happy resurrection is to be effected by the Spirit of Christ dwelling in us; *for if the Spirit of Christ dwell in us, he that raised up Christ from the dead,* ζωοποιήσει καὶ, *shall also quicken our mortal bodies, by his Spirit dwelling in us;* (Rom. viii. 11.) whence it is evident, that Christ, the second Adam, is said to be εἰς πνεῦμα ζωοποιοῦν, not with relation to our souls, but to our bodies, to be raised by him. And thus are these words expounded by Photius in Œcumenius, and by Theophylact on the place.

[18] Ver. 47. Ἐξ οὐρανοῦ, *From heaven.*] Not as some fancy, because Christ's body was from heaven, and not from the Virgin Mary; for the Scripture expressly teach-

* "Sic in fine Verbum Patris et Spiritus Dei adunitus antiquæ substantiæ psalmationis Adæ, viventem et perfectum efficit hominem capientem perfectum Patrem, ut quemadodum in animali omnes mortui sumus, sic in spirituali omnes vivificemur." Lib. v. cap. 1. "Per Spiritum fiunt corpora spiritualia, uti per Spiritum semper manentem habent vitam." Ibid. cap. 7. et cap. 12.

† "Sicut ergo ante animale corpus caro recipiens animam, ita et postea spirituale ludueus Spiritum." Vide etiam de resur. 6. 50.

‡ Πνευματικὸν λέγεται τὸ χωροῦν πᾶσαν τοῦ ἁγίου πνεύματος ἐνέργειαν καὶ κοινωνίαν. Methodius apud Œcum. vid. Chrysost. Hilarium Diacon. Œcumenium et Theophyl. in locum.

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eth, that he was begotten ἐξ αὐτῆς, from her body, Matt. i. 16. Luke i. 35. and was the *fruit of her womb*, Luke i. 42. that he was made, ἐξ γυναικὸς, *out of a woman*, and came from the fathers, τὸ κατὰ σάρκα, *according to the flesh*, Rom. ix. 5. and had his body been derived from heaven, it must have been immortal, as our bodies will be when we bear the image of the heavenly Adam; both which things make it necessary to interpret *the Lord from heaven*, as I have done in the paraphrase.

[19] Ver. 49. Φορέσομεν, *We shall bear.*] Irenæus, lib. v. cap. 9. Tertullian de Resur. carnis, cap. 49. et adversus Marcion, lib. v. cap. 10. Cyprian adv. Jud. lib. ii. §. 10. et lib. iii. §. 11. De Habitu Virg. ed. Ox. p. 103. de Zelo et Livore, p. 226. Hilar. Diac. in locum, Jerome in Isa. lii. F. 84. 1. read *portemus*, which answers to the Greek φορέσωμεν, as St. Chrysostom reads, and as the Alexandrian and other copies read. The other reading is owned by Origen against Celsus twice, lib. v. p. 243. and also by Methodius. Theodoret also and Theophylact well note, that the words are not to be read by way of exhortation, φορέσωμεν, *let us bear*, but φορέσομεν, as a prediction of what we shall be: for the apostle, from ver. 42. to this verse, still passeth on from what we were, to what we shall be; and having said, *as is the heavenly, such are* (*i. e.* shall be) *they that are heavenly*; he proves this, because *as we have borne the image of the earthly Adam, so shall we bear the image of the heavenly.*

Note also, that Philo speaks much like the apostle; for he saith,* *there are two kinds of men, one made after the image of God, and another made out of the earth.* The last he proves from the very words the apostle useth to prove there is a natural or animal body; the first from this, that *God made man after his own image, which image he styles the Divine Word*; and says he is the ἐπουράνιος ἀστὴρ, *the heavenly Star, the Fountain of all sensible stars.* The last he calls *the earthly and corruptible Adam; the first, the Adam made after the image which is not* (saith he†) *earthly, but heavenly. The one is heavenly, as being made after the image of God; and so incapable of any corruptible or earthy substance; the other out of seminal matter, which the Scripture calleth earth.* But then he saith, that *the heavenly man was formed first, and after him the earthy*; and, perhaps, for the correction of that error, the apostle might here say, *That was not first which is spiritual, but that which was natural.*

[20] Ver. 50. Σὰρξ καὶ αἷμα, *Flesh and blood*, &c.] Most of the fathers interpret these words of flesh and blood not naturally, but morally, taken for the corrupt affections of the flesh. But,

1. Though flesh itself in Scripture sometimes bears this sense, yet flesh and blood jointly never seems to have this import in Scripture.

2. It is plain, and confessed by St. Austin,‡ that the apostle is not here speaking of the requisites to make our souls meet to inherit this kingdom, but of the manner of the resurrection of the body.

3. The apostle speaks of flesh and blood as subject to corruption here, ver. 52. or of such flesh and blood as must be changed, and put on incorruption, and so of flesh and blood naturally taken.

4. It is evident to sense, that flesh may be cut and divided, and blood let out, and so must, whilst they continue such, be subject to corruption; and also that a heavenly and spiritual body, *a house from heaven*, cannot consist of such flesh and blood as we have at present.

It therefore must be said, that, though the same flesh and blood may rise from the grave, it will then, or afterward, receive such a change as will render it spiritual or incorruptible, and so perhaps, when it comes to heaven, will not be flesh and blood; or that it will be clothed with such a heavenly body as will keep it from a possibility of corruption; and so the import of these words may be this, *That flesh and blood unchanged, and unclothed with its heavenly body, cannot inherit the kingdom of God.*

[21] Ver. 51. Πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, *We shall not all sleep*, &c.] This reading is much to be preferred, before either of the other two; viz. *we shall all rise*, or, *we shall all sleep, but shall not all be changed*; as being,

1. Not only the reading of Chrysostom, Theodoret, and Theophylact, on the place, but also of Origen,* Theodotus, Apollinarius, St. Jerome, and of Pseudo-Justin, qu. 61. and 109.

2. As being enforced from the next words repeated thus, *and we shall be changed*; from the like words, 1 Thess. iv. 17. and from the observation of almost all the commentators on the place, that the apostle in this chapter speaks only of the resurrection of the just; and from the falsehood of the other words, *we shall not all be changed*, seeing the bodies of the wicked will certainly be changed by the fire they go into; and, lastly, from the sense, for what sense is it to say, *we shall not be changed in a moment*, and to add this reason of that saying, viz. *for the dead shall be raised incorruptible, and we shall be changed?*

Note also, that it cannot be hence concluded, that he and the rest of the apostles should live to the general resurrection; no, he elsewhere discovers his expectation, that the same God who raised up Jesus, *should raise them also from the dead*, 2 Cor. iv. 14. He speaks this therefore, not in his own, but in the person of all pious Christians that should then live. (See the note on 1 Thess. iv. 15. 17.)

[24] Ver. 52. Ἐν ἀτόμῳ, *In a moment.*] It is the observation of St. Jerome,† that by these words the apostle "cunctam primæ et secundæ resurrectionis excludit fabulam," *destroys the fable of the first and second resurrection.* He doth it sufficiently in the description of the state of all the raised bodies of the just: for though the patrons of this opinion would avoid it, it is certain that the old assertors of it held that they should be raised to enjoy the pleasures of meat and drink, as Irenæus‡ speaks. Now, can thin, spiritual, glorious, heavenly bodies, and such as are made

* Δύο γὰρ ἀνθρώπων γένη, τὸ δὲ κατὰ τὴν εἰκόνα γεγονὸς, καὶ τὸ πεπλασμένον ἐκ γῆς. Lib. iii. Alleg. ab initio. Θεῖον λόγον καὶ Θεοῦ λόγον, εἰκόνα λέγει Θεοῦ. De Mundi Opif. p. 5.

† Ὥστε οὖν εἰ ἀκούσεις Ἀδάμ τι γήϊνον, καὶ φθαρτὸν εἶναι νόμιζε· ὁ γὰρ κατ' εἰκόνα, οὐ γήϊνος, ἀλλ' οὐράνιος. Leg. Alleg. lib. i. p. 43. Δίττα ἀνθρώπων γένη· ὁ μὲν γάρ ἐστιν οὐράνιος ἄνθρωπος, ὁ δὲ γήϊνος· ὁ μὲν οὖν οὐράνιος, ὅτε κατ' εἰκόνα Θεοῦ γεγονὼς, φθαρτῆς καὶ συνόλως γεώδους οὐσίας ἀμέτοχος· ὁ δὲ γήϊνος ἐκ σποράδος ὕλης, ἣν χοῦν κέκληκεν, ἐπάγη. Ibid. p. 35. Διαφορὰ παμμεγίστη ἐστὶ τοῦ νῦν πλασθέντος ἀνθρώπου, καὶ τοῦ κατὰ τὴν εἰκόνα Θεοῦ γεγονότος πρώτιστον. De Opif. Mundi, p. 23.

‡ "Non de operibus, sed de modo resurrectionis." Ep. 146. ad Consent.

* Contra Marcion, §. 5. p. 143. † Ep. 20. 3. F. 66. A.

‡ "Et adjacentem habebunt paratam mensam à Deo pascentem eos epulis." Lib. v. cap. 33.

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like to Christ's *glorious body*, eat and drink, and enjoy these sensual pleasures? Moreover, who shall be changed? Those that have already been raised a thousand years? If not, they must not be alive, for Christians then alive shall be changed; but if they must be changed, then must their bodies be raised corruptible, and they must twice *bear the image of the earthy*, or the animal Adam.

Ver. 53. Δεῖ γὰρ τὸ φθαρτὸν τοῦτο.] It is here said, τὸ φθαρτὸν and τὸ θνητὸν have not σῶμα for their substantive, but are put in the neuter gender absolute, and stand to represent νεκροὶ, *the dead;* but this is a great mistake; for the words are not only τὸ φθαρτὸν, τὸ θνητὸν, but τὸ φθαρτὸν τοῦτο, *this corruptible, this mortal;* now *istud*, saith Tertullian, is a word demonstrative of the body; this *hoc*, saith Ruffinus, "est vox corpus suum quodammodo contingentis," *is the voice of one as it were pointing to the body.* Moreover, what is mortal and corruptible; what puts on incorruption, but the body sown in corruption, and raised in incorruption? (ver. 42.) What is mortal but the body? what therefore can be raised to immortality but the same body? When it is farther said, that the apostle, saying, οὐ πρῶτον τὸ πνευματικὸν, ἀλλὰ τὸ ψυχικὸν, *that is not first which is spiritual, but that which is natural*, he uses the neuter gender, to signify the persons of Adam and of Christ, that is another plain mistake; they plainly being used to signify the body received from Adam, and raised by Christ, as is evident from the precedent words, ἔστι σῶμα ψυχικὸν, καὶ ἔστι σῶμα πνευματικὸν, *there is an animal body, and there is a spiritual body; but that body which is spiritual is not first, but that which is animal.*

[23] Ver. 54. Ἐνδύσεται ἀφθαρσίαν, *Shall put on incorruption.*] The Scripture and all the ancients speak of a clothing which our raised bodies shall put on. Thus Psellus,* in his commentary on the Chaldaic Oracles, saith, the *Chaldees give the soul two clothings; one of the spiritual body, weaved out of that which is subject to sense; the other a shining, thin body, not subject to the touch, which they call the superfices;* and the conjecture of the Jews is this, that it shall be a *clothing of light*, or of *a pure flame.* So the ancient book Zoar† saith, that *the bodies of the just shall be clothed with the light of glory.* R. Phineas saith, the blessed God will give to the bodies of the just יפיות, *an ornament*, according to that of Isaiah, lviii. 11. he shall satisfy the soul, בצחצחות, *with white or splendid things;* and R. Levi, that *the soul, in the state of its glory, sustains itself by the superior light*, and when it returns to the body, *it shall come with this light, and then the body shall shine as with the brightness of the heavens.* And this agrees with the transfiguration of our Lord's body, Matt. xvii. 2. and with his appearance to St. Paul, Acts ix. 3. and to St. John, Rev. i. 14, 15. and to the descriptions made in the Old Testament, of the just rising from their graves, that *they shall shine as the brightness of the firmament, and as the stars for ever*, Dan. xii. 3. Wisd. iii. 7. And in the New, that *they shall shine as the sun in the kingdom of the Father*, Matt. xiii. 43. and thus may they be *salted*, and preserved from corruption by fire, Matt. ix 49.

[24] Κατεπόθη ὁ θάνατος εἰς νῖκος, *Death is swallowed up in victory.*] Or, *for ever*, as εἰς νῖκος often signifies; so, *Shall the sword devour* εἰς νῖκος *for ever?* 2 Sam. ii. 26. Job xxxvi. 7. *He will set them on the throne* εἰς νῖκος *for ever;* Jer. iii. 5. *Will he keep his anger* εἰς νῖκος *for ever?* Lam. v. 20. *Why dost thou forget us* εἰς νῖκος *for ever?* Amos. i. 11. *His anger did tear for ever,* εἰς νῖκος. and viii. 7. *He will not forget their works* εἰς νῖκος *for ever.* Nor is the phrase εἰς νῖκος used in any other sense in the Septuagint. Though therefore death is represented as the last enemy to be vanquished, ver. 26. and the apostle asks, *O grave, where is thy victory?* and gives thanks to God *who giveth us the victory*, ver. 55. 57. yet seeing he hath given us this victory by *swallowing death up for ever*, by *swallowing up death of life eternal*, 2 Cor. v. 4. I see no reason why we should think the apostle had not here respect to the constant use of this phrase in the Septuagint; it being taken from Isa. xxv. 8. See the text defended against the surmises of Dr. Mills, Examen Millii, ibid.

[25] Ver. 55. *Where is thy sting?*] What is by the apostle rendered ποῦ, *where*, is in the Hebrew אדי *I will be;* but that word is thought by a metathesis to signify the same as איה, *where;* accordingly it is so rendered, Hos. xiii. 10. by the Septuagint, the Chaldee, the Syriac, the Arabic, and in this fourteenth verse by the LXX. the Syriac, Arabic, and by many Jews, which is sufficient to justify the apostle here. (See Dr. Pocock on Hos. xiii. 10. 14.)

[26] Ver. 58. Ἐν ἔργῳ τοῦ Κυρίου.] Ὃν Κύριος ἀγαπᾷ καὶ ἀπαιτεῖ παρ' ἡμῶν.

CHAP. XVI.

1. NOW concerning the collection for the saints *(i. e. the suffering Christians in Judea)*, as I have given order to the churches of Galatia, even so do ye.

2. [1] Upon the first day of the week *(the day of your Christian assemblies)* [2] let every one of you lay by him in store *(on this account)*, as God hath prospered him, that there be no *(farther need of)* gathering when I come.

3. And when I come, whosoever you shall approve by letters, [3] them will I send *(or them will I with my letters send)* to bring your liberality to Jerusalem.

4. And if it be *(thought)* meet that I go also, they shall go with me *(to be witnesses of the distribution of your charity)*.

5. Now I will come unto you, when [4] I shall pass *(or shall have passed)* through Macedonia: for I do *(intend shortly to remove hence and to)* pass through Macedonia.

6. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7. For I will not see you now by the way, but I trust *(hereafter)* to tarry a while with you, if the Lord permit.

8. But I will tarry *(still)* at Ephesus [5] till Pentecost.

9. For a great door and effectual is opened to me *(for propagation of the gospel there)*, and there are many adversaries *(of the truth, especially those of the circumcision, which makes my stay there necessary)*.

10. Now [6] if Timotheus come *(to you)*, see that he may be with you without fear *(of disturbance from the factious)*: for he worketh the work of the Lord, as I also do.

11. Let no man therefore despise him *(because of his*

* Δύο χιτῶνας ἐνδύσει τὴν ψυχὴν οἱ χαλδαῖοι, καὶ τὸν μὲν πνευματικὸν ὀνόμασαν, ἀπὸ τοῦ αἰσθητοῦ ἐξυφανθέντα αὐτῇ, τὸν δὲ αἰγοειδῆ, λεπτὸν, καὶ ἀναφῆ, ὅπερ ἐπίπεδον.

† Voisin in pug. fid. par. iii. cap. 8. p. 491.

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youth, 1 Tim. iv. 12.) but [7] conduct *(ye)* him forth in peace, that he may come to me: for I look for him with the brethren *(or, I and the brethren look for him).*

12. As touching our brother Apollos, I greatly desired him to come to you with the brethren: but [8] his will was not at all to come at this time; but he will come when he shall have a convenient time.

13. Watch ye, stand fast in the faith, quit ye *(yourselves)* like men, be strong.

14. Let all your things be done with charity *(or a sincere desire of your brother's weal).*

15. I beseech you, brethren, *(seeing)* ye know the house of Stephanas, that it is the first-fruits of *(the gospel in)* Achaia, and that they have *(ever since)* addicted themselves to the ministry of the saints;

16. That you submit yourselves to such *(giving reverence and honour to them),* and to every one that helpeth with us, and laboureth.

17. I am glad of the coming of Stephanas and Fortunatus and Achaicus *(whom you sent with your letters of inquiry to me):* for that *(account of your affairs)* which was lacking on your part *(in your letter)* they have supplied.

18. *(I am glad, I say,)* for they have refreshed my spirit *(with their presence and discourse)* and *(will at their return refresh)* yours: therefore acknowledge ye them that are such.

19. The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, [9] with the church that is in their house *(i. e. their Christian family).*

20. All the brethren greet you. Greet ye one another with a holy kiss. (See note on Rom. xvi. 16.)

21. The salutation of me Paul [10] with my own hand.

22. If any man love not the Lord Jesus Christ, let him be [11] Anathema Maran-atha *(i. e. accursed when the Lord comes to judgment).*

23. The grace of our Lord Jesus Christ be with you.

24. My love be with you all in Christ Jesus. Amen.

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 2. ΚΑΤΑ᾽ *μίαν σαββάτων, Upon the first day of the week.*] So we read in St. Matthew, that our Lord rose from the dead, *τῇ μιᾷ τῶν σαββάτων, upon the first day of the week,* Matt. xxviii. 1. in St. Mark, that, *the sabbath being over, Mary Magdalene and others came early, τῆς μιᾶς τῶν σαββάτων, the first day of the week,* xvi. 9. and found Christ risen from the dead; and in St. Luke, that *they rested on the sabbath-day, according to the commandment,* and that they came to the sepulchre *τῇ μιᾷ τῶν σαββατων, on the first day of the week,* xxiii. 56. xxiv. 1. and so accordingly saith St. John, xx. 1.: so that this phrase doth certainly import *the first day of the week,* the day of our Lord's resurrection from the dead; and this the word *μία* usually signifies in the Septuagint, when it is joined with days, weeks, and months; as *the evening and the morning* were *ἡμέρα μία the first day;* so *ἡμέρα μία τοῦ μηνὸς,* is *the first day of the month,* Exod. xl. 2. Ezra iii. 6. x. 17. and *μία τοῦ μηνὸς* is *the first day of the month,* Lev. xxiii. 24. Numb. i. 1. 18. xix. 1. xxxiii. 38. Deut. i. 3. Ezek. xxvi. 1. xxxii. 1. xlv. 18. Hag. i. 1. ii. 2.

Moreover, *κατὰ μίαν* may be rendered, *every first day,* as *κατὰ πόλιν,* in every city; κατ᾽ οἶκον, in every family; κατ᾽ ἄνδρα,* viritim, *man by man; κατὰ μῆνα, every month;* and *κατὰ μίαν, sigillatim.*

Secondly, Observe, that the Jews in every city where they dwelt had their collectors of alms,† who in the week days went about the city collecting alms, according to the quality and wealth of every Jew; and *in the evening of the sabbath* distributed to the poor among the Jews, as much as was needful for the following week: and after this example the apostle seems to have ordained, that the Christians should lay up for the poor or make provisions for them on the Lord's-day.

Thirdly, Observe, that from the beginning the Christians did assemble on the first day of the week, called by them the *Lord's-day,* to perform their religious worship,‡ *to read the Scriptures, to preach and celebrate the Lord's supper. This day being the Lord's-day, we keep it holy,* saith Dionysius,§ bishop of Corinth. *On Sunday* (saith Justin‖) *all Christians in the city or country meet together, because that is the day of our Lord's resurrection, and then we read the writings of the prophets and apostles; this being done, the president makes an oration to the assembly, to exhort them to imitate, and do the things they heard; then we all join in prayer, and after that we celebrate the sacrament.*

Fourthly, Observe, that the apostle gave order that here, and in the churches of Galatia, collections should be made for the poor on that day; and that all Christians, in compliance with that precept, still offered their alms upon that day. So Justin Martyr;¶ *Then they that are able and willing give what they think fit, and what is thus collected is laid up in the hands of the president, who distributes it to orphans and widows, and other Christians, as their wants require.*

Fifthly, Observe, that no good reason can be given, why the apostle should limit the collections of the churches of Corinth and Galatia to the *first day of the week,* but this, that this day was appointed for the worship of our Lord, and so more fit for the performance of those duties, which concerned his distressed members in those times; for as the works of charity and mercy are proper duties of this day, so doth the day contain a special motive in it to enlarge their charity, as being the day in which they were *begotten to a lively hope, through the resurrection of Christ Jesus from the dead, of an inheritance incorruptible,* 1 Pet. i. 3. and in which they constantly participated of his precious body and blood, and therefore, having received spiritual things so plentifully from Christ, must be more ready to impart somewhat of their temporals to his needy servants.

[2] *Ἕκαστος ὑμῶν παρ᾽ ἑαυτῷ τιθέτω, θησαυρίζων,* &c. *Let every one of you lay by him in store, that there be no gathering when I come.*] From these last words is gathered, that *θησαυρίζειν* is to put into a common box his charity; be-

* Lex. Constant.

† Buxt. Lex. Talmud. voce, גבאי, p. 375. voce, קופה, p. 2096.

‡ *Τὴν σήμερον οὖν κυριακὴν ἁγίαν ἡμέραν διαγάγομεν.* Apud Euseb. Hist. Eccles. lib. iv. cap. 23.

§ *Τὴν δὲ τοῦ ἡλίου ἡμέραν κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα· ἐπειδὴ ὁ Ἰησοῦς Χριστὸς, ὁ ἡμέτερος Σωτὴρ, τῇ αὐτῇ τῇ ἡμέρᾳ, ἐκ νεκρῶν ἀνέστη.*

‖ Just. Mart. Apol. 2. p. 96. 99. Vide Ignat. Epist. ad Magnes. §. 9. Clem. Alex. Strom. vii. p. 744. Orig. cont. Celsum, lib. viii. p. 392. Melito Sard. apud Euseb. lib. iv. cap. 26. Ireo. apud Author. Q. et Res. qu. 115.

¶ *Οἱ εὐποροῦντες, καὶ οἱ βουλόμενοι, κατὰ προαίρεσιν ἕκαστος τὴν ἑαυτοῦ, ὃ βούλεται δίδωσι.* Ibid.

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cause, if they had kept it at home, there would have been need of gathering it, when the apostle came. But the words ἕκαστος παρ' ἑαυτῷ τιθέτω, *let every one place it with himself,* admit not of this sense; nor when this was done could there be any necessity of making collections, as that imports, soliciting the charities of others, but only of receiving the charity thus laid by for the use of the saints; and yet that such need there was, is evident from the eighth and ninth chapters of the Second Epistle: for why is so much care taken that they might be ready, if their whole contribution was already in the common box?

[3] Ver. 3. Οὓς ἐαν δοκιμάσητε δι' ἐπιστολῶν, τούτους πεμψω, *Them with my letters will I send.*] That this is the true sense is evident, because the apostle, supposing himself then to be come to them, could not need their commendatory epistles.

[4] Ver. 5. Μακεδονίαν διέρχομαι, *I do pass through Macedonia.*] Not presently, but after I have finished my stay at Ephesus: (ver. 8.) for that St. Paul writ this Epistle from Ephesus, and not from Philippi, may be gathered from the salutations in the close of it, not from the churches of Macedonia, but of Ephesus; and in his Second Epistle he saith, *He passed from Troas to Macedonia, and that there Titus came to him,* 2 Cor. ii. 13. and vii. 5, 6. who was not come to him when he writ his First Epistle.

[5] Ver. 8. Ἕως τῆς Πεντηκοστῆς, *Till Pentecost.*] It therefore was the following Pentecost that he hastened to be at Jerusalem, Acts xx. 16.

[6] Ver. 10. Ἐὰν δὲ ἔλθῃ Τιμόθεος, *If Timothy come to you.*] Hence it appears that this Epistle was not sent by Timothy, for then he must have come to them.

[7] Ver. 11. Προπέμψατε αὐτὸν, *Conduct him forth.*] It is the observation of the reverend and learned Dr. Hammond, that the word προπέμπειν, signifies not only to accompany one, and bring him on his way, as ver. 6. but also to provide for the necessaries of his journey. But this seems not suitable to the inquiry of the apostle, *Did I make gain of you by any of them whom I sent to you? Did Titus make a gain of you?* 2 Cor. xii. 17.

[8] Ver. 12. Οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, *He was not willing to come now.*] Perhaps, because he would not countenance a faction that was begun under his name, by his presence with them, which, saith Aquinas, shews he was not their bishop, as some of the ancients have represented him; for then he ought not to have left his flock under so great disorders.

[9] Ver. 19. Σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ, *With the church in their house.*] This phrase doth not import that the whole church of Corinth, &c. met in such a family; for then this salutation would be the salutation of all the Christians in that place; but that this is not so, is evident from so many salutations directed to other persons and families in the same place: so Rom. xvi. 5. *Salute Aquila and Priscilla, and the church in their house* (see the note there); and then follow salutations to many other persons and brethren of the church: so Colos. iv. 15. *Salute the brethren in Laodicea, and Nymphas, with the church in his house* (see the note there): so Philem. 2. we read thus, *Paul a prisoner to Philemon——to Apphia, to Archippus our fellow-soldier, and to the church in thy house:* and here, after this salutation, follow the words, *All the brethren greet you.*

It rather seems to signify, as all the Greek scholiasts and Grotius say, *a family consisting wholly of Christian converts,* as was the gaoler's house, Acts xvi. 31, 32. and that of Crispus the *chief ruler* of the synagogue at Corinth, Acts xviii. 8. for when it was otherwise, and the family was not entirely converted, the apostle alters his style, and saith only, *Salute them which are of Aristobulus's household, and of the household of Narcissus in the Lord,* Rom. xvi. 10, 11. *salute Asyncritus, Phlegon,* &c. *and the brethren that are with them,* ver. 14, 15. *the saints that are with them; they of the house of Cæsar salute you,* Colos. iv. 22.

[10] Ver. 21. Τῇ ἐμῇ χειρὶ, *With my own hand.*] He writing by an amanuensis, Rom. xvi. 22. still closed his Epistle with his own hand, as a token that it came from him, 2 Thess. iii. 17.

[11] Ver. 22. Ἀνάθεμα Μαρὰν-ἀθά.] That *Maran-atha* is a Syriac word, and signifies *the Lord comes,* most of the ancient interpreters inform us.* Buxtorf gives us the full sense of it, saying, *It is a Syrian word, by which they signified the utmost anathema, by which a man, being excluded from all human society, and obnoxious to greater punishments than man could inflict, was committed to the severest judgment of the Divine anathema, and to eternal destruction. As if those pious men of old would have said, let the Lord come, and smite him with eternal perdition, let him be reserved to the coming of the Judge of the whole world, that he may perish by his everlasting curse.*

* "Maran Atha magis Syrum est quam Hebræum, et ioterpretatur, Dominus venit." Hieron. Epist. 137. ad Marcel. Pseud. Amb. in loc. Μαρὰν ἀθὰ τοῦτο οὐ τῆς Ἑβραίας, ὥς τινες ὑπέλαβον, ἀλλὰ τῆς Σύρων ἐστὶ φωνῆς, ἑρμηνεύται δὲ, ὁ Κύριος ἦλθε. Theod. in locum. Ita Philo, Carabas quidam insanus ab Alexandrinis in Indibrium Agrippæ Μαρὰς vocabatur, οὕτως δὲ φάσιν τὸν Κύριον ὀνομάζεσθαι παρὰ Σύροις. Contra Flaccum, p. 751. F. "Vox ista Syra in Novo Testamento, מרן אתא. Dominus venit, occurrit 1 Cor. xvi. 22. qua extremam anathema indicabant, quo ex omni societate homo exclusus; et omnibus pœnis humania major, committebatur judicio severissimo anathematis Divini, et exitio æterno, quasi dicere voluissent prisci illi pii, Veniat Dominus, et eum exitio æterno feriat; commissus sit Christi totius mundi Judicis adventui, ut æterna ipsius maledictione pereat." In voce Maran. p. 1248.

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A

DISCOURSE

CONCERNING THE

IMPUTATION OF CHRIST'S PERFECT RIGHTEOUSNESS, OR OBEDIENCE TO THE LAW, TO US, FOR RIGHTEOUSNESS, OR JUSTIFICATION.

IN WHICH

I. The opinion of the necessity of this imputation is delivered, in the words of the Rev. Bishop Beveridge.
II. It is proved that this opinion hath no foundation in the holy Scripture. And,
III. It is proved to be fully and expressly contrary both to Scripture and reason.

TO THE READER.

I DO not think it an insult upon the sacred character of this great and good man, that I make bold to examine one article of his private thoughts, which, in my settled judgment, is of evil consequence to the souls of men. For though he died a bishop, yet, saith the preface, *The following sheets were written by him in his younger years, upon his first entrance into holy orders:* and this article is considered by one, who hath already passed the age of man. I could have reflected upon twenty other passages, which, in my judgment, might have kept these *thoughts* still private, as the good bishop, in his lifetime, did: but what I have said upon this article, will, I hope, be sufficient to shew they are not so perfect and correct, as to be deemed a standard of the truth of doctrines, though his pious resolutions are very proper to produce in us that holiness of life, which will hereafter be of more value to us than the most refined notions. Though therefore I cannot comply with him in his private thoughts, to imitate him in his pious resolutions is the desire of,

Thy friend and servant,

D. W.

SECT. I.

THE imputation of Christ's active and perfect obedience to us being, in my judgment, a very false and pernicious doctrine, and yet being of late propounded by an eminent and good bishop, as a thing absolutely necessary to our justification, and to obtain a title to eternal life; I shall,

First, Lay down this doctrine in the bishop's own words.

Secondly, I shall endeavour to shew that it hath no foundation in the holy Scripture: and that the good bishop hath produced nothing, either from Scripture or from reason, which is sufficient to confirm it. And,

Thirdly, That it is fully and directly contrary to Scripture and to reason.

And, first, the bishop, in the eighth article concerning his *private thoughts of religion,* delivers this doctrine in these words: (p. 89.) " He *(viz.* the Son of God) being in and of himself perfectly coequal, coessential, and coeternal with the Father, was in no sort bound to do more than the Father himself did, and so whatsoever he should do which the Father did not, might justly be accounted a work of supererogation, *N. B.* which, without any violation of Divine justice, might be set on the account of some other persons, even of such as he pleased to do it for. And hereupon, out of mercy and compassion to fallen man, he covenanted with his Father, that, if it pleased his Majesty to accept it, he would take upon him the suffering of those punishments which were due from him to man, and the performance of those duties, which were due from man to him: *N. B.* so that whatsoever he should thus humble himself to do, or suffer, should wholly be on the account of man: himself being not any ways bound to do or suffer more in time than he had from eternity.

" This motion the Father, out of the riches of his grace and mercy, was pleased to consent unto: and hereupon the Son assuming our nature into his Deity, *N. B.* becomes subject and obedient both to the moral and ceremonial laws of his Father, and at last to death itself, *even the death of the cross;* in the one he paid an active, in the other a passive obedience, and so did not only fulfil the will of his Father, in obeying what he had commanded, but satisfied his justice in suffering the punishment due to us for the transgressing of it. His active obedience, as it was infinitely pure and perfect, did without doubt infinitely transcend all the obedience of the sons of men, even of Adam too in his primitive state; (p. 88.) for the obedience of Adam, make the best of it, was but the obedience of a finite creature, whereas the obedience of Christ was the obedience of one who was infinite God as well as man. By which means the laws of God had higher obedience performed to them, than themselves in their primitive institution required; for, being made only to finite creatures, they could command no more than the obedience of finite creatures; whereas the obedience of Christ was the obedience of one who was the infinite Creator as well as a finite creature.

" Now this obedience being more than Christ was bound to, and only performed on the account of those whose nature he had assumed, as we by faith lay hold upon it; so God through grace, *N. B.* imputes it to us as if it had been performed by us in our own persons. And hence it is, that

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as in one place Christ is said to be *made sin for us*, 2 Cor. v. 21. so in another place he is said to be *made our righteousness*, 1 Cor. i. 30. and in the forecited place, 2 Cor. v. 21. as he is said to be *made sin for us*, so are we said to be *made righteousness* in him; but what righteousness? our own? No, *the righteousness of God*, radically his, but imputatively ours; and this is the only way whereby we are said to be made the *righteousness of God*, even by the righteousness of Christ being made ours, by which we are accounted and reputed as righteous before God. These things considered, I very much wonder, how any man can presume to exclude the active obedience of Christ from our justification before God; as if what Christ did in the flesh was only of duty, not at all of merit, or as if it was for himself, and not for us; especially when I consider that suffering the penalty is not what the law primarily required, for the law of God requires perfect obedience, the penalty being only threatened to, not properly required of, the breakers of it: for, let a man suffer the penalty of the law in never so high a manner, he is not therefore accounted obedient to it, his punishment speaks not his innocence, but rather his transgression of the law. Hence it is, that I cannot look upon Christ as having made full satisfaction to God's justice for me, unless he had performed the obedience I owe to God's laws, as well as borne the punishment that is due for my sins: for though he should have borne my sins, I cannot see how that should denominate me righteous or obedient to the law, so as to entitle me to eternal life according to the tenor of the old law, (p. 89.) *Do this and live: N. B.* which old covenant is not disannulled or abrogated by the covenant of grace, but rather established; (Rom. iii. 31.) especially as to the obedience it requires of us in order to the life it promiseth, otherwise the laws of God would be mutable, *N. B.* and so come short of the laws of the very Medes and Persians, which altered not. Obedience, therefore, is as strictly required under the New as it was under the Old Testament, but with this difference—there obedience was required in our own persons, as absolutely necessary; here obedience in our surety is accepted as completely sufficient: but now, if we have no such obedience in our surety (as we cannot have, if he did not live as well as die for us), let any man tell me what title he hath, or can have, to eternal life? I suppose he will tell me, he hath none in himself, because he hath not performed perfect obedience to the law, *N. B.* and I tell him, he hath none in Christ, unless Christ hath performed that obedience for him, which none can say he did, who doth not believe his active as well as passive obedience to be wholly upon our account." Now these words contain these several propositions:

First, "That the Son of God covenanted with his Father, that he would take upon him the obedience which was due from man to him, (p. 86.) so that whatever he should do, should be on the account of man, and that to this motion the Father, of his rich grace and mercy, was pleased to consent.

Secondly, "That he, in pursuance of this covenant, became obedient and subject both to the moral and ceremonial laws of his Father, and so, by his active obedience to these laws, fulfilled the will of his Father in obeying what he had commanded.

Thirdly, (p. 86, 87.) "That this obedience of Christ was perfect, and did infinitely transcend all the obedience of the sons of men, even of Adam in his primitive state, and so Christ performed higher obedience to the laws of God than was required of man in the primitive institution.

Fourthly, "That this obedience being more than Christ was bound to do, and being only performed on the account of those whose nature he had assumed, (p. 87.) it is by virtue of our faith imputed to us, as if it had been performed by us in our own persons.

Fifthly, "That we are to be entitled to eternal life according to the tenor of the old law, Lev. v. 8. 15. that old covenant being not disannulled (p. 89.) and abrogated by the covenant of grace, but rather established, (Rom. iii. 31.) especially as to the obedience it requires from us, in order to the life it promiseth." And,

Sixthly, ibid. "That therefore obedience is as strictly required under the New, as it was under the Old, Testament, but with this difference; there obedience in our own persons was required as absolutely necessary, here obedience in our surety is accepted as completely sufficient.

Seventhly, "That no man hath, or can have, a title to eternal life, unless Christ hath paid perfect obedience to the law for him, and so Christ could not have made full satisfaction to God's justice for us, unless he had performed the obedience due to God's laws, as well as borne the punishment due to our sins.

Eighthly, "That therefore the only way whereby we are said to be made righteous with *the righteousness of God*, is by the righteousness of Christ being made ours, by which we are reputed and accounted righteous before God."

Having thus given you the state of the question in the bishop's own words, I shall proceed briefly to consider what he hath laid down as the foundation of his doctrine, and then to make some brief reflections upon these several propositions.

Now the foundation of this doctrine is laid down in these words:—"He *(i. e.* the Son of God) being coequal, coeternal, and coessential with the Father *(and so depending not upon him either for his existence or actions*, p. 83.) was in no sort bound to do more than the Father himself did, and so whatsoever he should do, which the Father did not, might justly be accounted as a work of supererogation, which, without any violation of Divine justice, might be set upon the account of some other persons, even of such whom he pleased to do it for." Now this is such a scheme of new divinity as cannot easily be matched.

For, (1.) here is a God, *coequal and coessential with the Father, and who depends not on him either for his existence or his actions*, and therefore not God of God, but plainly another God, *existing and acting independently* on the Father; and so the Father cannot be (as, saith Dr. Bull, de Subord. Filii, §. 4. all the fathers without fear pronounced him) *principium, causa, ἀρχὴ, αἰτία, auctor filii, et αἴτιον τοῦ εἶναι.*

(2.) We have this God *independent in existence* (which is the same with *essence)* and *actions on the Father, bound to do so much as the Father*: now, all obligation arising from a law to which the person bound is subject, by whose law must this coequal person be *bound to do so much?*

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(3.) This independent God is said to supererogate by doing more than he was bound to do. Now supererogation supposes the person supererogating under a command, and exceeding the virtuous action commanded; but how can he, who is independent on any, both as to existence and actions, be subject to the commands of another? Moreover, seeing the Father was not bound to create the world, or send his Son to be the Saviour of it, or to do any other thing which it was not necessary from the perfection of his nature to perform, why must not he in all these actions supererogate as well as his coequal, independent Son?

Secondly, That which merits from God must be something from which he receives some benefit or advantage; but the Father is incapable of receiving any advantage from this supposed supererogation of his Son. And,

Thirdly, That which merits for another, must oblige the person of whom he merits in justice to accept his action for another: now God the Father cannot be obliged to accept this action of his Son for us, because it was not done by us; and so, if he doth accept it as if it had been done by us, this must be perfectly of his free grace, or, as the bishop saith, p. 86. *out of the riches of his grace and mercy.* For the obedience of man to the laws of God was certainly a personal due, it being that which God required of him in person; and therefore the obedience of another to the law given to him and not to another, can do nothing to acquit him from the performance of what God personally required of him and not of another, but by a pure act of grace: nor can the action of another be reckoned as done by him, but by a false imputation; for such must that be which imputes that as done by me, which indeed was not done by me, but by another. As therefore, to speak exactly, God doth not impute Christ's passive obedience to us, or account that we have suffered, because he did, but only doth exempt us from suffering, because he hath suffered in stead; so neither can he impute the obedience of another to us, or account that we have obeyed because another hath done it upon our account, but only exempt us from obedience in person upon that account.

Lastly, Here is a rich fund for the pope's treasury of meritorious supererogating actions, that which the papists have imagined to fill up their treasury, being only the merits of finite men; whereas, saith the good bishop, p. 87. *The obedience of Christ was the obedience of one that was infinite God as well as man, the obedience of one who was the infinite Creator, as well as a finite creature.* Yea, if any thing could be meritorious in respect to God, this doctrine would render every good action of a believer meritorious, or an act of supererogation; for if, as the bishop saith, p. 89. *under the new covenant obedience in our surety is accepted as completely sufficient,* and Christ hath performed that obedience for us by which we have a title to life eternal, all believers, *who have by faith laid hold on Christ,* and so have his obedience imputed to them as if performed by them in person, must be entirely exempted from any obligation to perform personal obedience, and so all the obedience they perform must be so many acts of supererogation.

To proceed now to the consideration of the propositions plainly collected from his words; of which the first is this:—

"That Christ covenanted with the Father that he would take upon him the obedience which was due from man to him; so that whatever he should do, should wholly be on the account of man, and that to this motion the Father was pleased to consent."

This proposition is founded on a chimerical covenant betwixt God the Father and the Son, of which there is not the least item in the holy Scripture; and so the whole scheme of this doctrine, being built upon this vain imagination, must be also vain.

(2.) This covenant is also both in the nature of the thing impossible, and in the immediate consequences of it irreligious. It is in the nature of the thing impossible, that Christ should covenant to perform the obedience due from man to God's law, for him, or in his stead, and that God the Father should accept and repute what he thus did for him, as if performed by man personally; because the moral law, the law *engraven on the heart of man,* is indispensable; it being absolutely necessary that man should be obliged, personally, to obey the moral law, and that God should require him, in person, so to do; and so no promise of another to perform it for him can avail any thing to exempt him from the obligation he was, is, and ever will be under to perform it personally: this is apparent from those words of Christ, in which he gives us the abridgment of *the law and the prophets;* viz. *Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul; and thou shalt love thy neighbour as thyself:* (Matt. xxii. 37. 39.) from the personal observance of which laws, who ever thought he was, or he could be, exempted by any thing which Christ had done for him? It therefore is profane and irreligious to say, that either the holy Jesus made such a covenant, or that the righteous God ever consented to such a motion, or that the obedience of our surety to the moral law should be accepted in the new covenant, as completely sufficient to give us a title to eternal life; this being in effect to say, that Christ, by his obedience to the moral law, hath freed every one that believes in him from his whole duty to God, his neighbour, and himself; and that God the Father hath consented that all such persons should be free from any obligation, personally *to live righteously, soberly, and godly, in this present world;* because what hath already been performed by their surety, p. 88, 89. *is completely sufficient to denominate them righteous, or obedient to the law, so as to entitle them to eternal life;* and so they cannot be obliged to a personal performance of those duties, in order to that end, though the apostle plainly saith they are, Tit. ii. 12, 13.

Secondly, When he saith, in the second proposition, that Christ, *by his active obedience to God's moral and ceremonial laws, fulfilled the will of his Father in obeying what he commanded;* doth he mean what the Father had personally commanded him? If so, Christ himself must lie under a personal obligation to fulfil both the moral and the ceremonial law; and so, in doing this, he could do only what he himself was commanded to do, and could not merit for another; and so the only reason why the bishop *wonders at them who say, that what Christ did in the flesh was only of duty,* must be this, because, as he observes, p. 88. *that would exclude Christ's active obedience from our justification before God.* If he means what the Father had not commanded him, but only had required us to obey, then can he not be properly said to have herein obeyed at all;

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obedience, of necessity, importing a relation to a command laid upon him who is obedient; and much less could he *fulfil that command,* which was never given to him, and so the Father might say to him, in the words of the prophet, *Who hath required this at thy hand?** He himself declares he had *received a commandment from his Father to lay down his life for his sheep;*† and in pursuance of it, *he became obedient unto death, even the death of the cross.*‡ And he who saith, Christ also did perform his active obedience on our account, and by that *fulfilled the will of his Father, in obeying what he had commanded for us,* must produce a like command of the Father, requiring him thus to obey for us; which is, first, needless, we being still of necessity under as strong an obligation of personal obedience to the moral law, as a rule of duty, as we were before Christ performed that obedience in his human nature. Secondly, It also necessarily infers a personal exemption of all believers from any obligation to obey the moral law; the pernicious consequences of which doctrine have been already shewn. Thirdly, It is contrary to the words of the bishop himself; for he affirms, p. 89. that, *under the old testament obedience was required in our own persons as absolutely necessary; and that this old covenant was not disannulled, but rather established by the covenant of grace, especially as to the obedience it requires in order to the life it promiseth.* The obedience then required under the old law, as absolutely necessary, in order to the life it promiseth, being obedience to be *performed in our own persons,* to use the bishop's words, p. 88. *who can see* how the obedience of Christ, that is, of another in our stead, *could denominate us righteous, or obedient to the law, so as to entitle us to eternal life, according to the tenor of the old law, Do this,* in your own persons, *and live?* In a word, we neither are nor can be exempted from obedience to the moral law, as a rule of duty, but we are exempted from obedience to it as a means of justification; or, we are not exempted from an obligation to perform *the righteousness of the law,* but only from the curse of the law pronounced against them *who continue not in all things written in the book of the law to do them.* (Gal. iii. 10.) And from this curse we are delivered, saith the apostle, not by Christ's active and perfect obedience to the law, imputed to us, but by his sufferings on the cross for us.

Thirdly, Of the third proposition, that the obedience of Christ did *infinitely transcend all the obedience of the sons of men,* as being *the obedience of an infinite God,* I shall only observe at present, that though the obedience of *an infinite God* and *infinite Creator* be absurd expressions (as importing a subjection of this infinite God and Creator to the laws of some superior, or paying infinite obedience to his infinite self); yet was it necessary to be asserted, that Christ's active obedience might suffice, by reason of this supposed infinite excellency, to be imputed to all men; since otherwise it being only that which every individual man was personally obliged to perform, it could only have answered the obedience required of one single person.

Fourthly, To the fourth proposition, that *the obedience of Christ being more than he was bound to, it is by virtue of our faith, imputed to us, as if it had been performed by us in our own persons:* I answer,

First, That it being certain, that the obedience which God requires by law from us must be personal (for, where there is no law requiring personal obedience, there can be no personal transgression), hence it is evident, that there can be no performance of personal obedience by a surety, and therefore no true imputation of his obedience to us, but only an exemption from any obligation to that obedience which hath been performed for us by our surety.

Secondly, When he saith, that this obedience was *more than Christ was bound to do,* if he means this of the obedience of the Divine nature; this, if it be not that which was condemned in the Arian heresy, is a great absurdity in the supposition, that he, who is absolutely supreme, should be obedient, *i. e.* subject to the law of a superior; if of Christ's human nature, in that he was certainly obliged to *fulfil all righteousness, i. e.* all things required of all men by the moral law; this also was absolutely necessary to the discharge of his priestly office, *viz.* that he should be perfectly righteous, and without sin in his own person; for *such a high-priest became us as was holy, ἄκακος, free from evil, undefiled, separated from sinners, who had no need to offer first for his own sins,* (Heb. vii. 26, 27.) since otherwise he must have died not for ours, but his own sins: now the personal righteousness which was absolutely necessary to render him a fit high-priest to offer a true expiatory sacrifice for our sins, could not be more than he was bound to do, as our high-priest.

Fifthly, That his fifth proposition, which affirms, that *we are entitled to eternal life by the tenor of the old law, Do this and live,* &c. is a flat contradiction to the doctrine of St. Paul, in his Epistles to the Romans, to the Galatians, and to the Hebrews, will be hereafter fully manifested.

Sixthly, The difference betwixt the justification and obedience required by the old and new covenant, doth not consist, as the bishop saith it is, in this, *that, in the first, obedience in our own persons was required as absolutely necessary; in the second, obedience in our surety is accepted as completely sufficient:* but in this, that whereas the old law required perfect obedience, in order to our justification, allowing no pardon for sins committed, but leaving all under the curse, who *continued not in all things written in the law to do them:* (Gal. iii. 10.) the new covenant requires only faith in the blood of Christ, for the remission of our past sins, as will be fully proved hereafter. And though the new covenant doth not exempt us from the moral law, as a rule of duty; it being a contradiction to say, that God permits us to omit our duty, or transgress his law (since that permission would render duty no duty, and transgression no transgression); yet doth it accept of sincere obedience, pardoning the sins of ignorance and infirmity which still cleave to our duties in this imperfect state, not for the active, but passive obedience of the blessed Jesus, according to these words of St. John, *If ye walk in the light, as God is in the light, the blood of Jesus Christ,* N. B. *cleanseth you from all sin,* 1 John i. 8. And again, ii. 2. *If we sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.*

Seventhly, The seventh proposition will be proved false in every branch of it in the third section.

Eighthly, The eighth to be a gross mistake of the true sense of the apostle's words, 2 Cor. v. 21. section the second.

* Isa. i. 12. † John x. 18. ‡ Phil. ii. 8.

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SECT. II.

HAVING, in the foregoing section, sufficiently declared what is the doctrine I reject, *viz.* that which asserts, that Christ's active and perfect obedience must be imputed to us to eternal life, or to justification; I proceed,

Secondly, To shew, that this doctrine hath not the least foundation in the Holy Scriptures. Now this I shall make evident, by a particular consideration of the texts of Scripture produced by the good bishop, and other patrons of this doctrine in favour of it. And,

First, Whereas the bishop saith, p. 87. that, as Christ is said to *be made sin for us*, so are we said to be made the righteousness of God *in him*, (2 Cor. v. 21.) and thence concludes, that *the only way whereby we are said to be made the righteousness of God, is by the righteousness of Christ's being made ours, by which we are accounted and reputed as righteous before God:* I am sorry to find he was so unacquainted with the true import of either of these phrases, or so regardless of the context. For,

First, This phrase, *the righteousness of God*, doth never signify the active obedience or righteousness by Christ, performed unto the law, but always hath relation to the righteousness of faith, in opposition to the law, or that righteousness which is procured by faith in the blood of Christ, and accepted by God to our justification; thus, Rom. i. 17. ἡ δικαιοσύνη Θεοῦ ἐκ πίστεως, *The righteousness of God through faith, is revealed* in the gospel, *to beget faith in us, as it is written, The just shall live by faith:* now these very words the apostle useth to prove, *that no man is justified by obedience to the law, before God; for* (saith the Scripture) *The just shall live by faith; but the law is not of faith; but,* in opposition to it, saith, Lev. xviii. 5. *The man that doth these things shall live by them;* which are the very words the bishop useth to prove against St. Paul, that *we must be denominated righteous, or obedient to the law, so as to have a title to eternal life, according to the tenor of the old law,* p. 88, 89. *Do this, and live,* Lev. xviii. 5. So again, iii. 21. ἡ δικαιοσύνη Θεοῦ, *The righteousness of God, without the law, is manifested, being testified by the law and the prophets,* to wit, *the righteousness of God,* communicated to all believers, *by faith in Christ's blood;* (ver. 22.) *we being justified freely, by the redemption which is in Christ Jesus;* (ver. 23.) *in whom we have redemption through his blood, even the remission of sins;* (Eph. i. 7. Colos. i. 14.) *God having set him forth for a propitiation, through faith in his blood;* p. 11. so evident is it, that the *righteousness of God,* twice mentioned, is the justification God vouchsafes to us, through faith in Christ's blood, shed for the remission of our sins. Again, Rom. x. 3. the *Jews not knowing* τὴν δικαιοσύνην τοῦ Θεοῦ, *the righteousness of God, but seeking to establish their own righteousness,* which was by the works of the law, *have not submitted,* τῇ δικαιοσύνῃ τοῦ Θεοῦ, *to the righteousness of God,* which is the righteousness to be obtained by faith in Christ. Now this righteousness of the law, which the Jews seeking after, *submitted not to the righteousness of God,* is, saith the apostle, that which Moses mentioned, Lev. xviii. 5. which sai h, *The man that doth these things shall live by them:* so grossly doth the bishop mistake, in saying, p. 89. that *this very righteousness was established by the covenant of grace.* What is the righteousness of faith the apostles preached in opposition to it? even a belief that *God hath raised Christ from the dead,* (ver. 9.) *he dying for our sins, and rising again for our justification.* (Rom. iv. 24.) Can then any thing be more clear from the apostle's words, than that *the righteousness of God through faith,* stands in direct opposition to the righteousness of the law, which saith, *Do this, and live;* and therefore cannot consist in Christ's perfect obedience to the law imputed to us, as our righteousness? And, lastly, Phil. iii. 9. ἡ ἐκ Θεοῦ δικαιοσύνη, *the righteousness of God, through faith in Jesus Christ,* stands directly opposite to the righteousness of the law, or to that righteousness which the Jews sought for, by obedience to the law.

Secondly, The phrase, *He was made sin for us,* is only capable of these two senses;—1. He was made guilty of our sins by imputation, which, I fear, is the bishop's sense; partly because the opposite imputation of Christ's righteousness to us, as if personally performed by us, is by him said to be meant by our being made the *righteousness of God in him;* partly because he plainly seems to own it in these words, p. 72. *His righteousness being as really by faith imputed to me, as my sins were laid upon him;* then, as his righteousness is imputed to me, as if it had been personally performed by me; so my sins must be imputed to him, as if they had been performed by him, and so he must be, by God's own imputation, guilty of doing murder, idolatry, adultery, and all the other sins committed by mankind; which blasphemy will be more fully rebuked in the following section; or, secondly, he was made ἁμαρτία, a sin-offering, or expiatory sacrifice for us, which is the frequent sense of the word ἁμαρτία, in the Levitical law, concerning sacrifices; and is here put upon the words by all the commentators I have seen. Now this interpretation of the phrase relating to the death of Christ as an expiatory sacrifice, the proper and immediate effect of it cannot be the imputation of the obedience of Christ's life unto us, but our freedom from condemnation on the account of sin, in which our justification is still placed by the apostle; for such an effect must of necessity be signified by these words, *We are made the righteousness of God in him,* which suits with the cause of it, *viz.* the death of Christ as an expiatory sacrifice for the remission of sin; now the proper and direct effect of such a sacrifice, is deliverance from the guilt and punishment of sin, and not the imputation of Christ's active obedience unto men: for Christ offered this expiatory sacrifice, not that men might be made righteous by the righteousness of his life, but that sinners might be justified by his blood, shed for the remission of sins, and reconciled to God by the death of his Son. (Rom. v. 9, 10.) This, therefore, must be the true import of our being made the righteousness of God in him. And,

Thirdly, This is farther evident from the context; *for God was in Christ* (saith the apostle), *reconciling the world unto himself:* how hath Christ done this? he hath, saith the apostle, *reconciled us to God in the body of his flesh by death.* (Colos. i. 21.) He adds, that God *was thus reconciling the world unto himself,* by *not imputing to them their trespasses;* why did he not impute them? because Christ, by his death, had made an expiatory sacrifice for the remission of them; for he saith, *he made him* a sacrifice for *sin, who knew no sin:* whence it must follow, that we are *made the righteousness of God* in him, by the reconciliation pur-

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chased for us by his death, and the non-imputation of sin to us, as the consequent of that death.

And it may farther be observed, that every branch of this exposition is confirmed, and the sense imposed on these words by the bishop is plainly confuted, by the descants of the ancient commentators on this place. For,

First, They plainly say, that by the word * ἁμαρτία, *sin*, we are to understand, τὸ περὶ ἁμαρτιῶν θῦμα, *a sacrifice for sin;* † *non immerito peccatum factus dicitur, quia et hostia in lege, quæ pro peccatis offerebatur, peccatum nuncupabatur*, the sacrifice offered in the law for sin, being so called.

Secondly, They add, that to be made the righteousness of God in Christ, is, ‡ διὰ συγχαρήσεως δικαιωθῆναι δι' αὐτοῦ, *to be justified by a gracious pardon through him:* that this is the righteousness of God, ὅταν τις χάριτι δικαιώθη ἔνθα πᾶσα ἁμαρτία ἠφάνισται, § *when a man is so justified by grace, that all his sin is made to vanish away.*

Thirdly, They add, that we are then righteous with the righteousness of God, when we are justified, μὴ ἐξ ἔργων νόμου, ἀλλ' ἐκ τῆς χάριτος τοῦ Θεοῦ, *not by the works of the law, but by the grace of God.*

Ἐκείνη γὰρ ἡ προτέρα νόμου καὶ ἔργων δικαιοσύνη, αὐτὴ δὲ Θεοῦ δικαιοσύνη, *the first*, saith Chrysostom, is *justification by the law;* this, *that of God.* I conclude then in the words of Gataker against Gomarus, producing this very text for the same purpose as the bishop doth, *Quid fere clarius contra se producere poterat quam illud*, 2 Cor. v. 21.

The second text, produced by the bishop, contains these words, *Of him are you in Christ Jesus, who is made unto us of God, wisdom, and righteousness, and sanctification, and redemption.*

Ans. From these words it is evident, that Christ is in no other sense said to be made unto us *righteousness*, than he is said to be made to us *wisdom, sanctification*, and *redemption.* Hence therefore, I retort the argument thus: Christ is not here said to be made unto us of God, wisdom, sanctification, and redemption, by his wisdom, sanctification, and redemption imputed to us; therefore he is not here said to be made our righteousness, by his righteousness or active obedience imputed to us. The consequence is evident; for they who hence say, that Christ is made our righteousness by his righteousness imputed to us, have the same reason to say from this text, that he is made our wisdom by his wisdom, and our sanctification by his holiness, and our redemption by his redemption imputed to us. The antecedent is also evident: for,

First, It is evidently absurd to say, we are made wise by the same wisdom with which Christ was imputed to us.

And, secondly, if we are made sanctification by the holiness of Christ imputed to us, there can be no necessity that we ourselves should *have our fruit unto holiness, that the end may be eternal life;* (Rom. vi. 22.) nor can it be true, that, *without* personal *sanctification, no man shall see the Lord;* (Heb. xii. 14.) nor could it be necessary, that he should give up himself to the death for his church, that *he might sanctify her;* (Eph. v. 25—27.) he having done this completely by the holiness of his life imputed to her.

And, thirdly, the redemption here mentioned being distinguished from, and following justification and sanctification, it must import the redemption of the body from corruption; now, is it not absurd to say, that the redemption of Christ's body from corruption is imputed to us? and will it not hence follow, that we are not to expect any personal redemption of our own bodies from corruption? It remains then to say, with the ancient commentators,* that Christ is made to us wisdom, by being αἴτιος τῆς σοφίας, *the author of our spiritual wisdom;* of our justification, τῶν ἁμαρτιῶν τὴν ἄφεσιν δωρησάμενος, † *by procuring for us, by his death*, that *remission of sins*, in which consisteth our justification; our sanctification, τὸ πνεῦμα χαριζόμενος, *by giving us the spirit of sanctification;* and our redemption, by procuring for us, τὴν ἀπολύτρωσιν τῆς περιποιήσεως, *the redemption of life*, or of our bodies, *from corruption into the glorious liberty of the sons of God.* (Rom. viii. 21. 23.)

Thirdly, Whereas the bishop argues, that *the old covenant, which saith, Do this, and live*, Lev. xviii. 5. *is not disannulled or abrogated by the covenant of grace, especially as to the obedience it requires from us in order to the life it promiseth;* because the apostle saith, Rom. iii. 31. *Do we then make void the law through faith? nay, we establish the law*, and because *otherwise the laws of God would be mutable:* one would wonder how he could fall into so plain a contradiction to the express words of the apostle, in his plea for justification by faith, and not by the works of the law; in his frequent declarations, not only of the freedom of Christians from the yoke of the law, but also of the necessity of the change of the law; and much more how he could do it from those words, which, considered with the context, are a full confutation of his doctrine. For,

First, The apostle saith twice expressly, that the righteousness of the law which he disputes against, and by which *no man can be justified before God*, is that very righteousness, which saith, Lev. xviii. 5. *The man that doth these things, shall live in and by them.* (See Rom. x. 5. Gal. iii. 12.)

Secondly, St. Paul having declared, that the law was only given *till the promised seed should come*, Gal. iii. 19. and that he being come, we were no longer under the pedagogy of the law; that Christians were *dead to the law, through the body of Christ*, Rom. vii. 4. that it was *evacuated*, 2 Cor. iii. 11. and they were *loosed from the law, that being dead wherein they were held*, Rom. vii. 6. that they were redeemed from it by Christ, Gal. iv. 5. and ought no more to be subject to the *yoke of bondage*, or return to those *beggarly elements*, ver. 9. v. 1. that it was only to continue *to the time of reformation*, Heb. ix. 10. that, *the priesthood being changed, there was made of necessity a change also of the law*, vii. 12. and *that there was a disannulling of the commandment going* before, because *of the weakness and unprofitableness of it*, ver. 18. and that God by speaking of a new covenant, πεπαλαίωκε, *had pronounced the first old; and that that which decayeth and waxeth old, was ready to vanish away*, viii. 13. and lastly, that there was to be *a removal of those things which were shaken*, i. e. of the law given with the shaking of the earth, xii. 25—27. with many things of a like nature; that, after all this, the bishop should so positively say, *That the covenant of grace had not disannulled, but established this old law*, and speak of it as an absurdity, that those laws of his should be *mutable*, which he himself declared were only to continue *till the promised seed should come*, and *till the time of reformation*, is matter of just admiration. And,

* Œcum. † Hilar. Diac. ‡ Œcum. § Chrysost. Theoph.

* Chrysost. † Theod. Theoph.

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Thirdly, This is still the infelicity of the assertors of this doctrine, that the texts they produce for it, considered with relation to the context, are the fullest confutation of it. For the apostle is proving from ver. 14. of this chapter, to the end of the fourth, that *no flesh can be justified by the works of the law*, ver. 16. and that the justification, which is of God, is manifested to be *by faith, without the works of the law*, and he concludes the argument of this chapter thus, λογιζόμεθα οὖν, *we reckon therefore*, from the premises, *that a man is justified by faith, without the works of the law*, ver. 28. Now, can he, who is only justified by the works of the law accounted as if performed by himself, be justified by faith alone, without the works of the law? The ancient commentators here say,

First, That the apostle, by the word * ἱστῶμεν, *we establish*, or make the law to stand, shews it to be, κείμενον, σαλευόμενον, καταλελυμένον, *fallen, shaken*, and *dissolved;* and that *non evacuat legem cum illam cessare debere jam docet;*† and that *he doth not make void the law by teaching that it must now cease.*

Secondly, They give two senses of these words; first, that he established the law, by establishing the work of the law, which was δίκαιον ποιῆσαι τὸν ἄνθρωπον, *to make man righteous;* for the law being not able to do this through the infirmity of the flesh, (Rom. viii. 3.) subjecting all men to sin, faith hath performed it, ὁμοῦ γάρ τις ἐπίστευσε καὶ ἐδικαιώθη, *for, as soon as a man believes, he is justified:* so Chrysostom, Œcumenius, and Theophylact.

Thirdly, We establish the law by faith, saith Theodoret, because *the law* and the prophets have given in their testimony to the justification by faith, Rom. iii. 21, 22. the law by giving us the knowledge of sin, ver. 20. the prophets, by saying, Hab. ii. 4. *The just shall live by faith*, and so becoming *our schoolmaster to bring us to Christ, who is the end of the law*, εἰς δικαιοσύνην, *for justification*, Rom. x. 4. Gal. iv. 24. δεχόμενοι τοίνυν τὴν πίστιν βεβαιοῦμεν τὸν νόμον, *so that, by embracing faith, we establish the law*, saith Theodoret. And this I conceive to be the truest interpretation of the text.

Fourthly, The bishop argues from the title of *surety given to Christ*, Heb. vii. 22. "For (saith he, p. 90.) a surety is bound to pay our debt, in case we are insolvent. Now, there are two things we owe to God, first, obedience to his laws, as he is our creator and governor; and, secondly, and by consequence, the punishment that is annexed to the breach of those laws of which we are guilty. Now, though Christ should pay the latter part of our debt for us, by bearing the punishment that is due unto us; yet if he did not pay the former, and principal part of it too, *i. e.* perform the obedience which we owe to God, he would not fully have performed the office of suretyship, which he undertook for us, and so would be but a half Mediator, and half Saviour." Now here it may deserve to be observed,

First, That the bishop cites this passage to prove our obligation to perform obedience to the old law, from a chapter which expressly teacheth, that *the priesthood being changed, there was a necessity of the change of the law*, ver. 12. and that *there was a disannulling of the commandment, by reason of the weakness and unprofitableness of it*, ver. 18. and that *the law made nothing perfect*, ver. 19.

Secondly, This passage is produced to prove that Christ was our surety for the performance of the old covenant; whereas the text saith expressly, he was *the surety of a better covenant*, which introduced *a better hope*, ver. 19. and was *established upon better promises*, viii. 6. even *a new covenant* opposed to the old, as to that which was *ready to vanish away;* and which, *through his death*, procured *the remission of sins, committed under the old covenant*, ix. 15.

Thirdly, Ἔγγυος, *a sponsor*, say the civilians, is only one that promiseth for another, and so he is obliged to do no more for him than he promised: and I have shewed already, that neither could Christ promise to yield perfect obedience to the law for us, nor could the Father consent that we should be accounted as obedient to it upon such a promise. And, lastly, his fancy, that we can stand bound to yield perfect obedience to the law, so as never to offend; and yet to undergo the punishment due to all our transgressions; and that, without doing both, no satisfaction can be made to justice, and no title to eternal life can be procured, will be proved false in the ensuing section; at present, therefore, I shall only add, that it seems to me as ridiculous, as to say, a thief cannot satisfy the law by being hanged, unless he also did yield perfect obedience to the law, which saith, *Thou shalt not steal.*

This is all that the bishop hath produced to confirm this doctrine; others produce some other arguments from Scripture, which shall here briefly be considered; as, *v. g.*

First, That the apostle teacheth, that *as by one man's* (Adam's) *disobedience many were made sinners, so by the obedience of one, many shall be made righteous;* (Rom. v. 19.) but men were made sinners by the disobedience of Adam imputed to them; therefore by the active obedience or righteousness of Christ imputed to us, we must be made righteous.

Ans. This is the only text of Scripture which speaks of the obedience of Christ, and of our being justified, or made righteous by it, and so hath any true appearance of an argument; and yet that it is only an appearance, is evident from this one consideration, that the apostle, in that whole chapter, speaketh not one word of the antecedent obedience of Christ's life, but only of his passive obedience; *i. e.* his obedience to the death.

For the apostle having said, (iv. 24.) that *Christ was delivered to death for our sins, and raised again for our justification:* he adds, (v. 1.) that, being *justified by this faith* in Christ's death, *we have peace with God;* he dying *for sinners*, and *for the ungodly*, (ver. 6. 8.) and we *being justified by his blood*, and *reconciled to God by his death*, (ver. 9, 10.) and then follows this comparison, with a διὰ τοῦτο, intimating, that it was made upon the account of our Lord's salutary passion, and ran thus: That as death, the punishment of sin, passed upon all men, by reason of one sin of one man; so, through one righteousness of one Jesus Christ, the free gift came upon all men to justification of life, (ver. 18.) and this justification is, saith the apostle, ἐκ πολλῶν παραπτωμάτων, *from many transgressions;* and what can justification from offences signify, but freedom from the condemnation due unto us for them? now that can never be obtained for sinners by Christ's active obedience, for could we, after many offences committed, perform as perfect obedience as Christ did, we only could thereby perform our duty for the future, but could do nothing to procure the pardon of our past offences. Thirdly, The disobedience by which many were made sinners, is plainly declared by the

* Chrys. Œcum. Theophyl. † Hilar. D.

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apostle to be one single act of disobedience in Adam, and therefore the obedience opposed to it cannot in reason be the active obedience of Christ's whole life, but that obedience to the death which the apostle mentions, Phil. ii. 8. now, by this passive obedience we cannot be made formally righteous, but only metonymically, by being made partakers of that freedom from the guilt and punishment of sin, and of that reconciliation which Christ hath purchased by his meritorious death and passion.

Secondly, I answer, that it was not by Adam's active disobedience imputed to us, that death or condemnation to it passed upon all men, but by the punishment he suffered for that disobedience, as will be fully proved hereafter; for he being by that disobedience made mortal, and obnoxious to death, γεγόνασιν ἐξ ἐκείνου πάντες θνητοὶ, all, that were begotten of him, became mortal, say all the Greek commentators here; and so by the obedience of Christ to the death in their stead, who were thus obnoxious to death, or by his suffering that death which was the punishment of sin, we became justified; *i. e.* exempted from that punishment.

Obj. 2. Secondly, Whereas it is said, Rom. viii. 3, 4. that *Christ by being made sin for us*, i. e. a sacrifice for sin, *condemned sin in the flesh, that the righteousness of the law might be fulfilled in us*, &c. hence some conclude, that Christ's active obedience must be imputed to us; for, say they, the righteousness of the law can in no sense be said to be fulfilled in, or by us, but only by Christ's perfect obedience to the law imputed to us.

Ans. The text by no means will admit of this interpretation. For,

First, The righteousness here mentioned is not to be fulfilled, ἐν Χριστῷ, *in* or *by Christ*, but ἐν ὑμῖν, *by us personally*.

Secondly, It is not to be fulfilled by the imputation of Christ's righteousness to us, but by our *walking in the Spirit*, for *to be spiritually minded is life*, ver. 6. *and, if through the Spirit we do mortify the deeds of the flesh, we shall live*, ver. 13. *for as many as are led by the Spirit of God, they are sons of God*, ver. 14. and, being sons, are *heirs of God, joint-heirs with Christ, and to be glorified with him*, ver. 17. Whence it is exceeding evident, that the righteousness here mentioned, is to be fulfilled, not by the imputation of the righteousness of another to us, but by our own obedience performed by the assistance of God's Holy Spirit.

SECT. III.

I HOPE I have returned a sufficient answer to the texts alleged to prove the necessity of the imputation of Christ's active and perfect obedience to the law to us for righteousness.

It remains now that I should propound those arguments, which, in my judgment, seem fully to confute that doctrine, and they are these.

Arg. 1. (1.) This doctrine is contrary to all those scriptures which expressly say, that *faith is imputed to us for righteousness*, and which prove this from the example of Abraham, *the father of the faithful:* for they inform us, that *Abraham believed in God, and it (i. e.* this faith of his) *was imputed to him for righteousness*, Rom. iv. 3. and ver. 5. that *to him that worketh not, but believeth in him that justifies the ungodly*, (that is, in God the Father, for *it is God that justifieth*, Rom. viii. 33.) *his faith is imputed to him for justification;* and, ver. 9. *we say then that faith was imputed to Abraham* εἰς δικαιοσύνην, *for justification;* and, ver. 20. 22. *He was strong in faith, giving glory to God, wherefore it (i. e.* this faith) *was imputed to him for justification.* Whence the apostle makes this general conclusion, that what the Scripture saith of Abraham, *viz.* that his faith was imputed to him for righteousness, *was not written for his sake alone, but for us also, to whom it* (that is, the like faith) *shall be imputed* (for righteousness), *if we believe on him who raised up Jesus from the dead* (that is, on God the Father). In the third chapter of the Epistle to the Galatians, he repeats the same example of the faith of Abraham, saying, *Abraham believed in God, and it (i. e.* his faith in God) *was imputed to him for righteousness*, ver. 6. and thence he makes this inference: *Know therefore, that they who are* (the children) *of faith, are the sons of Abraham;* and, ver. 9. that *they who are of faith are blessed with faithful Abraham:* and, ver. 24. he adds, that *the law was our schoolmaster, to bring us to Christ, that we might be justified by faith, the Scripture foreseeing that God would justify the gentiles through faith.* Now hence,

First, It is evident that the doctrine of justification by the very act of faith is expressly and frequently delivered in the Holy Scriptures, whereas it hath been proved already, that the doctrine of the imputation of Christ's active righteousness to us for justification, hath no ground in Scripture.

Secondly, What interpretation of the apostle's words can be more uncouth and unsound than this, *Faith is imputed to us for righteousness; i. e.* it is *not faith, but Christ's active righteousness*, which is imputed to us for righteousness? Is not this evidently to convert the apostle's affirmative into a negative, to deny constantly what he as constantly asserts, and to make him always mean what, in relation to justification, he doth never say? *To him that believeth on him that justifieth the ungodly, his faith* (saith the apostle) *is imputed;* it is not his faith, saith this interpretation, but Christ's righteousness which is thus imputed. And how then doth God justify the ungodly, if he only justifies them who have as true a title to Christ's perfect obedience, as if they had personally performed it, and upon that account alone are justified; can they be styled the ungodly, who are and must be as righteous as Christ was, before they can be justified?

Thirdly, This interpretation cannot possibly agree to the faith of Abraham; for it is not only said that he *believed in God*, not in the righteousness of Christ, but that his faith was in that *God who quickens the dead, and calleth the things that are not, as if they were;* (ver. 17.) *that he was strong in faith, being fully persuaded,* that what *God had promised, he was able to perform.* It therefore is evident, that it was faith in God's promise, and in his power to perform it, by which Abraham was justified. Now what affinity hath this faith with Christ's obedience to the law, not yet given, as the apostle argues, Gal. iii. 17. though it hath an evident affinity with God's promise, of justifying him that believeth in Jesus, and who believeth in *that God who hath raised up Jesus from the dead?* (Rom. iv. 24.)

Arg. 2. (2.) This will be farther evident from all those places which shew, that our justification consists entirely in the remission of sin, and that to be justified and to be freed from condemnation, or to have the guilt and punishment of our sins remitted, are phrases of the same import. This we may learn,

First, From those arguments by which the apostle proves,

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that Jew and gentile are to be justified by faith without the works of the law; *viz.* (1.) because both Jew and gentile lay under sin, (Rom. iii. 9.) and so both needed to be justified by faith, or by an act of grace, pardoning their sins, through faith in Christ; (ver. 24.) *that therefore by the law no flesh can be justified, because by the law is the knowledge of sin,* rendering us obnoxious to condemnation; where then there remains the guilt of sin, there can be no justification; where therefore there is a remission of the guilt of sin by God, there is our justification. Again, *All have sinned,* saith he, and *fallen short of the glory of God,* therefore absolution from this sin must be sufficient to make us obtain this glory of God. We who have thus sinned *are justified* (saith he) *freely by his grace, through the redemption which is in Christ Jesus,* (ver. 24.) Now, what is this redemption? It is, saith the apostle twice, *remission of sins,* Eph. i. 7. Colos. i. 14. To the same effect, he saith, Gal. iii. 21, 22. that justification cannot be by the law, *because the law cannot give life;* and this it cannot do, because the Scripture hath *concluded all under sin,* and so hath shut out that way of being justified: our freedom therefore from the guilt of sin must be sufficient for our justification to life. In the fourth chapter to the Romans he describes that justification in which faith is accounted to us for righteousness, by the non-imputation and forgiveness of sin, and proves this from the words of David, saying, *Blessed is the man, whose iniquity is forgiven, and whose sin is covered; blessed is the man, to whom the Lord imputeth no sin,* (ver. 4—8.) Since then the blessedness, of which the apostle there discourseth, is that of justification of the ungodly by faith; and since this blessedness is said to consist in the remission, the covering, the not imputing his sin to him, it cannot reasonably be denied, that the blessedness of a justified person is here described by the blessedness of a pardoned person, as being one and the same thing.

Secondly, This will be farther evident from the consideration of the phrases the apostle useth as equivalent to justification, and interpretative of it. As,

First, *Reconciliation to God;* that this is the same with justification, appears by these words, *much more, being justified by his blood, we shall be saved from wrath by him: for if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life,* Rom. v. 9, 10. where, being justified by his blood, and being reconciled by his death, seem plainly the same thing; now, that reconciliation is effected by the remission of sins, is evident from these words, 2 Cor. v. 19. *God was in Christ reconciling the world to himself, not imputing their trespasses to them,* and therefore justification must be so obtained.

Secondly, Justification stands directly opposed to condemnation in these words, *Who shall lay any thing to the charge of God's elect? τίς ἐγκαλέσει κατὰ, who shall object a crime against them? It is God that justifieth, who is he that condemneth them?* Rom. viii. 33, 34. And again, *If the ministration of condemnation, i. e.* the law which renders us obnoxious to condemnation, *was glorious, much more the ministration, τῆς δικαιοσύνης, of justification exceeds in glory:* now, what is it that mankind is accused of, or charged with by the law, but sin? What do they stand condemned for at God's bar, but the transgression of his law? Justification therefore, which stands opposed to it, must be a clearing and discharging them from the guilt or the condemning power of sin.

Thirdly, Justification is said to be from sin; *By him all that believe are justified, ἐκ πάντων, from all those sins from which they could not be justified by the law of Moses,* Acts xiii. 39. and again, *The judgment was from one sin to condemnation, but the free gift to justification, ἐκ πολλῶν παραπτωμάτων, from many sins,* Rom. v. 16. Now, what can justification from sin signify, besides our absolution from the guilt of sin?

Fourthly, The justifying the believer, and the remission of his sins, are only different expressions of the same thing, as is apparent from these words, *God hath justified us freely by his grace, having set forth Christ to be the propitiation for our sins, through faith in his blood, to declare his righteousness in the remission of sins to those who have this faith;* (Rom. xxiii. 24, 25.) *i. e.* to manifest the way of justification by faith, which he alone admits of for the remission of sins.

Fifthly, *We are justified* (saith the apostle) *through the redemption that is in Jesus, through faith in his blood,* Rom. iii. 24, 25. *through his blood,* Rom. v. 9. Now what doth this blood procure for us? Remission of sins, Eph. i. 7. Col. i. 14. *it being shed for the remission of sins,* Matt. xxvi. 28. What benefit have believers by it? *He hath loved them, and washed them from their sins in his own blood,* Rev. i. v. *He hath made peace for them by the blood of the cross,* Colos. i. 20. with a God only angry for sin; he hath obtained eternal redemption from transgressions by it, Heb. ix. 12. 15. by all which equivalent expressions, it appears that God's justifying the sinner, in St. Paul's sense of the expression, is his absolving him from the guilt of his past sins, from punishment and condemnation by the law for them, by an act of grace, and free pardon of them through the blood of Jesus, his being as fully reconciled to us as if we never had offended against the former covenant we were all under, till that new covenant was established in the blood of Jesus, which promises God *would be merciful to our iniquities,* and would *remember our sins no more,* Heb. viii. 12.

Now this observation perfectly destroys the imputation of Christ's active obedience to us for righteousness, since they who contend for that doctrine do make remission of sins but one half of justification, and Christ's active obedience imputed to us still necessary to procure us a title to eternal life; and that by the first, p. 72. *God only looks upon us as perfectly innocent, and therefore not fit to be cast down to hell;* whereas, *by the other, he looks upon us as perfectly righteous, and therefore fit to be brought up to heaven.* Secondly, These two things are plainly needless and inconsistent: for he that is discharged from the guilt of all his sins, must also be discharged from that penal death which is the wages of sin, and so must, by that freedom, have a title to life; for, between freedom from condemnation and absolution, freedom from the death due to sin, and the gift of life, in subjects capable of either,* there is no medium. Moreover, either this want of righteousness is our sin, or it is not; if it be not, then, as it is not our duty to be thus righteous in order to our justification before God, so neither can we be under that covenant which saith, *Do this, and live,* nor can Christ's active obedience be necessary on that account; if it be our sin, then

* Inter privativa opposita non datur medium.

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must the want of it be forgiven by the remission of all our sins: whereas, if God requires that Christ's perfect obedience should be imputed to us, the want of it neither is nor can be forgiven, since then God must impute that as sin to us. And hence ariseth a third argument, against the imputation of Christ's active and perfect obedience to us for justification, *viz.*

Arg. 3. (3.) That it renders the death of Christ to procure the remission of our sins vain, and that upon many accounts.

First, Because the perfect righteousness of Christ, imputed to us, doth render his death unnecessary to procure any farther righteousness or justification in our behalf; for, if by virtue of this imputation we be as righteous as Christ was in his life, there can be no more need that Christ should die for us, than that he should die for himself, or any other should die for him; yea, then Christ, dying only for the benefit of believers, could not have died for the unjust, but only for the just, *i. e.* for them for whom there could be no necessity that he should die, but only that he should live for them; seeing faith in him as a Mediator, performing perfect obedience to the law for them, must make them persons for whom there could be no necessity that he should die, but only that he should live for them; seeing faith in him as a Mediator, performing perfect obedience to the law for them, must make them for whom he thus obeyed perfectly obedient, and therefore must have given them a full title to the promise, *Do this, and live.* Add to this, that perfect obedience is unsinning obedience, and sure there can be no necessity that Christ should die for the sins of them, who by his life had performed unsinning obedience. To strengthen this argument, consider that Christ performed his active obedience to the law, entirely before he suffered for our sins; and so this righteousness, being first performed and purchased for us, should be first imputed, and made over to us; and might, for any thing I can perceive to the contrary, have been imputed to all that believed in him before he actually suffered; yea, to all such persons, though he had returned to heaven without dying. For seeing nothing more can be required to a perfect justification from the condemnation of the law, than a perfect righteousness, *i. e.* a perfect fulfilling of the law, there could be no need of satisfaction made to Divine Justice, for any violations of it, since that must necessarily suppose that law not perfectly fulfilled by Christ, upon their account.

Secondly, According to this doctrine, there remains no place for the remission of sins to believers, for God neither did nor could forgive any sin in Christ, because he was perfectly righteous, *and in him was no sin;* if then believers be righteous, with the same righteousness imputed to them with which Christ was righteous, they must be as completely righteous as Christ was, and so have no more sin to be pardoned than he had, and so no more need to be pardoned than he had; whereas the apostle saith, that *if we Christians sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins:* (1 John ii. 1.) thus doth that doctrine destroy Christ's intercession for us, according to the words now cited; and also the necessity of his salutary passion, according to those words of St. Paul, *if righteousness (i. e.* justification) *come by the law, then Christ is dead in vain:* for if righteousness cannot come by the law, it cannot come by Christ's perfect obedience to the law; but if it can, then the apostle's inference is plainly this, that *Christ is dead in vain, i. e.* there could be no necessity of his dying upon this account, that we had personally transgressed the law, since he who hath a righteousness, or an obedience to the law, imputed to him, as perfect as was that of Christ, can be no more condemned for transgressing the law than Christ himself.

Thirdly, According to this doctrine, God can see no sin in believers; for certain it is, he saw no sin in Christ: if then believers be righteous, with a righteousness as perfect as Christ's was imputed to them, he can see no more sin in them than he beheld in Christ.

Fourthly, This doctrine renders it unnecessary for a believer to repent, at least, of sins committed after he truly hath believed: for our repentance must suppose an antecedent failure, since that time, in our obedience; whereas, there being no such failure in the active obedience of Christ, if that, by imputation, be made as much and truly the obedience of believers as if they personally had performed it, there can be no failure in the obedience of a believer, and so no place for his repentance. The perfect obedience which Christ performed to the law, was the reason why he needed no repentance; if then, through faith, it be as much theirs by imputation as if they personally had performed it, must it not be equally a reason why they need no repentance? Lastly, The assertors of this doctrine say, Christ's perfect obedience must be imputed to believers, that they may have a just title to eternal life by virtue of this precept, *Do this, and live:* this title he who is a sinner, *i. e.* a violater of the law, requiring perfect obedience, can never have; and therefore, he who needs repentance cannot have it, that being only needful for the remission of sins, and that we may live and not die.

Arg. 4. (4.) This doctrine renders it unnecessary to have any personal inherent righteousness; for as Christ's passive obedience, sustained in our stead, makes it unnecessary, if not unjust, that we should personally suffer any punishment for the remission of those sins which render us obnoxious to death; so in like manner must Christ's active and perfect obedience to the law, imputed to us, render it as unnecessary that we should personally be righteous, by doing righteousness, that we may live; for if we can be as righteous as Christ was without doing righteousness, sure we need not be more than so: yea, then we may have a title to life eternal, without any inherent righteousness; and so there can be no need of *having our fruit unto holiness, that the end may be eternal life.*

The good bishop saw the absurdity of a consequence so obstructive of all practical Christianity, and so plainly excusing all men from any necessity of living *righteously, soberly, and godly, in this present world:* he therefore saith, p. 89. "I believe the active obedience of Christ will stand me in no stead, unless I endeavour after sincere obedience in my person; his active as well as his passive obedience being imputed to none, but only to them who apply it to themselves by faith, which faith will certainly put such as are possessed with it upon obedience." Where the bishop did well to deny the conclusion, seeing the consequence was so evident from his own words, that he could not formally deny it; for if, as he saith, p. 86. *Christ covenanted to perform those duties which were due from man to God, provided what he thus did should wholly be put on the account of*

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man; and the Father was pleased to consent to this motion: can the Father, after this consent, require that man himself should perform all or any of those duties to God, which Christ already had performed on his account? If, as he saith, p. 87. *Christ performed that obedience only on the account of those whose nature he had assumed, as they, by faith, lay hold upon it; and God, by grace, imputes this obedience to them, as if it had been performed by them in their own persons:* can God require, that, after Christ's performance of it perfectly, they should imperfectly perform the same again? Or, after the imputation of Christ's perfect obedience to them, as fully as if they had performed it personally, require that they should perform it personally? When Christ, *by his obedience imputed to them, hath entitled them to eternal life;* as he saith, p. 88. can it be still necessary that they should *have their fruit unto holiness, that the end may be eternal life?* (Rom. vi. 22.) when, as he saith, p. 89. under the new covenant, *obedience in our surety is accepted as completely sufficient;* can personal obedience be required of us by the same covenant?

To say, that *faith will put the person that is possessed of it upon obedience to God,* is nothing to the purpose; for the question is, not what faith will do, but what he is obliged to do, who by this faith is as much entitled to Christ's perfect obedience, as if it had been personally performed by him; and what God, after this perfect obedience imputed to him can require him to do, in order to that eternal life, which this perfect obedience imputed, hath given him a certain title to, whether it be necessary for him, after this, *by patient continuance in well-doing, to seek for glory and immortality, that he may have eternal life,** and, *through the Spirit, to mortify the deeds of the flesh,* that he may *live;*† and to *live righteously, soberly, and godly, in this present world, that he may comfortably expect the blessed hope.*‡ I conclude then in the words of the beloved apostle, Good Christians, *let no man deceive you,* not he who applies Christ's active righteousness to himself, though he never did it, but *he that doeth righteousness is righteous, even as he* (i. e. Christ) *is righteous.*§

Arg. 5. (5.) It is a thing impossible, that, by the obedience of another imputed to us, we can obtain a title to the life promised by that law, which saith, *Do this, and live.*

1. Because the law requires personal obedience that we may live, by saying, *The man that doth these things shall live by* (doing) *them;* and this the bishop grants by saying, p. 89. *The obedience the old covenant required as absolutely necessary, was that of our own persons;* whereas the obedience of another cannot be our personal obedience, nor can it be imputed to us, but by the relaxation of the law, which requires of us personal obedience; and so our personal obedience, which is the only thing required by the law, must be remitted, that we may be made righteous with the righteousness of another. To make this farther evident, let it be noted, that men do generally mistake, when they say, Christ, by his sufferings in our stead, made satisfaction to the law, which said, *In the day thou eatest thereof, thou shalt die the death:* this he could not possibly do, because the law expressly saith, *The soul that sinneth he shall die;* and only threatened death to the person that violates the law. He indeed made a satisfaction to Divine justice, by suffering, in our stead, that death, which justice might have personally inflicted upon us; but then this admission of another to suffer in our stead is a full relaxation of that law, which required us personally to suffer, and an entire remission of the punishment the law required of us personally; and so it is also in this case.

2. Because the law requires unsinning obedience, saying, *Cursed is the man that continueth not in all things written in the law to do them,** not promising any pardon to the sinner; so that, unless Christ's righteousness imputed to us can make us never to have been sinners, and so never to have needed forgiveness of sin, it cannot afford us a legal righteousness. Hence the apostle saith, *Christ hath redeemed us from the curse of the law,* not *by his continuance in all things written in the law to do them,* but by suffering the punishment which the law threatened to offenders, to wit, by being hanged on the tree.

Arg. 6. (6.) This doctrine partly answers and partly confutes all the arguments which the apostle useth in his Epistles to the Romans and the Galatians, to prove that justification must be by faith only, and not at all by the works of the law. For,

First, This doctrine destroys that argument of St. Paul, by which he proves, that no man can be justified by the works of the law, because all men have sinned, and therefore stand condemned by the law of works; affording a full answer to it, by saying, that, though we could not be thus justified by our own personal obedience, we might be justified by Christ's active obedience imputed to us, that being perfect obedience to the law.

Secondly, Whereas neither the apostle nor the Holy Scripture saith, that Christ was righteous or obedient to the law for us, or that by his obedience to the law imputed to us, we are made legally righteous, but absolutely denies that *righteousness could have been by the law,* because *the law could not give life: for* (saith St. Paul, Gal. iii. 21.) *had there been a law which could have given life, verily righteousness, i. e.* justification to life, *should have been by the law:* this doctrine plainly contradicts those words of the apostle, by introducing a necessity of perfect obedience to the law, that we may live; and contending that we must be entitled to eternal life, according to the tenor of that law, which saith, *Do this, and live,* p. 88, 89.

Thirdly, Whereas this doctrine makes it necessary that the reward should be of works as well as of grace, yea, of the works of that law, which saith, *Do this, and live;* St. Paul puts these things in an absolute opposition to each other: and represents the one as entirely destructive of the other. *For* (saith he) *to him that worketh, a reward is not reckoned,* κατὰ χάριν, ἀλλὰ κατὰ τὸ ὀφείλημα, *of grace, but of debt; but to him that worketh not, but believeth in him that justifies the ungodly, his faith* (without works) *is imputed for righteousness, even as David speaketh of the blessedness of the man to whom the Lord imputeth righteousness,* χωρὶς ἔργων, *without works;* (Rom. iv. 4—6.) whereas God cannot impute justification or righteousness to any without works, if he impute it to them only to whom Christ's perfect works of righteousness belong: nor can this righteousness be *of grace, through faith,* and *not of debt,* if it belongs to them only who are *debtors to fulfil the whole law;* since the apostle saith expressly, that they who are thus debtors to fulfil

* Rom. ii. 7. † Chap. viii. 13.
‡ Tit. ii. 12, 13. § 1 John iii. 7.

* Gal. iii. 10.

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the law, or sought for justification, by fulfilling it, are *fallen from grace:* (Gal. v. 4.) nor can it be here said, that they were not indeed debtors to fulfil it personally, but only to have that obedience by which Christ fulfilled it imputed to them: for the apostle saith, in the immediate preceding words, *Christ become of none effect to you, whosoever of you are seeking to be justified by the law;* whereas he could not be of none effect to them, who was the only person by whom they were enabled to perform that law to their justification. Again, the apostle puts this plain difference betwixt that righteousness which is by faith, and by the works of the law, that the first requires only believing from the heart to salvation; the second, requires works excluding grace, by saying, *he that doeth these things shall live by* (doing) *them;* (Rom. x. 5. 9, 10.) whence he argues thus, that *if justification be of grace, it is not of works, otherwise grace is no more grace; and, if it be of works, it is not of grace, otherwise work is no more work.* (Rom. xi. 6.)

Fourthly, This doctrine flatly contradicts all the places in which the apostle positively asserts, that *by the works of the law can no man be justified, but by faith only,* or by *faith without the works of the law;* as Rom. iii. 20. 22. 24. for, if a man be justified by the righteousness of Christ imputed to him, he must be justified by the works of the law, because the active obedience of Christ consists as truly in the performance of those works, as our own personal righteousness would have done. Moreover, if the righteousness of God consisted in the imputation of Christ's legal righteousness, it could not be manifested, as the apostle saith it is, *without the works of the law;* because, to such a righteousness, the works of the law are plainly necessary.

So again, when he saith, Gal. ii. 16. *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we ourselves have believed in Christ, that we might be justified by the faith of Christ, and not by the works of the law:* doth not this doctrine contradict these words, by teaching that we are to be justified by the works of the law performed by Christ, and imputed to us, as if we personally had performed them? For Christ's performance of them alters not the nature and property of the works, they being still the works of the law, whosoever doeth them: and so he that is justified by them, done by another in his stead, must be still justified by the works of the law.

Note also here, that the apostle doth not say, a *man is not justified by the works of the law,* but by the works of Jesus Christ, or not by the works of the law, as performed by us, but only as performed by Christ; but on the contrary saith, *We have believed that we might be justified by faith in Christ, and not by the works of the law,* excluding the works of the law from justification by faith in Christ; whereas this doctrine makes faith entitle us to the works of the law, performed by Christ, and made over to us for our justification.

Thirdly, When the apostle argues thus, *That no man is justified by the works of the law is manifest, because the Scripture saith, The just shall live by faith, but the law is not of faith, i. e.* it speaks nothing of, and promiseth no, justification to any man by faith, *but* only saith *the man that doeth these things* (which are required of him by the law) *shall live by* (doing) *them:* (Gal. iii. 11, 12.) doth not that doctrine fully contradict these words, which saith, The man that is justified by faith must do the things required by the law, that he may live, and must have a true title to a perfect observance of the law, in order to that end?

Fourthly, When the apostle saith, *If they who are* (observers) *of the law be heirs* (with faithful Abraham, who was justified by faith) *faith is made void,* as being insufficient to justify us without the observation of the law: (Rom. iv. 14.) doth not this doctrine say also, that faith is insufficient to justify us, without the observation of the law, and so as plainly make void justification by faith? Doth it not also make them heirs, who are observers of the law, as having life by virtue of a legal righteousness imputed to them, as fully as if it had been personally performed by them?

And though these things are so clear, that they need no farther confirmation, yet may it here be noted, that whereas not one of these scriptures can be wrested from the plain sense they literally bear, or from asserting that no justification can be had by the works of the law, but by this distinction, that true indeed it is, that no justification can be had by the works of the law, personally performed by us, but it may be had by the perfect obedience of Christ imputed to us; the apostle, throughout this whole discourse against justification by the works of the law, never gives the least hint of this distinction: and whereas the bishop places the better half of justification, to wit, that which gives us a title to eternal life, in this perfect righteousness of Christ imputed to us by faith, the apostle mentions not one word of this in either of his Epistles, but in both sums up the matter so as plainly to demonstrate that he meant no such thing. For in his Epistle to the Romans,* he thus concludes, τί οὖν ἐροῦμεν, *what is it then that we say?* even this, *That Israel following after the law of righteousness hath not attained to the law of righteousness, because they sought it not by faith, but as* (if) *it were* (to be obtained) *by the works of the law.* Now, might they not, according to this doctrine, that the works of the law, performed by Christ, are upon our faith imputed to us for righteousness, as truly as if they had been personally performed by us, have sought it both by faith and by the works of the law? In his Epistle to the Galatians,† he concludes thus, *Stand fast, therefore, in the liberty* (from the observance of the law to justification) *in which Christ hath made you free, and be not again entangled in the yoke of bondage: behold, I testify to you, that, if you be circumcised, Christ shall profit you nothing;* mark the reason, ver. 3. *For every one that is circumcised is a debtor to the whole law:* whence the argument runs thus: Him that is a debtor to do the whole law, Christ will profit nothing; but (saith the bishop) every Christian is a debtor to perform the whole law, for what else can be the import of these words, p. 89. *The old covenant which saith, Do this, and live,* Lev. xviii. 5. *is not disannulled, but rather established by the covenant of grace, especially as to the obedience it requires from us in order to the life it promiseth?* therefore (according to the apostle) Christ can profit him nothing. Now, how could the apostle have made this inference, had he believed, as the bishop did, that even faith itself could profit us nothing without entitling us to that obedience which the law requires from us, as performed by Christ our surety: surely this doctrine saith, in full contradiction to St. Paul, that nothing but Christ's active obedience can profit us as to the life

* Rom. ix. 29, &c. † Gal. v. 1, 2.

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which the law promiseth, and that for this very reason, that we are still *debtors to perform the whole law.* In fine, the great indignation of the Jews against the apostle, for teaching the doctrine of justification by faith, was this, that by it he made void the law as to justification; but had he only sought it in the sense of the bishop, he had, as the bishop contends, *not disannulled, but rather had established the law,* even as to justification of life, and so must rather have ingratiated himself with, than so incensed the Jews against him; since then he must have said what would have been highly acceptable to them, *viz.* that their law was still of a perpetual and necessary obligation even in order to justification, and that Christ himself had so established it, as to enable both us and them to yield perfect obedience to it, *in order to that life it promised.*

Arg. 7. (7.) The apostle saith expressly, Rom. iii. 24. that *we are justified freely by God's grace, through the redemption that is in Christ Jesus,* i. e. through the remission of sins purchased by his blood, for *we have redemption through his blood, even the remission of sins,* Eph. i. 7. Colos. i. 14. and ver. 25. *that God hath set forth Christ as a propitiation through faith in his blood, that he might be the justifier of him that believeth in Jesus;* and v. 9. that *we are justified by his blood, and reconciled to God by his death;* ver. 10. that *Christ hath redeemed us from the curse of the law,* by suffering that death the law pronounced accursed, Gal. iii. 11. that Christ *entering once into the holy place, by his blood hath purchased eternal redemption for us,* Heb. ix. 12. and that, through Christ's will to suffer for us, *we are sanctified through the offering of the body of Christ,* Heb. x. 10. ascribing our justification, our reconciliation to God, our propitiation, our redemption from the curse of the law, our eternal redemption, our sanctification in the sacrificial sense, *i. e.* our freedom from the guilt of sin, for which alone we can be condemned to die, to the death and blood of Christ. Now all this, saith the bishop, p. 90. makes him but a *half Mediator,* or *half Saviour;* this indeed, says he, frees us from death, but gives us no title to eternal life. *Hence it is* (saith he) *that I cannot look upon Christ as having made full satisfaction to God's justice for me, unless he had performed the obedience I owe to God's laws, as well as borne the punishment that is due to my sins,* &c. p. 88. so that, according to the bishop, Christ cannot have redeemed us from the curse of the law, by his death for us, or by his blood have obtained *eternal redemption* for us, that being certainly redemption from dying for ever, or ἀπολύτρωσις τῆς περιποιήσεως, *redemption of life,* Eph. ii. 14. And, if our Saviour's blood and passion gives to believers no title to eternal life, why doth the apostle say, that *we have freedom to enter into heaven by the blood of Jesus,* (Heb. x. 19.) and that by *his death,* undergone *for the redemption of transgressions, we receive the promise of an eternal inheritance?* (Heb. ix. 15.) Moreover, when God justifies from the guilt of sin, *i. e.* from transgressing the law, what charge can the law lay against us, as having not performed what it required? Can God be propitious, and fully reconciled to us by the blood shed for us, and yet exclude us from his blissful presence? Can Christ have *brought us nigh to God, and made him at peace with us through the blood of the cross,* (Eph. ii. 13. 15.) and yet exclude us from the glory of God, who having *peace with him, rejoice in the glory of God?* (Rom. v. 1, 2.)

Arg. 8. (8.) This doctrine renders it impossible that God should make a covenant of grace with man, and consequently asserts, that Christians must be under the same obligations as ever to perform the covenant of works, and this the bishop, p. 89. not only asserts, but contends for. For, how can a man be more under the law, and under the covenant of works, than by being under the obligation to do all that the covenant of works requires, and to yield perfect obedience to the law, that he may be accounted righteous before God? whereas the apostle saith expressly, *we are not under the law, but under grace,* Rom. vi. 1. that δικαιοσύνη, justification, *is by faith, that it might be of grace,* Rom. iv. 16. that *we are justified freely by the grace of God,* not through the active obedience, but *through the redemption that is in Christ Jesus, i. e.* through the remission of sins procured by his blood; that *by grace we are saved through faith, not of works,* Eph. ii. 8. and, in fine, that *if justification be by grace, then is it not of works,* Rom. xi. 6.

And this is still more evident from this consideration, that this doctrine plainly makes both the two covenants the same; for, where the parties covenanting are the same, the thing covenanted for is the same, if the conditions of the covenants be the same, the covenants must be the same: now here it is certain that the persons covenanting, to wit, God and man, are the same; the thing covenanted for, life and acceptance with God, is the same; if then the condition of both, *Do this, and live,* be the same, (which is the thing asserted, p. 89.) the covenants themselves must be the same.

Nor is it material to answer here in the bishop's words, that the condition of the first covenant was this, *Do this in your own persons, and live;* the condition of the new only, *Do this* by yourself, or by your surety, *and live;* for even this disjunctive was also contained in the first covenant, or it was not; if it was, then the condition of the first covenant could be only that which is said to have been the condition of the second also, *i. e.* Do this by thyself, or by another, and live; if it were not, then the doing this by another could not make us legally righteous; because *the law required this obedience in our own persons* (saith the bishop, p. 89.) *as absolutely necessary;* and so Christ's obedience to the law imputed to us, but not performed by us, could not fulfil that law, which only saith, *Do this in your own persons, and live.* And evident it is, that the allowing another to do that duty for me, or in my stead, which I owe personally to God, is as truly an exempting me from doing that duty in my own person, as the allowing another to suffer the punishment due to my sins in my stead, is an exempting me from suffering that punishment in my own person. And had the bishop attended to his own words, he would have seen this consequence; for his argument, p. 82. "That one man can merit by that which another performs is a plain contradiction; for, in that he merits, it is as necessarily implied that he himself acts that by which he is said to merit; but, in that he depends upon another's action, it is as necessarily implied, that he himself doth not do that by which he is said to merit," by changing the word *merit* into *obey,* runs thus, That one person can obey the law by the obedience which another performs, is a plain contradiction; for, in that he obeys, it is necessarily supposed that he himself doth that by which he is said to obey; but,

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in that he depends on the obedience of another for the performing that which the law requires of him, it is as necessarily supposed that he himself doth not do that by which he is said to obey the law.

Arg. 9. (9.) As the foundation of this imputation is precarious, there being no evidence in Scripture of such a covenant as is here mentioned, p. 86. but only a command laid upon Christ, that he should lay *down his life for his sheep;* so is there in the Scripture no such notion of imputation as is here supposed. For,

1. Wheresoever this phrase occurs affirmatively, that such a thing was imputed to such a person, it is some personal action or thing which is thus said to be imputed: as when it is said, Rom. ii. 26. *if the uncircumcision (i. e.* the uncircumcised person) *keep the righteousness of the law,* his uncircumcision εἰς περιτομὴν λογισθήσεται, *shall be accounted for circumcision; i. e.* he shall be as well accepted, as if he was circumcised: so Rom. iv. 3. *Abraham believed God, and it* (that is, his faith) *was imputed to him for righteousness:* for so it is explained, ver. 5. in these words, *to him that worketh not, but believeth, his faith is imputed to him for righteousness;* and, ver. 9. *we say that faith was imputed to Abraham for righteousness:* so also, Gal. iii. 6. James ii. 23. and of our faith in him who raised Christ from the dead, it is said, Rom. iv. 24. *it shall be imputed to us for righteousness.*

I also add, that the righteousness of one cannot be truly thus imputed to another by him who speaks of things as they really are. God indeed may and often doth good to one, especially in temporals, for the righteousness of another, as he did to the Jews for the sake of Abraham, Isaac, and Jacob, and at the prayer of Moses and Aaron, in which sense, saith St. James, the *effectual fervent prayer of the righteous man availeth much,* v. 16. he also sheweth mercy to the posterity of *them that fear him,* for their parents' sake, but he neither doth nor truly can λογίζεσθαι, reckon or repute them righteous, because Abraham, Isaac, and Jacob, or their parents, were so; because, as sin, so righteousness is a personal action or a habit inherent in the subject that doth it. And, therefore, to remove the common instances which are usually produced with relation to this matter, I add, as the conclusion of what I shall offer on this subject,

Lastly, That in the Holy Scripture there is no mention of the imputation of any man's sin or righteousness to another, but only of the imputation of his own good deeds for righteousness, or of his evil deeds for punishment. And therefore I say,

First, That it cannot truly be affirmed, that we all sinned in Adam, and by his disobedience were made sinners, because his sin and disobedience were imputed to us: for I have shewed already, that the Scripture no where maketh the least mention of any thing of any other's imputed to us, but only of some personal thing or action of our own, accounted to us for reward or punishment. Moreover, this imputation either makes the sin of Adam truly ours, or it doth not; if it doth not, how can we be made sinners by it? if it doth, then death came upon us for our own sin, and so not for the sin of one, but for the sin of all: whereas the apostle saith expressly, that death came upon us, τῷ τοῦ ἑνὸς παραπτώματι, *by the sin of one,* Rom. v. 15. 17. δι' ἑνὸς ἁμαρτήσαντος, *by one man sinning,* ver. 16. and δι' ἑνὸς παραπτώματος, *by the offence of that one man,* ver. 18. Thirdly, I ask, whether this imputation made the posterity of Adam sinners, or whether it found them so before? if it found them so before, it must be plainly needless, seeing then they might have been condemned to death without it: if it made them so, then since this imputation is the act of God, and not of man, it plainly follows, that God must be the author of that sin; because this imputation flows immediately from him, without the intervention of any action on the part of any of those men to whom it is imputed: moreover, then the imputation must be false, as charging them with sin, whom he did not find sinners, but only by his arbitrary imputation made them so. Now far be it from any Christian to assert that God should falsely impute sin to any man. In a word, λογίζεσθαι, *imputare,* is to reckon or account any thing to any man, to charge him with it, or lay the charge of it to him; this therefore on God's part must suppose, in the very nature of it, some action done by the posterity of Adam, which is blameworthy, and may be justly charged upon them, before there can be any ground for imputation of it; and this shews, that it is impossible that this imputation should be the very thing that renders them blameworthy, or persons worthy to be charged with guilt; and yet, if the sin of Adam becomes ours only by imputation, it must be ours only because it is by God imputed to us, and not imputed because it is ours; that is, God by this imputation must make us sinners, and not find us such; for this imputation is the action of the judge, and not of the supposed criminal; remove or take away this action, and no crime can be charged upon him. In fine, if the sin of Adam becomes ours only by imputation, it deserves condemnation only by the same imputation, that is, by the action of God; that therefore we deserve condemnation for it, is to be ascribed directly to the action of God, and only by accident to the action of Adam. Whence, therefore, is our destruction, according to this opinion, but of God, who makes us worthy of condemnation, by imputing to us that sin which by his imputation only we stand guilty of?

Secondly, It cannot truly be affirmed that our sins were so imputed to Christ, when he became our surety, as that he became partaker of the guilt of them, but only so, as that he suffered the punishment which was due unto us for them, it being absolutely necessary, not only in the case of Christ, but of all vicarial punishments, to separate the punishment from the guilt; for though a man may become obnoxious to the punishment or sufferings of another by an innocent consent, he can never partake of the guilt of another's action, but by a *criminal consent* unto it; and, so far as he suffers for that action of him, he becomes guilty by this *criminal consent,* he suffers for his own sin, because that consent made the sin his own; whence in such cases he suffers not as a substitute, but as a party. Seeing then our blessed Lord could not be guilty of any *criminal consent* to any of our actions, it is impossible that he should contract the guilt of sin by his consent to suffer for us; when therefore the prophet saith,* that God *laid on him the iniquity of us all,* we are to understand this only of the punishment, or the chastisement of our sin; and to extend this farther, and say, with some, that, by his consent thus to suffer, he suffered

* Isa. liii.

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for those sins which he had truly made his own, is not only false for the forementioned reason, but is contrary to the whole tenor of the Scripture, which saith negatively, that he was *such a high-priest, who was holy, undefiled, separate from sinners, and who needed not to offer up sacrifices for his own sins;* that *he was in all things like to us,* χωρὶς ἁμαρτίας, *sin only excepted;* that we *are redeemed by the precious blood of Christ, as of a lamb without spot or blemish;* that *he did no sin,* that *he knew no sin,* that *he suffered, the just for the unjust:** and affirmatively, that he died not for his own, but for our sins; that *he suffered for our sins according to the Scriptures;* he suffered *for the sins of the unjust;* he was the *propitiation for our sins,* and *made reconciliation for the sins of the people.*† In a word, this assertion borders upon blasphemy; for, if Christ made all our iniquities his own, he made himself as guilty, and as great a sinner, as were all the sinners for whose sake he suffered. Nor is it any refuge here to say, he was the greatest sinner only by *imputation* of sin to him, not by commission of sin personally: for as the righteousness of God cannot impute sin to him who did no sin, and gave no criminal consent to the sin of others; or whom he doth not first look upon as a sinner, and a guilty person; so is it not consistent with the virtue, the intent, and nature of our Saviour's sufferings, that God should look upon him as a sinner, and a guilty person; for then he must have looked upon him as one who had deserved to die for his own sin, or as one guilty of death, and then his death could have made no satisfaction for the sin of others; yea, then he must have suffered death, not for our sins, as they were ours, but as they were his own by imputation; whereas the Scripture always saith, he suffered death for our sins, but never for his own by imputation or inhesion. I conclude therefore, in the words of Bishop Davenant* and Dr. Outram,† "That Christ was willing so far to take our sins upon him, *non ut inde peccator, sed hostia pro peccato constitueretur;* not as to be made a sinner, but only a sacrifice for sin by and for them."

* Heb. vii. 26, 27. iv. 15. 1 Pet. i. 19. ii. 21. 24. 2 Cor. v. 21. 1 Pet. iii. 18.
† 1 Cor. xv. 3. 1 Pet. iii. 18. Heb. vii. 27.

* Dav. de just. habit. p. 333.
† "Quæ mala corpori illius inerant, ea non ipsa vitia nostra seu peccata propriè dicta, sed quæ passim in S. literis peccata appellari solent, peccatorum nostrorum pœnæ erant." Outr. lib. ii. cap. 5. sect. 9.

THE SECOND EPISTLE TO THE CORINTHIANS.

WITH ANNOTATIONS.

PREFACE.

THAT this Epistle was writ a year after the first, is probably collected from these words, ix. 2. *Achaia was ready a year ago;* for he having given instructions for that collection he in these words refers to, only at the close of his First Epistle, they could not have the forwardness there mentioned before that time. Now, that the first Epistle was written early in the year 55, or 57, appears from these words in it, *I will stay at Ephesus till Pentecost:* (xvi. 8.) for he stayed some considerable time in Asia, after his purpose to leave Ephesus and go to Macedonia, (Acts ix. 21, 22.) and yet, making here his apology for not wintering at Corinth, as he thought to do, (1 Cor. xvi. 6.) this Epistle must be writ after winter, and so when a new year was begun. It therefore seems to be written after his second coming to Macedonia, mentioned Acts xx. 3. for (1.) it was written after he had been at Troas, and had left that place to return to Macedonia; now that was at his second going thither: see note on ii. 12. (2.) It was written when Timothy was with him; now when he left Ephesus, to go into Macedonia, Timothy went not with him, but was sent before him, (Acts xix. 22.) but at his second going through Macedonia, Timothy was with him. (Acts xx. 4.) (3.) He speaks of some Macedonians that were like to come with him, ix. 4. now, at his second going from Macedonia, there accompanied him Aristarchus, Secundus, and Gaius of Thessalonica, the metropolis of Macedonia. (Acts xx. 4.) And (4.) the postscript saith, this Epistle was written from Philippi, as we find it in Theodoret and Œcumenius, where St. Paul was till the days of unleavened bread. (Acts xx. 6.) It therefore seems to be sent from thence to them by Titus, and some other person, not long before Paul's coming to them, which he speaks of as instant, xiii. 1. and that which he was now ready to do, xii. 14. and did, saith Dr. Lightfoot, in his journey from Philippi to Troas, he sailing about from Philippi to Corinth, to make good his promise, whilst the rest that were with him, (Acts xx. 4.) went directly the next out to Troas, and there waited for him.

CHAP. I.

1. PAUL, an apostle of Jesus Christ by the will of God, and [1] Timothy our brother, to the church of God which is

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at Corinth, with all the saints which are in all Achaia: (see note on 1 Cor. i. 1.)

2. [2] Grace be *(given)* to you, and peace from God our Father, and from our Lord Jesus Christ.

3. Blessed be God, even *(our God and)* [3] the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4. Who comforteth us in all our tribulations *(by that inward peace and earnest of the Spirit he gives under them)*, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God *(God's servants never wanting his comforts under all their sufferings)*.

5. For as the [4] sufferings of Christ abound in us, so [5] our consolation also aboundeth by Christ.

6. And whether we be afflicted, it is for your consolation and salvation, which is effectual (Gr. *wrought)* in *(or by)* the enduring the same sufferings which we also suffer *(and which by our example you are encouraged to endure)*: or whether we be comforted, it is for your consolation and salvation, *(which is accomplished by your patient perseverance under all your sufferings, to which patience you are animated by the experience of that consolation God affords his servants under all their sufferings,* Matt. v. 12. xxiv. 13. 2 Cor. iv. 17. 2 Tim. ii. 11, 12. James i. 12.)

7. And our hope of you is steadfast, knowing, that as you are partakers of the sufferings *(we endure,* 1 Cor. x. 13.) so shall ye be also of the consolation *(we enjoy in all our sufferings:*

8. *Our sufferings, I say,)* for we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9. But we *(therefore)* had the sentence of death in ourselves, that we should not trust in ourselves, but in God that raiseth the dead:

10. Who *(then)* delivered us [6] from so great a death, and *(daily)* doth deliver *(us)*, in whom we trust that he will yet deliver us;

11. [7] You also helping together by prayer for us, that for [8] the gift bestowed upon us *(or the favour conferred on us)* by the means of many persons thanks may be given by many on our behalf.

12. For *(in all our afflictions)* our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but [9] by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13. *(And of the truth of this you may rest assured;)* for we write no other things unto you *(of it)*, than what you read (Gr. *know, remember)*, or [10] acknowledge; and I trust you shall acknowledge even to the end;

14. As also you have acknowledged us in part, *(i. e. as to the sounder part of the church;* see note on ii. 5. *though some have represented us as walking according to the flesh,* x. 2.) that we are *(just matter of)* your rejoicing, even as ye also are *(at present, and much more will be)* ours in the day of the Lord Jesus.

15. And in this confidence *(of you)* I was minded to come to you before *(this time)*, that you might have [11] a second benefit *(or grace)*;

16. [12] And to pass by you *(though not so as to see you in that passage,* 1 Cor. xvi. 7.) into Macedonia, and to come again (Gr. *and again to come)*, out of Macedonia to you, and of you to be brought on my way towards Judea.

17. When I therefore was thus minded *(or, resolved thus)*, did I *(afterward)* use lightness *(in changing this resolution)?* or the things that I purpose, do I purpose *(them)* [13] according to the flesh *(or, carnal interests)*, that with me there should be yea yea, and *(again)* nay nay? *(i. e. inconstancy and mutability to serve my carnal interests, so that you should hence gather, that, in preaching the gospel of Christ, I walk according to the flesh,* x. 2.

18. *No surely;)* but [14] as *(sure as)* God is true, our word towards you [15] was not yea and nay, *(i. e. our preaching was not variable, we now saying one thing, anon another)*.

19. [16] For the Son of God, Jesus Christ, who was preached among you by us, *(even)* by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.

20. [17] For all the promises of God in him are yea, and in him Amen *(i. e. are true and certain through him)*, to the glory of God *(demonstrated in the confirmation of them)* by us.

21. Now he that established us with you in *(the doctrine of)* Christ, and *(who)* hath anointed us *(with the Holy Ghost)* is God;

22. [18] Who hath also *(thus)* sealed us *(up to the day of redemption,* Eph. iv. 30.) and given the earnest of the Spirit *(to the pledge and assurance of it,* 2 Cor. v. 5. Eph. i. 13, 14.) in our hearts. (See note on 1 Cor. i. 5—8.)

23. Moreover, *(it was not therefore out of likeness, but)* [19] I call God for a record upon my soul, that *(it was merely)* to spare you *(that* I came not as yet unto Corinth.

24. *(Yet this I say,)* not for that we have dominion over your faith, but are helpers of your joy: [20] for by faith you stand (*τῇ γὰρ πίστει ἑστήκατε, for ye have stood in the faith)*.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΚΑΙ Τιμόθεος ὁ ἀδελφὸς, *And Timotheus a brother.*] I have observed, in the Epistle to the Hebrews, that it is usual with St. Paul to call Timothy his brother, (Colos. i. 1. 1 Thess. iii. 2 Philem. 1. Heb. xiii. 23.) and this he probably did, that he might not be despised for his youth, as he intimates he might be, 1 Tim. iv. 12. eight years after the writing of this Epistle, this being written, A. D. 57. that to Timothy, A. D. 65.

[2] Ver. 2. Χάρις καὶ εἰρήνη, *Grace and peace.*] May that grace and favour of God, on which your salvation and happiness depend, (Tit. i. 1.) and that peace which passeth understanding, (Phil. iv. 7.) and is the effect of the Divine favour, be continually with you, and derived from God the Father, the fountain of all blessings, and from Jesus Christ, the procurer and dispenser of them (1 Cor. i. 4. Eph. i. 3.) on you.

And from our Lord Jesus Christ.] See note on 1 Cor. i. 3.

Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.] Dr. Mills saith, these words are inserted into this place from other epistles; whereas Origen, in Matt. p. 500. Cod. Alexandrinus, all the Greek commentators, and all the ancient versions, own them. (See Examen Millii.)

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[3] Ver. 3. Καὶ Πατὴρ, *The Father of our Lord Jesus Christ.*] Why, saith Schlictingius, should God be styled thus, *the Father of our Lord Jesus Christ,* if Christ be God equally with the Father, seeing, by being thus distinguished from, he seems to be denied to be God?

I answer, He is by these words denied to be God the Father, since that would render him father to himself; but his being thus distinguished from God the Father, hinders not his being God of God the Father, who by way of eminency is sometimes absolutely styled God, because he is the fountain of the Deity. For as the words, *our Lord,* ascribed here to Christ, do not exclude the Father from being our Lord; so the word *God,* ascribed to God the Father, excludes not Christ from being what St. Thomas styles him, *our Lord and our God,* John xx. 28. And, as God was under the Old Testament styled *the God of Abraham, Isaac, and Jacob,* to confirm the faith of the Jews in the promises made to them and their seed, so is he usually in the New Testament styled *the Father of our Lord Jesus Christ,* to confirm to us his love in Christ Jesus, *his beloved Son, in whom he is well-pleased;* and to assure us that he is, as here it follows, *the Father of mercies,* in the plural, to signify, according to the Hebrew way of speaking, the greatness and multitude of his mercies; and *the God of all consolation,* as being the giver of that *Paraclete,* or Holy Spirit, whence all our comforts are derived.

[4] Ver. 5. Τὰ παθήματα τοῦ Χριστοῦ, *The sufferings of Christ.*] The sufferings of Christ's members, for his sake, are styled *his sufferings,* because they are evils inflicted on his members out of enmity to him, and by reason of their mystical union to him, and because of the sympathy he has with them in their sufferings. (Luke x. 16. Acts ix. 4. Isa. lxiii. 9.) Hence is he said, συμπαθῆσαι, *to suffer with us* in our infirmities, Heb. iv. 15. But when the Greek fathers add here, that **Christ suffered more in his members than he did in his own person;* this sounds harsh in the ears of most divines, and shews they had not those thoughts of our Lord's sufferings and satisfaction which we have.

[5] Ἡ παράκλησις ἡμῶν, *Our consolation*] Abounds by Christ, because, as he promised, so he conferred the Spirit of consolation on those who suffered for his sake; so that, though they received the word with much affliction, they did it also with *joy in the Holy Ghost,* 1 Thess. i. 6. having *the spirit of faith,* 2 Cor. iv. 13. *of glory, and of God, resting on them,* 2 Tim. i. 7. 1 Pet. iv. 14. (See here, ver. 21, 22.)

[6] Ver. 10. Ἐκ τηλικούτου θανάτου, *From so great a death.*] Most interpreters refer what is said in these three last verses to the commotion raised against St. Paul by Demetrius at Ephesus, Acts xix. from ver. 26. to the end of that chapter. But we read not that in that commotion any hands were laid upon St. Paul, or that he suffered any thing. He therefore had no occasion from it to say, that he was *pressed above measure, and above strength, so as to despair of life;* that he had *the sentence of death within him;* and that he was *delivered from so great a death,* and as it were raised from the dead: these high expressions rather seem to signify, that he indeed was put to fight with beasts at Ephesus (as he speaks, 1 Cor. xv. 32. see the note there), and was by God delivered from them.

[7] Ver. 11. Συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, *You also helping together by prayer for us.*] Hence note, that the more public prayers are, the more prevailing they will be; and also, that God will be more glorified by the thanksgivings rendered for the success of them. But whereas Esthius hence pleads for prayers to the souls of saints departed, the practice of the apostle here and elsewhere is a strong argument against them: for he passionately entreats the Christians living at Rome, to *strive together with him in their prayers to God,* Rom. xv. 30. the Corinthians, *to help together with him in prayer,* 2 Cor. i. 11. the Ephesians, to *pray for him with all perseverance,* Eph. vi. 18, 19. the Colossians, to *continue in prayer for him,* Colos. iv. 1—3. the Thessalonians, to *pray for him, that the word of the Lord might have free course, and be glorified,* 1 Thess. v. 25. and that he may be *delivered from unreasonable and wicked men,* 2 Thess. iii. 1, 2. and the believing Jews, to *pray for him that he might sooner be restored to them,* Heb. xiii. 18, 19. But, in all his Epistles, we have not one petition of like nature directed to any saint departed; whereas, had he thought them capable of hearing him, and their addresses more effectual for the same ends, we may reasonably think his zeal would have prompted him to put up his requests to them, and leave us some examples of this nature.

[8] Τὸ εἰς ἡμᾶς χάρισμα, *The gift bestowed upon us.*] The word χάρισμα in the New Testament always importing a spiritual gift, must be interpreted here of the gifts bestowed on St. Paul for the discharge of his apostolical function; and if the right reading here be ὑπὲρ ἡμῶν, *on our behalf,* the sense of this verse may run thus, *We trust that he will deliver us for the furtherance of the gospel, through the assistance of your prayers, that so the gift being exercised by us through the joint suffrage of many persons for the benefit of many, thanks may be returned by many for us.* If ὑπὲρ ὑμῶν, *on your behalf,* as other copies have it, be the right reading, the sense runs thus: *I hope to be still preserved by your prayers for the benefit of the church, that so the gift bestowed upon us, being made useful to the benefit of others by the prayers of so many, thanks may be given to God by many on your behalf.* Whichsoever be the true reading, that he speaks of the spiritual gift conferred upon him, will be evident from the following words, ver. 12.

Or, secondly, Τὸ εἰς ἡμᾶς χάρισμα, may signify that wonderful deliverance vouchsafed to them from so great a danger, by the prayers of many persons.

[9] Ver. 12. Ἐν χάριτι Θεοῦ, *In the grace of God.*] Τουτέστι, σημείοις καὶ τεράσιν ἄτινα χαρίσματα ἦν Θεοῦ, *i. e.* by *signs and miracles;** that is, according to the wisdom of the Spirit, and the miraculous power given us by the grace of God for the propagation of the gospel. So St. Chrysostom. Which exposition, saith he, is confirmed from these words, *and more abundantly to you-ward;* for the apostle's sincerity and care to walk according to the rules of the gospel was every where the same, but the powerful operations and gifts of the Holy Ghost seem to have been more abundantly exercised by him in, and vouchsafed by him to, that church in which he stayed so long, and of which he had so particular a promise, that Christ would be with him in his preaching to them. (Acts xviii. 10, 11.) The connexion of

* Ὅτι οὐ μόνον τὰ ἐκείνου, ἀλλὰ καὶ πλείονα ὑπομένουσι πάθη. Chrys. Πλείονα, ὧν ἔπαθεν ὁ Χριστὸς, πάσχομεν. Œcum. Theoph.

* "Cum multis donis spiritualibus." Grot.

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this with the former verse seems rather to be thus: And there is good reason, why you should thus pray for us, who have acted with the same sincerity towards you, and so much to your advantage.

[10] Ver. 13. Ἀναγινώσκετε.] Ἃ αὐτοὶ ὑμεῖς ἴστε, *which you yourselves know*, Chrysostom. Τουτέστιν ὑπομιμνήσκεσθε, *which you remember*, Œcumenius, Theophylact.

[11] Ver. 15. Δευτέραν χάριν, *A second benefit or grace.*] I coming to *establish you*, Rom. i. 11. and to *promote your joy*, ver. 24. Hence it appears, that the apostle had been only once with them when he writ this.

[12] Ver. 16. Καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, *And to pass by you into Macedonia.*] Interpreters, ancient and modern, are much troubled how to reconcile these words with what the apostle hath said in his former Epistle, *I will come unto you when I have passed through Macedonia*, 1 Cor. xvi. 5. for there he expressly declares, his purpose was first to go into Macedonia, and then to come to Corinth from thence. Here, say they, he declares he purposed first to come to Corinth, and then to Macedonia, and return again from Macedonia to Corinth: but the apostle seems to say no more here than he did there. There he declares that he would first go to Macedonia; but he adds also, that he would go from Ephesus, passing by them into Macedonia; saying also, that he would not then see them ἐν παρόδῳ, *in his passage by them*, ver. 7. and here he only saith he purposeth διελθεῖν, *to pass by them into Macedonia*; but saith not, that he would call upon them in that passage, but only when he came again from Macedonia, and intended to go to Syria; which he did not, partly by reason of Titus's absence, who was not yet returned to him to give an account of their affairs, but went again from Troas to Macedonia, (2 Cor. ii. 12.) where he met Titus, (vii. 5, 6.) and partly by reason of the Jews, who waylaid him in his passage to Syria: (Acts xx. 3.) and for this delay and nonperformance of his purpose, that he came not from Macedonia the first time he went thither, to winter with them, he makes this apology. (See the preface to this Epistle.)

[13] Ver. 17. Κατὰ σάρκα, *According to the flesh.*] Perhaps the Judaizers might object this, because being in Greece, (Acts xx. 2.) and so near to Corinth, and having passed through Macedonia, he came not to go by them into Syria, because the Jews laid wait for him by the way, but returned back to Macedonia without seeing them; (ver. 3.) this, I say, they might interpret a consulting of his carnal interests.

[14] Ver. 18. Πιστὸς δὲ ὁ Θεὸς, *But as God is true.*] The phrase πιστὸς ὁ Θεὸς, *God is faithful*, is used where there is no oath intended; as 1 Cor. i. 9. *God is faithful, by whom we are called;* and, x. 13. πιστὸς ὁ Θεὸς, *but God is faithful, who will not suffer you to be tempted above what you are able.* But here the phrase, being used absolutely, seems rather to be a form of swearing: and then, πιστὸς δὲ ὁ Θεὸς, will signify, "Dei fidem testor," *i. e. I swear by the faith of God;* so "Dominus vivit," *i. e. I swear by the life of God;* or, *as the Lord liveth*, Jer. xii. 16. xliv. 26. Hos. iv. 15. compared with Jer. xxxviii. 16. Judg. viii. 19. Ruth iii. 13. 1 Sam. xiv. 39. 46. xix. 6. xx. 3. So to swear, *as thy soul liveth*, is to swear by the life of another.

[15] Οὐκ ἐγένετο ναὶ καὶ οὔ, *Was not yea, and nay.*] *i. e.* It was not with any variance, but by his assistance we all said still the same thing, and promised the same advantages to those that should believe in Christ; or it was not the preaching of what was uncertain, but fully confirmed to you by the power received from him. That this is the true import of the phrase, *yea, yea, nay, nay*, we learn from the Jews from whom it is taken; for they say,* *There is a yea which is as nay, and a nay which is as yea, viz.* when a man asserts and denies a thing ironically; but† *the just man's yea is yea, and his nay is nay;* that is, whatever he affirms or denies is true and certain. When a man gives a bill of divorce to his wife, we try him, say they, three times‡ *whether his nay be nay, and his yea be yea;* that is, whether he continue firm in his resolution to divorce her. And whereas the Hebrew saith, when Elijah said to the Jews, *How long will you halt betwixt two opinions? If God be God, follow him; if Baal, follow him: the people answered him not a word*, 1 Kings xviii. 21. the Jewish gloss runs thus, *They would not say unto him, yea or nay, because they were doubtful.* And whereas, Exod. xx. 1. we read thus, *And God spake all these words, saying*, R. Solomon notes, that this word לאמר, teacheth, that *they answered to every yea, yea, and to every no, no;* that is, they engaged to do the affirmative, and not to do the negative precepts.

[16] Ver. 19. Ὁ γὰρ Θεοῦ υἱὸς—δι' ἡμῶν κηρυχθεὶς, *For the Son of God Jesus Christ preached by us.*] Here Theodoret well notes, that Christ preached, is put ἀντὶ κηρύγματος, instead of preaching concerning him; the sense of these words being this, ὁ περὶ τοῦ υἱοῦ τοῦ Θεοῦ λόγος, *the word concerning the Son of God preached by me*, Timothy and Silvanus, was still the same without any variance from one another; we all saying the same things of him, and confirming them by the like miracles.

[17] Ver. 20.] Or, all the promises of God made to you are true and certain, through Christ, the author of the new covenant, established upon better promises, to the glory of that God who made them by us.

[18] Ver. 22. Ὁ καὶ σφραγισάμενος ἡμᾶς, *Who hath sealed us.*] Sealing was used not only as a mark of distinction of what belongs to us, from what is others', but also for confirmation; as when we set our seal to a bond, indenture, will, covenant, or ordinance; to a *covenant*, Nehem. ix. 38. to an *evidence*, Jer. xxxii. 10. to an *ordinance*, that it may not be reversed, 1 Kings xxi. 8. Esth. viii. 8. Isa. viii. 16. in which sense, the circumcision of Abraham is styled, *a seal of the righteousness of faith*, Rom. iv. 11. and the Corinthians, *the seal of St. Paul's apostleship:* for preservation and security, as when we seal up our treasures, Deut. xxxii. 34. so the servants of God were *sealed in their foreheads*, Rev. vii. 3. ix. 4. so *the foundation of God standeth sure, having this seal, The Lord knoweth who are his*, 2 Tim. ii. 19. and so the Jews made the sepulchre secure, *sealing the stone*, Matt. xxvii. 66. In all which senses was the Holy Spirit given to believers as a mark that they belonged to Christ, Rom. viii. 9. and were the sons of God, Gal. iv. 6. as a confirmation of the covenant God had made with them, and of the blessings promised, he being the earnest and pledge of them, and so a security to them against doubting of them; and also a preserver of them in the faith against all temptations. (2 Tim. i. 7. 1 Pet. iv. 14.)

[19] Ver. 23. Μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, *I call God to record upon my soul.*] The apostle

* Buxt. Lex. Talm. in voce, חתם, p. 642. et in hunc locum.
† Florileg. p. 329. ‡ Cartwright Mellif. Hebr. in hunc locum.

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useth this form of speech so oft in this Epistle, that I think it not amiss to give an account of the reason of his doing so; which may be best done from the consideration of the occasion, the reason, and the end of assertory oaths, which are the only oaths he useth.

First, then, there must be some ἀντιλογία, *i. e.* some doubting of, or contradiction to, the thing asserted, which must give an occasion to an assertory oath, (Heb. vi. 16.) there being no need to confirm, in this solemn manner, what nobody doubts of. Now, in the church of Corinth, the authority and the sincerity of the apostle was much doubted of, he being acknowledged of them *but in part*, (ver. 14.) some seeking still *a proof of Christ speaking by him*, (xiii. 3.) and others looking on him as one that *walked after the flesh*, (x. 2.) This therefore gave occasion to the assertory oaths so frequent in this Epistle.

Secondly, The end of an oath is εἰς βεβαίωσιν, *for confirmation* of the thing asserted; (Heb. vi. 16.) and if oaths were allowed, and thought necessary in civil matters for this end, they must be more allowable in sacred and spiritual matters, which concerned the truth of the gospel, and the salvation of souls for the same end, which manifestly was here the case.

Thirdly, The matter, thus confirmed by an oath, must be such, as could not be sufficiently confirmed by other witnesses of the fact, he being only privy to them, who doth thus confirm them; for, where sufficient testimonies of the matter of fact can be produced, an oath seems the less needful in the case. And that this was so, in all the instances in which the apostle thus confirms his sayings, will be easily discerned from the perusal of the places, in which the apostle thus asserts the truth of what he had affirmed, *viz.* i. 18. 23. xi. 10, 11. 31. xii. 19.

[20] Ver. 24. Τῇ γὰρ πίστει ἑστήκατε, *For you have stood in the faith.*] Τῆς μὲν πίστεως ἕνεκεν οὐδαμῶς ὑμῖν ἐπιμέμφομαι, τὴν γὰρ ταύτης ὑγίειαν περίκειμαι θε, Theodoret; that is, *I do not by this threat challenge to myself a power to exercise any dominion over you on the account of your faith*, as I did upon Hymenæus and Alexander, (1 Tim. i. 12.) and intend to do upon some of your false teachers, when your *obedience is fulfilled;* (x. 6.) for I acknowledge, you have generally stood firm in the profession of the Christian faith, (though some among you once questioned the great article of the resurrection of the body, 1 Cor. xv. 12.) but I design by it to excite you to cure your divisions and contentions, and reform your gross miscarriages, (xii. 20, 21.) that so I might not be found towards you *such as you would not*, nor create to you any farther trouble, but may be a promoter of that joy which you will find in such a reformation of yourselves.

CHAP. II.

1. (*AND indeed a helper of your joy I would gladly be,*) but I determined this with myself, that I would not come again to you in heaviness *(i. e. so as to make you sad, if possibly I could avoid it).*

2. For if I *(be constrained by your disorders to)* make you sorry, [1] who is he then that maketh me glad, but the same that is made sorry by me? *(i. e. What can make me glad but the reformation, and so the joy of the same persons? the apostle's chiefest joy being in the welfare of his converts,* i. 14. Phil. ii. 2. 16. iv. 1. 1 Thess. ii. 19, 20.)

3. And I wrote this same to you *(or, this very thing have I written to you before my coming, to excite you to this reformation),* lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that *(you stand so affected to me, that)* my joy is the joy of you all.

4. *(I say, lest I should have sorrow;)* for out [2] of much affliction and anguish of heart I wrote unto you *(my former Epistle)* with many tears; *(which yet I say,)* not that you should be grieved *(or made sorry),* but that you might know the love which I have more abundantly to you.

5. But if any have caused grief *(as the incestuous person hath already done),* he hath not grieved me *(only),* [3] but in part: that I may not overcharge *(or be too heavy upon)* you all.

6. Sufficient to such a man is [4] this punishment, which was inflicted of many.

7. [5] So that contrariwise you ought rather *(now)* to forgive him, and comfort him *(by receiving him again into the church, which is the proper consolation to one cast out, than continue your aversion to him),* [6] lest perhaps such a one should be swallowed up with overmuch sorrow *(and so fall into despair).*

8. Wherefore I *(who commanded the inflicting this censure on him, do now)* beseech you that you would confirm your love towards him *(by readmitting him, thus penitent, to your society; for the church ought, after the example of God, to do so).*

9. For to this end also did I write *(ἔγραψα, have I written this),* that I might know the proof of you, whether ye be obedient *(to me)* in all things.

10. *(And be assured of this, that)* to whom you forgive any thing, I forgive *(it)* also: for if I forgave any thing (Gr. *have forgiven heretofore),* to whom I forgave it, for your sakes I forgave it *(though I did it)* [7] in the person *(i. e. by the authority)* of Christ.

11. [8] *(And this forgiveness of the incestuous person I therefore press,)* lest Satan should get an advantage over us *(by hurrying him into despair, or representing the church-discipline as that which tendeth to men's ruin, and so tempting him to apostacy):* for we are not ignorant of his devices.

12. Furthermore *(that ye may know my great concernment for you),* [19] when I came to Troas to preach Christ's gospel, and a door was opened to me of the Lord *(for the propagation of it there),*

13. I had *(notwithstanding)* no rest in my spirit, because I found not Titus my brother *(whom I had sent to know the state of your affairs, returned):* but taking my leave of them, I went from thence into Macedonia *(hoping to find him there, where he arrived, and gave me a very comfortable account of you).*

14. Now thanks *(therefore)* be to God, who always causeth us to triumph in *(and through)* Christ, and maketh manifest the savour of his knowledge by us in every place *(where we come).*

15. For we are unto God a sweet savour *(in our preaching)* of Christ, *(both)* in them that are saved, and in them that perish:

16. To the one (*viz. to them that perish for rejecting*

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Christ preached to them) we are [10] the savour of death unto death; and to the other *(who believe in him)* the savour of life unto life. And who is sufficient for these *(great and weighty)* things?

17. *(We are, I say, very acceptable to God in this work;)* for we are not as many, [11] who corrupt the word of God; but *(act)* as *(men)* of sincerity, but as *(commissionated)* of God, *(and as)* in the sight of God speak we in *(preaching)* Christ *(unto you).*

ANNOTATIONS ON CHAP. II.

[1] Ver. 2. ΚΑΙ᾽ *τίς ἐστιν, Who is he then.*] The Hebrew *vau*, rendered by *καὶ*, is very often in our translation, *then*. See Gen. xiii. 16. xxiv. 41. xxviii. 21. xxxi. 8. xlii. 34. 38. Exod. vi. 1. vii. 9. 11. Lev. iv. 3. 14. 23. 28. v. 5. vi. 4. Numb. v. 15. 21. Deut. vi. 21. viii. 10. Josh. i. 15. xxiv. 12. 1 Sam. i. 11. vi. 9. And thus also is *καὶ* translated by us in the New Testament, Matt. xxiii. 32. xxv. 27. Mark vii. 1. 10. 26. John iv. 35. vii. 33. xiv. 9. Acts xxvi. 20. Rom. viii. 17. xi. 5. 1 Cor. xv. 29. James ii. 4. Rev. xxii. 9.

[2] Ver. 4. Ἐκ *πολλῆς θλίψεως, With much affliction,* &c.] As the apostle's zeal for the good of souls made him rejoice at their welfare, (ver. 2.) so also did it cause him to weep for their miscarriages. (Acts xx. 19. 31. 2 Cor. xii. 21. Phil. iii. 18.)

[3] Ver. 5. Ἀπὸ *μέρους, In part.*] This phrase is commonly used by St. Paul for the distinction of one sort of persons from another: so Rom. xi. 25. *Blindness hath happened to Israel, ἀπὸ μέρους, in part,* as to the unbelieving *part* of them; Rom. xv. 15. *I have written to you the more boldly in part, ἀπὸ μέρους, i. e.* as to that part of you, who are gentiles, declaring that I was called by Jesus Christ *to be the apostle of the gentiles;* 2 Cor. i. 14. *You have acknowledged me, ἀπὸ μέρους, in part,* i. e. as to the sound part of you; and according to this use of the phrase, the words may be paraphrased thus, *He hath not only grieved me, but, as to the sound part, you all;* for there were some among them who grieved not for this crime, but were *puffed up,* 1 Cor. v. 2. *I therefore say in part, that I may not too much load that miserable person.*

[4] Ver. 6. Ἡ *ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων, This punishment,* &c.] Some learned persons, who exclude the laity from having any share in the excommunication or absolution of public offenders, tell us, this punishment was inflicted only by the clergy or the presbytery of Corinth in the presence of the laity. But it seems clear in both these Epistles, that the apostle writes to the church of Corinth in the general: for when he commands that the incestuous person should be excluded from their society, and be *delivered up to Satan,* he speaks to all that were assembled together, 1 Cor. v. 4. to all that ought to have *mourned* for that fact, ver. 2. to all that were obliged to abstain from eating with him, ver. 11. and asserts the power they had of judging those that were within the church, ver. 12. and here, speaking of the execution of that sentence, he saith, *it was ἐπιτιμία, a punishment inflicted,* not *πρὸ, before,* only, but *ὑπὸ τῶν πλειόνων, by the community:* hence he exhorts them all to forgive and comfort him, ver. 8. adding, ver. 10. *to whomsoever you forgive any thing, I forgive also:* but there is not in this whole affair the least mention of any of the clergy separately from the church, either executing or relaxing this censure. Indeed St. Paul here carries the matter so high, that he alone, by his *apostolical authority,* passeth the sentence, saying, *ἤδη κέκρικα, I have already judged him,* 1 Cor. v. 3. and also that of absolution, saying here, ver. 10. *ἐγὼ κεχάρισμαι, I have forgiven him,* committing only the execution of each sentence to them: so that this instance gives no colour to the pretences of the independents and other sectaries, especially if we add, what is highly probable, that the Corinthian church had then no ordinary or settled governors or pastors, but all their offices were performed by prophets, or men enabled to perform them by the gift of prophecy: (see note on 1 Cor. xiv. 29.) and if so, it cannot be expected that the same practice should continue when these extraordinary prophets ceased, and bishops and pastors were every where appointed to rule over their respective flocks. In the primitive church, when any person was to be excommunicated, the laity were first consulted about the fact, the guilty person pleaded in their presence; they judged of the matter of fact, as do our juries in criminal causes, and by their suffrage they consented to his condemnation, as St. Cyprian* doth often inform us; but then he still asserts, that neither they nor the inferior clergy could pass the sentence of excommunication without the bishop,† who, as the president of the assembly, still pronounced the sentence. They also consented to the readmission of them into favour, and to the communion of the church, but then their actual admission was performed by the imposition of the hands of the bishop and clergy, the power of the keys, saith he, being given to them by Christ, saying, *Thou art Peter,* &c.‡

[5] Ver. 7. Note, Hence it appears, that in notorious crimes which give great cause of scandal to the church and to Christianity, the consolation of the offender depends not only on his inward grief and repentance towards God, but also on the relaxation of his censures by the church; for it is certain, that the apostle is here speaking not, as Grotius thinks, of the taking off the disease which Satan had inflicted on the incestuous person, but of restoring him to communion by relaxation of the church's censures: for (1.) the word *ἐπίτιμια, punishment,* ver. 6. refers to the canonical censures of the church. (2.) He commands them not only *χαρίζεσθαι, to forgive,* (ver. 7. 10.) but also *to confirm their love to him;* both which expressions plainly seem to intimate, that he would have him restored to communion; and this he would have performed according to the discipline now mentioned from St. Cyprian, with the consent of the pious laity.

[6] *Lest such a one should be swallowed up with sorrow.*] Hence also St. Chrysostom observes, that, in prescribing the measures of penance, regard is to be had, not only to the nature of the sin, *ἀλλὰ καὶ πρὸς διάνοιαν καὶ ἕξιν τῶν*

* "Præsentibus et judicantibus laicis," ed. Ox. 14. p. 33. Ep. 16. p. 34. Ep. 17. p. 39. Ep. 30. p. 59. Ep. 31. p. 63. Ep. 43. p. 82. Ep. 52. p. 97. Ep. 55. p. 102. Vide Albaspin. observ. lib. ii. cap. 22. Du Pin. de Antiq. Eccles. Discipl. p. 247. Dodwell de Jure Laicorum Sacerd. p. 130.

† "Inde per temporum et successionum vices episcoporum ordinatio et ecclesiæ ratio decurrit, ut ecclesiæ per eosdem præpositos gubernetur." Ep. 33.

‡ "Per manus impositionem episcopi et cleri jus communicationis accipiunt." Ep. 16. p. 37. "Nec ad communicationem quis venire possit, nisi prius illi ab episcopo et clero manus fuerit imposita." Ep. 17. p. 39.

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ἁμαρτανόντων, *but also to the mind and temper of the sinner.*

[7] Ver. 10. Ἐν προσώπῳ Χριστοῦ, *In the person of Christ.*] That is, saith Theodoret, Christ beholding and approving what was done; for as he delivered the incestuous person to Satan *in the name of the Lord Christ,* (1 Cor. v. 4.) so in his person and by his authority he relaxes the sentence. This place teaches us, saith Schlictingius, *that the providence of Christ reacheth to, and inspecteth, not only our actions, but even our minds and thoughts.* Hence then I argue for his Godhead, God alone being the searcher of the heart, and of the secrets of it. (1 Kings viii. 39.)

[8] Ver. 11.] Note; Vain here is all the discourse of Esthius concerning indulgences, or the remission of the satisfaction required by the church; for the apostle here speaks only of the remission of his excommunication, and hath not one word of any satisfaction the incestuous person had voluntarily undertaken on the account of his offence, or any thing imposed on him to do on that account, but only of a delivery of him to Satan, and an exclusion of him from the church, in both which he was passive.

[9] Ver. 12. Ἐλθὼν δὲ εἰς τὴν Τρωάδα, *But coming to Troas.*] That this was not the first time of St. Paul's coming to Troas is plain, seeing we find him there long before, Acts xvi. 8. though then he seems to have stayed there but a night: it was not the time mentioned Acts xx. 6. for then he came from Macedonia to Troas, here he goes from Troas to Macedonia. It remains then that it was some intermediate time, which all interpreters I meet with think was in his way from Ephesus to Macedonia, Acts xx. 1. but at his first journey from Ephesus to Macedonia, he sailed not by Troas, but by Corinth, though not touching there: (see note on i. 16.) it was then after passing through those parts he came by Troas into Greece; and if so, this Epistle could not be written till after St. Paul's coming the second time to Macedonia. (See the preface.)

[10] Ver. 16. Ὀσμὴ ζωῆς, καὶ θανάτου, *A savour of life and death.*] Here is a continual allusion to the phraseology of the Jews, who speak from the prophets of סם המות,* *a mortal savour,* or as the Chaldee saith, רמתוא סמא, (Esth. i. 21. Jer. xi. 19.) and of סמהחיום, *a savour of life,* or *a vital unguent,* and saying of the law, that *it is to Israel a savour of life, but to the nations of the world a savour of death;* of which the apostle seemeth here to give the reverse, saying, the gospel was to them, as being the rejecters of it, the savour of death, but to the gentiles, who embraced it, the savour of life.

Καὶ πρὸς ταῦτα τίς ἱκανός;] Here the Vulgar ridiculously read, *et ad hæc quis tam idoneus,* i. e. *quam ego?* and this reading is defended by Dr. Mills, against all the Greek scholia, the Syriac and Arabic versions, Cod. Alex. and Hilary D. and that by surmises little better than that version. (See Examen Millii in locum.)

[12] Ver. 17. Καπηλεύοντες τὸν λόγον, *Who corrupt the word.*] Here is an allusion to those hucksters of whom the prophet Isaiah speaks, saying, οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ὕδατι, *Thy vintners mix wine with water;* (Isa. i. 22.) and so the meaning of the words is this, We do not adulterate the sincerity of the word, as your false apostles do. So Theodoret here.

Who these corrupters of the word of God were, we learn from xi. 22. where it is evident that they were not Samaritans, but Jews; not pretenders to be the Christ, or ministers of Simon Magus, but ministers of Christ, or such as owned our Jesus, not Simon Magus or Dositheus, to be Christ. Notwithstanding, a reverend person asserts that they were gnostics; and to this opinion he is inclined by two passages in the epistles of Ignatius: the first is in the epistle to the Magnesians, where, saith he, *speaking of the gnostic Judaizers, as enemies of the cross of Christ, whose God is their belly, who mind earthly things,* (Phil. iii. 18, 19.) *who were lovers of pleasure and not lovers of God, having a form of godliness, but denying the power of it,* he adds, *that they were* οἱ χριστέμποροι, τὸν λόγον καπηλεύοντες, καὶ τὸν Ἰησοῦν πωλοῦντες, *merchants of Christ, huckstering the word, selling Jesus.* But,

1. The gnostics were so far from being Judaizers, that they denied the God of the Jews, declared that he was not the Supreme God, and taught men to despise the law and the prophets. (See note on Colos. ii. 12.)

2. All these epithets or characteristics agree perfectly to the Jewish false teachers; they were the men of whom the apostle saith, *their god is their belly,* &c. as both St. Chrysostom* and Theodoret inform us. They were the men who were *lovers of pleasure more than lovers of God,* and who had *a form of godliness,* which the impure gnostics had not. (See note on 2 Tim. iii. 5.) The Jews also were the persons who bought Christ for thirty pieces of silver; they corrupted the word here, by mixing the law and their traditions with the gospel, and they made a gain of Christ. (See note on 1 Tim. vi. 5.) So that what is here cited from the ninth section of this epistle, agrees exactly to them.

3. It chiefly is to observed, that these words are not in the true Ignatius, but are the additions of his interpolator. And (2.) there is not a word in this place to shew that they belonged to the gnostics, or any other persons, who, owning the profession of the Christian faith, corrupted it; but are expressly said to belong *to such enemies of Christ as denied him* :† whereas the true Ignatius is plainly in this place speaking of the Jews,‡ of whom we interpret this; and the same is also evident from the interpolator.

The second passage is cited from the epistle ad Tralianos, where he saith, *there are some vain speakers and impostors, not Christians, but merchants of Christ,* Ἀπάτῃ περιφέροντες τὸ ὄνομα τοῦ Χριστοῦ καὶ καπηλεύοντες τὸν λόγον τοῦ εὐαγγελίου, *carrying the name of Christ for deceit, and huckstering the word of the gospel.* "And who these were he specifies in the process of the epistle, *viz.* Simon, the first-born of Satan, Menander, Basilides, the unclean Nicolaitans, τοὺς ψευδωνύμους, *those that are falsely named,* that is, the gnostics." But here again,

1. We have not the true Ignatius, but his interpolator imposed upon us.

* Buxtorf, in voce, סם, p. 1494.

* Ἐντεῦθεν δῆλον ὡς περὶ Ἰουδαίων ταῦτα φησιν, ἀεὶ γὰρ αὐτῶν γαστριμαργίας κατηγορεῖ, καὶ ἀλλαχοῦ φησιν ὧν θεὸς ἡ κοιλία. Theod. et Chrysost. in Rom. xvi. 17. "Ex quibus quidam zelum habentes traditionis Judaicæ, nec de Christo bene docebant." Pseud. Ambr. hic.

† "Ον τὰ τέκνα τῆς ἀπωλείας ἀρνοῦνται —— οἱ ἐχθροὶ τοῦ Σωτῆρος. Ibid. §. 9.

‡ Μὴ πλανᾶσθε ταῖς ἑτεροδοξίαις, μηδὲ μυθεύμασι τοῖς παλαιοῖς ἀνωφελέσιν οὖσιν· εἰ γὰρ μέχρι νῦν κατὰ νόμον Ἰουδαϊκὸν ζῶμεν, ὁμολογοῦμεν χάριν μὴ εἰληφέναι. §. 8. Ep. ad Magnes. 8, 9.

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2. This interpolator doth not say those persons, falsely named, were the gnostics: no, that is the doctor's interpretation, against the true sense of the Greek; and the manifest words of the old interpreter, who says, they were the Nicolaitans,* so called, because they falsely bore his name, he being no such person as they represented him: and, indeed, this is the common epithet of the Nicolaitans;† he himself, by Clemens Alexandrinus‡ and others being declared free from the doctrines these heretics vented in his name. And,

3. This interpolator plainly insinuates, that, in the section cited by the doctor, he meant the Judaizers,§ as using the same words which he had used in the epistle to the Magnesians concerning them.

CHAP. III.

1. DO we *(by speaking thus of our sincerity,* ii. 16.) begin again to commend ourselves? or [1] need we, as some others *(have)*, [2] epistles of commendation to you, or letters of commendation from you *(to others)?*

2. Ye are our epistle [3] written in our hearts, *(you being always in our minds, and evidently appearing to us so to be, and)* known and read of all men *(who have heard the fame of your conversion);*

3. Forasmuch as ye are *(by this conversion)* manifestly declared to be [4] the epistle of Christ, ministered *(or penned)* by us, written not with ink, but with the Spirit of the living God; not in tables of stone *(as were the ten commandments)*, but in the fleshy tables of the heart.

4. And such *(confidence or)* trust have we through *(the grace and favour of)* Christ to God-ward *(viz. that he will still thus efficaciously assist our ministry):*

5. Not *(having any confidence in ourselves)* that we are sufficient of ourselves [5] to think any thing as of ourselves *(to bring men to the faith of Christ by our own reasonings, without the power and assistance of the Spirit of God)*, but our sufficiency *(as to this matter)* is of God *(alone);*

6. Who also hath made us able ministers of the new testament *(promised in opposition to the old,* Jer. xxxi. 33. *and so)* not of the letter *(only, as was that of Moses)*, but of the Spirit, *(promised,* Ezek. xxxvi. 27.) for [6] the letter *(of the law condemns the disobedient, and so)* killeth, but the Spirit *(ministered by the gospel)* giveth life; *(for if the Spirit of him that raised Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you,* Rom. viii. 11.)

7. [7] But *(then)* if *(that law which is)* the ministration of death, *(and was)* written and engraven in stone, was glorious *(in the ministry of it)*, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; which glory *(yet was only such as)* was to be done away *(or vanish, as the law was to do):*

8. How shall not *(that gospel which is)* the ministration of the Spirit, be rather glorious *(both in itself and its ambassadors)?*

9. For if *(that law, which was)* the ministration of condemnation *(by pronouncing the sentence of death upon all that did not perfectly obey it)*, be *(or was attended with)* glory, much more doth *(the gospel, which is)* the ministration of righteousness *(or of justification to life,* Rom. v. 18.) exceed in glory.

10. For even that *(law)* which was made glorious *(at the first administration of it, may be said to have)* had no glory in this respect, by reason of the glory *(of the gospel)* which excelleth *(and so eclipseth it).*

11. For if that which is *(now)* done away *(and abolished)* were glorious, much more that which remaineth *(for ever)* is *(to be)* glorious *(in the powerful operations of the Spirit of God assisting the dispensers of it).*

12. Seeing then that we have such hope *(of the glorious efficacy of our ministry, and of the power of God so illustriously shining forth in it)*, we use great [8] plainness of speech:

13. And *(act)* not as Moses *(the minister of the law)*, who put a veil over his face *(even that of types and shadows, so)* that the children of Israel could not steadfastly look to the [9] end *(or the accomplishment)* of that which is *(now)* abolished:

14. But *(that which hinders them from seeing through this veil, is this, that)* their minds were *(then and still are)* blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is *(only)* done away *(by faith)* in Christ.

15. But *(or, whereas they not believing in him)* even to this day, when Moses is read, the veil is *(still)* upon their heart.

16. Nevertheless *(as when Moses turned to the Lord, the veil was taken from his face,* Exod. xxxiv. 34. *so)* when [10] it *(the Jewish nation)*, shall turn to the Lord *(Jesus)*, the veil shall be taken away *(from them).*

17. [11] Now the Lord is *(the giver of)* that Spirit *(which is received by the gospel, and by which it is confirmed):* and where the Spirit of the Lord is, there is liberty, *(and so the law which is as a yoke of bondage,* Acts xv. 10. Gal. v. 1. *is taken away, and we obtain our Christian liberty.*

18. [12] *And it is not with us as it was with the Jews, for they only saw the face of Moses shining through the veil, but received no impression from, or derivation of, his glory upon themselves;)* but we all *(under the gospel)*, with open *(and unveiled)* face, beholding as in a glass the glory of the Lord *(Jesus)*, are changed into the same image *(with him)* from *(his)* glory to glory *(derived on us)*, even as by the Spirit of the Lord *(or, as receiving it from the Lord and giver of the Spirit).*

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. 'Ει μὴ χρῄζομεν; *Do we need?*] These particles εἰ μὴ often signify *num,* in the Old Testament; εἰ μὴ ἔφαγες; *hast thou eaten of the tree?* Gen. iii. 11. (See Gen. iv. 9. xviii. 4. 17. 23. 27. 38. xxx. 15. xxxi. 14. xli. 38. xliii. 7.) So μὴ also signifies, 1 Cor. ix. 4. μὴ οὐκ ἐξουσίαν ἔχομεν; *have we not power?* and ver. 8.

[2] Συστατικῶν ἐπιστολῶν, *Letters of commendation.*] That commendatory epistles were ancient in the church, we learn

* "Fugit quoque illos immundissimos falsi nominis Nicolaitas, ematores libidinis, malos calumniatores: nec enim talis fuit apostolorum minister Nicolaus." Sect. 11.

† Οἱ γὺν ψευδώνυμοι Νικολαΐται. Const. Apost. lib. vi. cap. 8. Vide Ep. interp. ad Philadelph. §. 6. Theod. Hær. Fab. lib. iii. cap. 1. Euseb. Hist. Eccles. lib. iii. cap. 29.

‡ Clem. Strom. iii. p. 436. Steph. Gobar. apud Phot. p. 902, 903.

§ "Ita et Judaizantes χριστιμαθίους, idem Interpolator in epistola ad Magnesianos nominaverat, et τὸν λόγον καπηλεύοντας." Usher. ib. n. 26.

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from Tertullian * and St. Cyprian.† And that they had their rise from the *tesseræ hospitalitatis* among the heathens, is the opinion of the reverend Dr. Hammond on the place. But others think these letters were derived from the Jews, among whom they were in use, as their writings, so this very place shews; for the persons here mentioned were the Judaizers.

[3] Ver. 2. Ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, *Written in our hearts.*] This is a frequent phrase in the Old Testament, and among the Jewish doctors, importing (1.) the clearness and perspicuity of what is said to be thus in our hearts, Deut. xxx. 11. 14, 15. Rom. x. 8, 9. and (2.) our care to have it continually in our minds, and upon our spirits, Deut. vi. 6. Prov. iii. 3. vii. 2. (See this proved, note on Heb. viii. 10.)

And thus the phrase is commonly used in profane authors, both Greek and Latin. Thus Antisthenes saith to one, who had lost his register or note-book, Thou shouldest ἐν τῇ ψυχῇ αὐτὰ, καὶ μὴ ἐν ταῖς χάρταις γράφειν,‡ *write these things in thy soul, and not in thy papers.* So Seneca§ saith of Portius Latro, who made use of no books or notes, *Aiebat se scribere animo*, he said he wrote all things in his mind. So Terence,‖ *Scripta illa dicta sunt in animo Chrysidis;* which in Pindar¶ is, πόσθι φρενὸς ἡμᾶς γέγραπται, *it is written in my mind.*

So that these words may be thus paraphrased, "We need no letters of commendation to you, for we well know, and have continually in remembrance, how powerfully God wrought with us for your conversion, so that the *seal of our apostleship are you in the Lord;* (1 Cor. ix. 2.) *The signs of an apostle being wrought among you in all patience, in signs, wonders, and in mighty deeds;* (2 Cor. xii. 12.) so that you are our best letters commendatory to yourselves: nor need we letters of commendation from you to others, the fame of your conversion by us, and of the gifts we, with the gospel, have imparted to you, being spread throughout the world."

[4] Ver. 3. Ἐπιστολὴ Χριστοῦ, *The epistle of Christ.*] His commendatory epistle, declaring and commending his power in your conversion, by such signs and gifts of the Holy Ghost imparted to you, and exercised by us among you, as he enabled us to do: and this epistle is written in the fleshy tables of your hearts, *i. e.* in your hearts made soft, pliable, and ready to obey the word by the operation of the Holy Spirit, according to the promise, *I will take away the stony heart from you, and give you a heart of flesh,* Ezek. xi. 19. xxxvi. 26.

[5] Ver. 5. Λογίζεσθαί τι, &c. *To reason any thing as of ourselves.*] The apostle, in the second chapter of his First Epistle, contends, that there was a necessity of a Divine revelation, to enable them to make known to us the truths contained in the gospel, because human reason, without it, was not able to know or to discern them; and therefore here also he disclaims this sufficiency as of themselves, without Divine assistance for this work; that is, without those illuminations and powerful operations of the Holy Spirit which made them *able ministers of the new testament.* This text, therefore, is impertinently cited, to shew that no man is sufficient of himself to think a good thought, and might as well have been produced to prove him not sufficient of himself to think at all.

[6] Ver. 6. Γράμμα ἀποκτείνει, *The letter killeth.*] From the exposition of these words given in the paraphrase, it appears, how vain are the imaginations of those men, who, by the *killing letter*, understand not the law condemning to death, but the literal and historical sense of the Scriptures in general; and by the life-giving spirit, the mystical and spiritual sense of them. Vain also are they who by the *letter* understand the law, as it was understood by the Jewish doctors in a literal or grammatical sense, by the *Spirit*, the mind of the lawgiver; it being evident from the whole chapter, that by the *letter* the apostle understands the law engraved in stones, ver. 3. 7. the law as delivered by Moses, and as at first administered with an appearance of the glory of the Lord; and by the *Spirit*, the Spirit of Christ, ver. 17. or the Holy Spirit given to the apostles to enable them to preach the gospel, and conferred on those that believed it.

[7] Ver. 7—11. That the allusion here from ver. 7. to the eleventh may be the better understood, let it be noted:

First, That the glory of God, or of the Lord, in the Old Testament, imports a bright light or flame included in a cloud, styled *the cloud of glory;* and because this, whenever it appeared, was a symbol of God's glorious presence, it is styled by the Jews Schechinah,* *the habitation:* so Exod. xvi. 7. *In the morning ye shall see the glory of God;* and ver. 10. *The glory of God abode upon Mount Sinai, and the cloud covered it six days, and the light of the glory of the Lord was like devouring fire;* Exod. xl. 34. *A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle,* שכ, *the habitation of God.—This glory* (saith the author of Cosri†) *is the Divine light which God vouchsafeth to his people.—By the Schechinah* (saith Elias) *we understand the Holy Spirit,* as it is evident they do in these sayings, *The Schechinah will not dwell with sorrowful or melancholy men. The Schechinah will only dwell with the strong, rich, wise, and humble man. The Schechinah dwells with the meek. When ten sit, and study the law, the Schechinah dwells among them.* (See many other instances in Buxtorf's Lexicon, p. 2396, &c.)

Secondly, Observe, that after the covenant made with God at Mount Sinai, Exod. xxiv. 7, 8. was broken, and the law given from Mount Sinai violated by the idolatry of the Jews, in making and worshipping the *golden calf*, Exod. xxxiii. Moses is again called up into Mount Sinai to renew it, Exod. xxxiv. 27. and God there descends to him again in the cloud of glory, ver. 5. and then was it that *the skin of his face shone*, to the terror of those that saw him, so that he was forced to *put a veil over his face*, ver. 29, 30. And the allusion here is chiefly to this glory, or shining brightness of the face of Moses, when he received the law the second time, as is evident from ver. 7. and from the words here used by St. Paul, οὐδὲ δεδόξασται τὸ δεδοξασμένον; *that which was made glorious was not glorious;* for they are the very words used by the Septuagint, concerning the shining of the face of Moses, Δεδόξασται ἡ

* "Hæretici nullum jus capiunt Christianarum literarum." Præscripl. cap. 37. Vide cap. 20.

† Cyprian, Ep. 4. §. 1. Vide Dodw. Diss. Cypr. 2.

‡ Apud Laert. lib. vi. p. 139.

§ Præfat. libri prim. Controvers.

‖ Andr. act. sc. 5.

¶ Olym. 10 v. 2.

* Vide Buxt. Lex. p. 2396.

† Par. ii. §. 8.

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ὄψις τοῦ χρώματος προσώπου αὐτοῦ, Exod. xxxiv. 29. καὶ ἦν δεδοξασμένη ἡ ὄψις, ver. 30.

Thirdly, Observe, that as the glory of the Lord descended on the mount, at the delivery of the law, so, to enable the apostles to be *able ministers of the new testament*, the Spirit of God descended on the apostles at the day of Pentecost, in the likeness of cloven tongues, or tongues of fire, sitting upon them; (Acts ii. 3.) and as the tabernacle and temple were filled with the glory of God, so were they all filled with the Holy Ghost; (ver. 4.) and as the shining of the face of Moses signified the glory of that law which he delivered to the Jews, so the gifts of the Holy Ghost, shining forth in these ambassadors of Christ, signified the glory of the gospel. Now, saith the apostle, this glory is more excellent than that which attended the law given by Moses:

1. Because the glory appearing on Mount Sinai, made the people afraid of death, saying, *Let God not speak to us any more, lest we die,* (Exod. xx. 19.) *neither let us see this great fire any more, that we die not.* (Deut. xviii. 16.) And when the face of Moses shone, the people were afraid to come nigh him, (Exod. xxxiv. 30.) for the law being the ministration of death and condemnation, even the glory of it struck a terror into their hearts, and left a fear of death upon their spirits; and thus received they *the spirit of bondage unto fear,* (Rom. viii. 15.) whilst we have given to us *the Spirit of power and love,* (2 Tim. i. 7.) and the Spirit of adoption, *whereby we cry Abba, Father:* and to this difference the author to the Hebrews alludes, xii. 18—24.

2. Moses, with all his glory, was only the minister of the law, written in tables of stone; the apostles of the gospel, written in the hearts of believers: he only gave the Jews the killing letter of the law, they with the gospel gave the quickening Spirit.

3. The glory which Moses received at the giving of the law did more and more diminish, because his law was to vanish away; but the glory which they received from Christ, did increase *from glory to glory,* (ver. 18.) the doctrine they delivered by it being to remain for ever.

[8] Ver. 12. Παῤῥησίᾳ.] This word seems to import openness and plainness of speech. So, *he spake this, saying,* παῤῥησίᾳ, *openly,* Mark viii. 32. *If thou art Christ, tell us* παῤῥησίᾳ, *plainly,* John x. 24. *Having spoiled principalities and powers, he triumphed over them,* ἐν παῤῥησίᾳ, *openly,* Colos. ii. 15. (See John vii. 4. 13. xi. 14. xvi. 25. 29. xviii. 20.) And to this sense the opposition in these words, *We use great plainness of speech, and do not put a veil before our face, as Moses did,* seems to lead.

[9] Ver. 13. Εἰς τὸ τέλος τοῦ καταργουμένου, *To the end of that which was to be abolished,*] *i. e.* Either to Christ and his gospel, as the body veiled under these types and shadows, (Colos. ii. 16.) or they could not look unto that Christ, who is the end of the law for justification, (Rom. x. 4.) that being only *our schoolmaster to bring us to Christ.* (Gal. iii. 24, 25.) And here is the

Fourth excellency of the gospel above the law, that, whereas that was veiled under types and shadows, the gospel was delivered with great perspicuity and plainness of speech; which is a confirmation of the perspicuity of the New Testament in all things necessary.

[10] Ver. 16. Ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, *When it shall turn to the Lord.*] The apostle discoursing, ver. 13. of the sons of Israel, of those to whom belonged the old covenant, and to whom the law of Moses was read, ver. 14, 15. must be supposed to speak here of the same persons; and then the apostle here plainly taketh it for granted, that there will come a time when the Jewish nation shall turn unto the Lord, or be converted to the Christian faith; and so, looking on Christ as the end of the law, and being enlightened by his Spirit, shall clearly discern the spiritual sense of the law, and the true meaning of their own prophecies concerning their Messiah. Nor is it any objection against this exposition that the word is ἐπιστρέψῃ, in the singular, for as that answers well to Israel, or the Jewish nation, so is it a known rule,* that in the Hebrew tongue a verb of the singular number is joined to a noun or a participle plural.

[11] Ver. 17. Ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν, *Now the Lord is that Spirit.*] The Ethiopian version reads not ὁ δὲ, *but* οὗ δὲ Κύριος, *where the Lord is, there is the Spirit,* which makes the sense of these words clear; but this reading hath no authority from any ancient copy, or Christian writer. Origen† cites the words, according to the common reading, thrice; nor is it suitable to the Greek, which should have been, according to that reading, οὗ δὲ Κύριος ἐκεῖ τὸ πνεῦμα. I therefore prefer the other interpretation, which saith, *The Lord is the Spirit,* as he is *the way, the life,* John xiv. 6. *the resurrection and the life,* xi. 15. as being the author and giver of them. He it is who *baptizeth with the Spirit and fire,* (Matt. iii. 11.) who giveth this good Spirit to all believers, and sends him to them from the Father: (John vii. 38, 39. xv. 26. xvi. 7.) he is ὁ Κύριος, the Lord who ministers to his church all the gifts and operations of the Spirit. (1 Cor. xii. 5. Eph. iv. 8.) And this interpretation is favoured by the last words of the chapter, ἀπὸ Κυρίου πνεύματος, *from the Lord of the Spirit;* for, through the New Testament, wherever the Spirit of the Lord is mentioned, τὸ πνεῦμα is put before, but never follows, the word Κύριος, as according to the common interpretation here it doth. (See also Examen Millii in locum.)

[12] Ver. 18.] Here are two farther excellences of the glory of the gospel above that of the law, *viz.*

5. That the Jews only saw the shining of the face of Moses through a veil; but we behold the glory of the gospel of Christ in the person of Christ, our lawgiver, with open face.

6. They saw it through a veil, which hindered the reflection or shining of it upon them, and so this glory shone only on the face of Moses, but not at all upon them; whereas the glory of God in the face of Jesus Christ, shines as in a glass, which reflects the image upon us Christians, so that we all are transformed into the same image, deriving the glorious gifts and graces of the Spirit, with the gospel, from Christ the Lord and great distributer of them, (1 Cor. xii. 5.) and so the glory which the Father gave to him, *he hath given us.* (John xvii. 22.) It is therefore rather with us, as it was with Moses himself, concerning whom God speaketh thus, *To whom will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude,* τὴν δόξαν Κυρίου, *the glory of the Lord shall he behold,* Numb. xii. 8. For as he saw the glory of God apparently, so *we, with open face, behold the glory of the Lord:* as he by see-

* Glassius, lib. iii. tr. 3. can. 52. p. 397.

† Contr. Celsum, lib. v. p. 271. in Matth. ed. Huet. p. 219. et p. 253.

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ing of this glory was changed into the likeness of it, and his face shone, or was δεδοξασμένη *made glorious;* so we, *beholding the glory of God in the face of Jesus Christ,* (iv. 6.) are *changed into the same glory.* But then, though this may in some measure be enlarged to the church in general, in which these gifts were exercised, I think it chiefly, and more eminently, refers to the apostles mentioned ver. 12. and iv. 1.

CHAP. IV.

1. THEREFORE, seeing we have this *(glorious)* ministry, as we have received mercy *(from God, in committing it to us,* 1 Tim. i. 12. *so)* we [1] faint not *(under the pressures to which it doth expose us);*

2. But have renounced [2] the hidden things of dishonesty *(or shame),* not walking in craftiness *(and guile),* nor handling the word of God deceitfully, *(as do your false apostles and deceitful workers,* 2 Cor. xi. 13.) but by manifestation of the truth commending ourselves to every man's conscience *(as persons acting)* in the sight of God.

3. [3] But if *(notwithstanding this manifestation of the truth)* our gospel be hid *(from any to whom it is preached),* it is hid *(only)* to them that are lost:

4. In *(or among)* whom [4] the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the [5] image of God, should shine unto them.

5. *(I say the gospel of Christ;)* for we preach not ourselves *(as aiming at our own glory or profit in this work),* but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6. *(And this gospel I style the gospel of the glory of Christ;)* for God, who *(by saying, Let there be light, and there was light)* commanded the light to shine out of darkness, [6] hath *(also)* shined in our hearts, to give *(us)* [7] the light of the knowledge of the glory of God in the face *(or person)* of Jesus Christ, *(or, into the hearts of us apostles, to give us, and enable us to give to others, the light of the knowledge of God through Christ, whose ambassadors we are.* See ver. 7.)

7. But we have this *(glorious)* treasure in earthen vessels *(i. e. in bodies subject to be broken with continual pressures),* that the excellency of the power *(which preserves such frail creatures under them, and enables them to do such great things in them)* may *(appear to)* be of God, and not of us.

8. *(For though)* we are troubled *(and griped)* on every side, yet *(are we)* not *(so)* distressed *(as to be brought unto extremities);* we are perplexed, but not *(brought)* in *(to)* despair *(of help from God);*

9. *(We are)* persecuted *(or pursued),* but not forsaken *(or cast behind so as to lose the crown we run for);* cast down, but not destroyed *(or killed by the fall: see these agonistical terms explained by Dr. Hammond);*

10. Always bearing about in the body *(a resemblance to)* the dying of the Lord Jesus, that [8] the life also of Jesus might be made manifest in our body.

11. For we who *(yet)* live are alway delivered up to death for Jesus' sake, *(dying daily, or standing in jeopardy of it every hour, whilst we are ministering the gospel unto you,* 1 Cor. xv. 30, 31.) that the life also of Jesus might be made manifest in our mortal flesh *(still exposed to death by our enemies, but still preserved in life by the power of Christ).*

12. So then *(the)* death *(of Christ)* worketh (Gr. *wrought)* in us, *(who fill up that which is behind of the sufferings of Christ in our flesh,* Colos. i. 24.) but *(the)* life *(of Christ only)* [9] in you.

13. *(Yet)* we having the same spirit of faith *(i. e. the same faith wrought by the Spirit),* according as it is written, *(in the Psalms, viz.)* [10] I believed, and therefore have I spoken; we also believe, and therefore *(continue still, under all these sufferings, to)* speak *(and preach the gospel of Christ);*

14. Knowing that [11] he, who raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you *(to enjoy his heavenly kingdom together).*

15. For *(or, and)* all *(these)* things *(we preach and suffer)* are for your sakes, that the abundant grace *(conferred upon you by our ministry)* might, through the thanksgiving of many, redound to the glory of God.

16. For which cause we faint not *(under the tribulations we thus suffer);* but though our outward man perish, yet the [12] inward man is renewed *(with vigour and alacrity in the performance of our duty)* day by day.

17. For *(we know that)* our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal [13] weight of glory:

18. *(We faint not, I say,)* [14] while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. ΟΥ'Κ ἐκκακοῦμεν] Is not to *slacken* in, or cease from, the performance of an enterprise, (Luke xviii. 1. Gal. vi. 9. 2 Thess. iii. 13.) particularly μὴ ἐκκακεῖν ἐν θλίψεσι, *not to faint under tribulations,* Eph. iii. 13. and here, ver. 16. And this sense is confirmed by the words following from ver. 7. to 16.

[2] Ver. 2. Τὰ κρυπτὰ τῆς αἰσχύνης, *The hidden things of shame.*] The apostle often speaks of some deceivers crept into the church, *whose glory was in their shame,* Phil. iii. 19. whose *exhortation was attended with uncleanness, deceit, and guile,* 1 Thess. ii. 3. and here, who did *the hidden things of shame.* Now these, say all the Greek scholiasts, were the *false apostles,* τῇ τοῦ νόμου ἐπιμιξίᾳ τὸ Θεῖον κήρυγμα διαφθείροντες, *who corrupted the gospel, by mixing it with the law,* as is apparent from the apostle's words; for, speaking of these *false apostles and deceitful workers,* xi. 13. he saith, ver. 22. *Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.* And that the Jewish doctors were prone to fornication, uncleanness, and adultery, we learn from the apostle's question, *Thou that sayest a man should not commit adultery, dost thou commit adultery?* Rom. i. 22. and from the testimony of their Josephus concerning their zealots, who professed great sanctity, but were indeed guilty of *theft, treachery, adultery, the hidden things of sin:** from the exhortation of St. Paul to them to look diligently, *lest there*

* Τὰ κρυπτὰ μὲν τῶν ἁμαρτημάτων ἠδοξήκατε, κλεπτὰς λέγω, καὶ ἐνέδρας καὶ μοιχείας. De Bell. Jud. lib. xvi. cap. 26. p. 930. C.

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be among them any fornicator, or profane person, Heb. xii. 16. And again, *Let marriage be honourable among all, and the bed undefiled; for whoremongers and adulterers God will judge,* Heb. xiii. 4. (See the note there.) But this is still more evident from these Epistles to the Corinthians, among whom these deceivers had taught that fornication was a thing lawful, 1 Cor. vi. 12. and so had taught them to *corrupt the temple of God,* 1 Cor. iii. 16, 17. whence he says to them, *Let no man deceive you,* ver. 18. and demonstrates to them by many arguments, that fornication was a sin inconsistent with the profession of Christianity, 1 Cor. vi. 13—20. that it excluded persons *from the kingdom of God,* ver. 9, 10. and should exclude them from the society of Christians, v. 11. Upon all which accounts he saith, *Neither let us commit fornication, as some* of the Jews did, 1 Cor. x. 8. And in his Second Epistle, and twelfth chapter, he expresses his fears, lest, when he came among them, *he should find many, who,* through the seduction of those men, *had sinned, and had not repented of the uncleanness, fornication, and lasciviousness, which they had committed.* That these men might be followers of Cerinthus, or of the Ebionites, see note on xi. 22. But these things do more plainly agree to the sect of Nicholas, one of the seven deacons resident at Jerusalem, (Acts vi. 5.) they being, saith St. Peter, *Men walking after the flesh, in the lusts of the flesh,* 2 Pet. ii. 10. and *alluring others through the lusts of the flesh,* ver. 18. and, saith St. Jude, *Men walking after their own lusts, and foaming out their own shame,* ver. 13. That these men were at Pergamus, *teaching men to commit fornication,* we learn from Rev. ii. 14, 15. that they were also at Ephesus, and so near to Corinth, from Rev. ii. 6. and so might probably be the persons noted by St. Paul, saying, Eph. v. 11, 12. *It is a shame to speak of* τὰ κρυφῇ γινόμενα ὑπ' αὐτῶν, *the things done by them in secret;* and that they were at Corinth, see note on 1 Cor. vi. 13—15.

[3] Ver. 3. Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, *If our gospel be hid.*] Hence we learn, that the apostles delivered the gospel, in all things necessary to be believed or done, with sufficient plainness and perspicuity; for otherwise they could not be truly said to *have manifested the truth to every man's conscience.* The apostle also, by declaring, that if this gospel was hid from any to whom it was preached, it was only hid to them *whose minds the god of this world had blinded, lest the light of the glorious gospel should shine in upon them,* doth plainly teach, that the gospel was not hid from them for want of clearness on the part of them who preached it, but only by reason of that blindness which Satan had wrought in them that heard it; so that, if it were not manifest to all, *the fault is not in us, or in the obscurity of the gospel, but in their own blindness, for we hide nothing from them.** So the fathers.

But here, saith Esthius, the apostle speaks not of the Scriptures to be read or understood by us, but of the gospel preached by him.

Ans. To this I answer, That the Scriptures writ and read to them, contain the same gospel of Christ which they preached; and as the reading of the law of Moses is styled the *preaching of Moses every sabbath-day,* Acts xv. 21. so is the public reading the Scriptures of the New Testament, the preaching Christ and his gospel: what reason then can be assigned why they, who confessedly preach the gospel plainly, should write the same things to the same persons obscurely; especially if we consider that they did τὰ αὐτὰ γράφειν, *write the same things to them for their safety,* Phil. iii. 1. to *put them in remembrance of those things which they knew, and in which they were established* by their preaching, 2 Pet. i. 13, 14. and to *stir up their pure minds by way of remembrance, that they might be mindful of the commandments of the apostles of our Lord,* iii. 1, 2. that by *reading them they might understand their knowledge in the mystery of Christ?* Eph. iii. 4. And were these ends best prosecuted, or to be obtained, by writing that obscurely which they had plainly preached to them? Moreover, *whatsoever things were written aforetime* (saith the apostle) *were written for our learning,* Rom. xv. 4. And surely they, who writ after by the same Spirit, writ to the same end, that they to whom they wrote might be *wise to that which is good,* Rom. xvi. 19. that they might *understand what the will of the Lord is,* Eph. v. 17. or might prove *what is the good and acceptable and perfect will of God,* Rom. xii. 2. And if they writ *for our learning and instruction* in these things, to be sure they writ plainly and clearly as to them, since otherwise they writ not so as to instruct and teach, but to confound, the reader. Seeing therefore the great end of writing the Scripture was to instruct the world in the will and mind of God, and the great things of the Christian faith; either we must say, that both the writers of the Scripture, and the Holy Ghost that inspired them, were defective in skill, or in care, so to write as to obtain this end, or that their writings are an effectual means to obtain it, which yet they cannot be, unless they are plain and clear, as to the great things of religion.

In short, every wise agent pursues his end by the most proper and effectual means: now surely, to write plainly, and not obscurely, is the most proper means to instruct men by writing; and so the apostles must have used this means of instructing in their writings, or else they cannot be esteemed wise agents.

[4] Ver. 4. Ὁ θεὸς τοῦ αἰῶνος τούτου, *The god of this world,* &c.] Here observe, (1.) an hyperbaton, the true sense and position of the words being thus, *Among whom are the unbelievers, whose eyes the god of this world hath blinded,* &c. Note (2.) that Satan here is called by St. Paul the *god of this world,* and Eph. vi. 12. *the ruler of the darkness of this world,* agreeably both to the Jewish and Christian notion; the first ascribing to him the dominion over all that were not of the religion of the Jews, and introducing God speaking to the angel of death, or Satan, thus, *Though I have made thee* κοσμοκράτορα, *a ruler among the creatures of the nations, thou shalt have nothing to do with this people, because they are my sons;** where also it presently follows, *This is the angel of death, which is called Darkness.* And the Christians allowing him to be ruler over all that were not converted to Christianity, and speaking of that as of the dispensation which *delivered them from the power of darkness into the kingdom of Christ,* Colos. i. 13. 1 Pet. ii. 9. and *turned them from Satan unto God,* Acts xxvi. 18. and of the gentile world, as walking before *according to the prince of the power of the air, the spirit that worketh in*

* Οὐδὲν κρυπτὸν παρ' ἡμῖν. Œcum. Οὐκ ἡμῶν τὸ ἴγκλημα, ἢ τῆς ἀσαφείας τοῦ εὐαγγελίου, ἀλλὰ τῆς ἐκείνων τυφλώσεως. Theoph. in locum.

* Buxtorf's Lexicon, p. 2007.

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the children of disobedience, Eph. ii. 2.; which, had the fathers considered, they would not have contended so stiffly against the Marcionites and Manichees, that the god of this world, here mentioned, was the true God, as both Irenæus,* and Tertullian,† Chrysostom, Theodoret, Photius, Theophylact, and, as St. Austin‡ testifies, *almost all the ancients did;* whereas, indeed, the true God is never represented in Scripture as the god of this world, but as the God of them who are called out of the world; nor is it the design of God, but of the devil, to hide the glorious light of the gospel from the world.

[5] Ὅς ἐστιν εἰκὼν τοῦ Θεοῦ, *Who is the image of God.*] Christ seems here to be styled *the image of God,* not in the sense of Theodoret, as *being God of God,* but rather, as the text insinuates, with relation to the gospel, and his mediatory office; in which he hath given us many glorious demonstrations of the power, wisdom, the holiness, purity, and justice, the mercy, goodness, and philanthropy of God. (Tit. iii. 4.)

[6] Ver. 6. Ὅς ἔλαμψεν.] Ὅς here seems put for οὗτος, *he;* so 1 Cor. vii. 7. ὃς μὲν οὕτως, ὃς δὲ οὕτως, *is quidem sic, ille autem sic;* and xi. 21. ὃς μὲν πεινᾷ, *is quidem sitit,* ὃς μὲν μεθύει, *ille autem inebriatur.*

[7] Πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ, *The light of the knowledge of the glory of God.*] Here seems to be an allusion to the shining of the face of Moses, after he had obtained his desire of seeing the glory of God, Exod. xxxiii. 16. 19. upon which δεδόξασται ἡ ὄψις, *his face was made glorious,* Exod. xxxiv. 29, 30. by reason of the glory of God that he had seen. This now, saith St. Paul, belongs to us apostles, the glory of God shining more gloriously in the face or person of Jesus Christ, than ever it did in Moses, and we *beholding with open face the glory of the Lord,* iii. 20. whereas the children of Israel *could not steadfastly behold the glory of the face of Moses.* Note also, that ἐν προσώπῳ is the constant reading of the Greek scholiasts.

[8] Ver. 10. Ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ, &c. *That the life of Jesus might be made manifest.*] It being a certain demonstration that Christ is risen, and still lives, that we, who persuade others to believe this, are enabled to do such mighty wonders in his name, and patiently and constantly to suffer such fiery trials by his grace.

[9] Ver. 12. Ἐν ὑμῖν, *In you.*] As being made partakers of the vital efficacy of Christ, in his spiritual gifts, and of an assimilation to his resurrection by a life of holiness, but not of the like sufferings with us. (1 Cor. iv. 8. 10.)

[10] Ver. 13. Ἐπίστευσα, διὸ ἐλάλησα, *I believed, therefore have I spoken.*] These words of David were spoken when *the sorrows of death compassed him round about, and the pangs of* sheol *caught hold upon him,* and yet he *believed he should walk before God in the land of the living,* Psal. cxvi. 3. 9. 10. and therefore are applied by the apostle, in the spiritual sense of them, to the resurrection, thus; That as David, notwithstanding all the persecutions which he suffered from the hands of Saul, firmly believed he should be preserved, and raised to a temporal kingdom; so we apostles believe that, after all our sufferings for the gospel, we shall be raised and advanced to a heavenly kingdom.

[11] Ver. 14. Ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, *He that raised up the Lord Jesus.*] Here Schlictingius observes two things, (1.) That our Lord Jesus did not raise up himself, but was raised from the dead by the Father. (2.) That though Christ Jesus shall raise us up, yet shall he do this, not by his own power, but by the power he received from the Father.

First, Now here I acknowledge that the resurrection of our Lord is frequently ascribed in Scripture to God the Father, Acts iii. 26. xiii. 32. xvii. 31. Rom. iv. 24. x. 9. 1 Cor. vi. 14. xv. 15. Gal. i. 1. Eph. i. 20. Colos. ii. 12. 1 Thess. i. 9, 10. Heb. xiii. 20. 1 Pet. i. 3. 21. and the reason of the Christian dispensation requires it should be so, this being a demonstration that God the Father was satisfied with his performances and sufferings for us, and that he owned him as a true prophet, and his beloved Son, in that he raised him from the dead: but then this is not so to be understood, as to exclude Christ wholly from the same action; for he himself promised to do this, when he said of the temple of his body, *Destroy this temple, and in three days I will raise it up,* John ii. 19. 22. And that he did so, we learn from this, that after his resurrection *the disciples believed the word which Jesus spake;* whereas, had he not raised up himself, they could not have believed his word.

Let it then be noted, that our Lord was *quickened by the Spirit,* 1 Pet. iii. 18. even by the Spirit by which he offered up himself. (Heb. ix. 15.) Since then this Spirit of God dwelt in Christ, and is by him communicated to all believers, it is easy to be understood how Christ raised up himself, and yet was raised up *by the power of God,* as the Holy Ghost is styled, Luke i. 35. Thus also the resurrection of the just is ascribed to God the Father, Acts xxvi. 8. 1 Cor. vi. 14. Heb. xi. 19. 2 Pet. i. 3. and yet the same resurrection is frequently ascribed to Christ, John v. 28. vi. 39, 40. xi. 27. Rom. xiv. 19. 1 Cor. xv. 21, 22. 25, 26. Rev. iii. 18. And this he will effect *by the power he hath in himself,* John v. 26. *by himself,* John vi. 47. 54. *I will raise him up at the last day;* by his word, *the dead shall hear the voice of the Son of God and live,* John v. 28. by the *power by which he is able to subdue all things to himself,* Phil. iii. 21. Now, to raise the dead, being a thing proper to God himself, (Rom. iv. 7. Acts xxvi. 8.) an instance of the power of God, (Matt. xxii. 29.) and the belief of it being *faith in God;* (Heb. xi. 19. 1 Pet. i. 3.) whosoever hath the power of raising all men from the dead, must have the power of God; the Godhead, *the energy of the power of the might of God,* (Eph. i. 19.) and the whole fulness of the Godhead dwelling in him; and if Christ did receive this power from the Father, he must receive it from him by the communication of the Godhead to him.

[12] Ver. 16. Ὁ ἔσω ἄνθρωπος, *The inward man.*] Hence we learn, that the distinction betwixt the outward and inward man, is not of the same import with that of the old and new man, (Rom. vi. 6.) *which is renewed after the image of God in righteousness and holiness,* (Eph. iv. 22. Colos. iii. 9, 10.) but the *outward man that perisheth,* signifies only the body; the *inward,* is only the mind or spirit which is in man: so that when the apostle saith in the person of a man under the law, *I delight in the law of God after the*

* "Deus excæcavit mentes infidelium hujus seculi." Ireu. lib. iii. cap. 7.

† Tertull. contra Marcion, lib. v. cap. 11.

‡ "Quam quidem sententiam plerique nostrùm ita distinguunt, ut Deum verum dicant excæcâsse infidelium mentes." Contra Faust. Manich. lib. xxi. cap. 2.

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inward man, Rom. vii. 22. he saith nothing which intimates, that the person speaking was *renewed in the spirit of his mind,* but only that his mind was inclined to obey the law of God, though, through *the law in his members warring against it,* he was *led captive to the law of sin.*

[13] Ver. 17. Βάρος δόξης, *Weight of glory.*] The Hebrew word כבד which answers to Βάρος, *weight,* signifies not only multitude, but greatness, and in the rabbins, as well as Scripture, *honourable:* so Gen. xviii. 20. *Their sin was* כבדה מאד, *very great:* (see Gen. l. 11. Exod. ix. 3.) *honourable,* so Exod. xx. 12. כבד, *Honour thy father and thy mother:* (see Deut. xxviii. 58.) so that this word may signify the magnificence, the abundance, and the honour of the future glory which is prepared for the Christian sufferer.

[14] Ver. 18.] Note hence, that it is not only lawful, but even laudable, after the example of the apostles, in our actions and sufferings, to have respect to the recompence of reward, that being by the wisdom of the Holy Ghost propounded as our encouragement to do and suffer these things.

CHAP. V.

1. FOR we know that if our earthly house of this tabernacle were dissolved, we have *(provided for us, at the restoring of it)* [1] a building of God, a house not made with hands, eternal in the heavens.

2. For in this *(tabernacle)* we groan, earnestly desiring [2] to be clothed upon with our house which is from heaven:

3. *(We are, I say, desirous of this,)* [3] if so be that *(or, seeing that at the resurrection)* being clothed we shall not be found [4] naked *(i. e. since then we shall not be found naked as the wicked, but clothed with a body not subject to death).*

4. For we that are in this tabernacle do groan, being burdened; not for that *(through impatience under our sufferings)* we would be unclothed *(by putting off the body),* but *(as desiring,* ver. 2. *to be)* clothed upon *(with our celestial body),* that mortality might be swallowed up of life.

5. Now he that hath [5] wrought us for the self-same thing *(i. e. hath wrought in us this earnest desire)* is God, who hath also given to us the earnest of the Spirit, *(whereby we are sealed up to the day of redemption,* Eph. iv. 30. *and wait for the redemption of the body,* Rom. viii. 23.)

6. Therefore *(having this earnest of the Spirit)* we are always confident, knowing (Gr. *being therefore always confident, and knowing)* that, whilst we are at home in the body, we are absent from the Lord:

7. (For *(whilst it is thus with us)* we walk by faith *(only),* not by sight:)

8. [6] We are confident, I say, and willing *(we in this confidence are willing)* rather to be absent from *(or travel out of)* the body, and to be present with the Lord *(or at home with him).*

9. Wherefore we labour, that, whether *(we be)* present *(in)* or absent *(from the body),* we may be accepted of him *(at his appearance).*

10. For we must all appear before the judgment-seat of Christ; that every one may *(then)* receive the things done [7] in his body *(or by the body),* according to that he hath done, whether it be good or bad.

11. Knowing therefore the terror of the Lord, we persuade men *(to believe we act in all sincerity and truth, when we propound these things to them);* but *(in this)* we are made manifest to God; and I trust also *(we)* are made manifest in your consciences *(and have given you good assurance that we act sincerely).*

12. For we commend not ourselves again unto you *(as if we doubted of your good opinion of us),* but *(we say these things to)* give you occasion to glory on our behalf, that you may have somewhat to answer them which glory in appearance and not in heart, *(or truth and sincerity, but either of other men's labours,* 2 Cor. x. 15. *or of things not really done by them,* 2 Cor. xi. 12—21.)

13. For whether we be beside ourselves *(transported in speaking of our raptures, ecstacies, and visions),* it is to *(do service to)* God; or whether we be sober *(in our discourses, not desiring that others should think of us above what they see in us,* 2 Cor. xii. 6.) it is for your sakes.

14. For the love of Christ constraineth us *(thus to promote his glory, and to seek your good);* because we thus judge, that if one died for all, then were all dead *(i. e. obnoxious to death, and condemned to it for sin);*

15. And that [8] he died for all, that they who live *(by his death)* should not henceforth live unto themselves, but unto him that died for them *(i. e. for their sins),* and rose again *(for their justification,* Rom. iv. 24, 25.)

16. Wherefore henceforth know we no man after the flesh: *(i. e. according to carnal interests, the riches, honours, pleasures, and advantages of this world,* 2 Cor. i. 17. x. 2.) yea, though we have known Christ after the flesh *(expecting him as a temporal king, and hoping for great advancements in his kingdom, as being his disciples),* yet now henceforth [9] know we him *(so)* no more.

17. *(And so it is with all his sincere votaries;)* therefore if any man be in Christ, he is *(become)* a new creature: old things are passed away *(his affection to all temporal and carnal things);* behold, [10] all things are become new *(in him).*

18. And all *(these)* things *(belonging to the new creation, this change of our affections, this constraining love,)* are of God, who hath reconciled us to himself by Jesus Christ, and hath given *(or committed)* to us the ministry of reconciliation;

19. To wit, that God was in Christ, reconciling the world to himself, *(and)* not imputing their *(former)* trespasses unto them; and hath committed to us the word of reconciliation.

20. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye [11] reconciled to God.

21. For he hath [12] made him to be *(a)* sin *(offering)* for us, who *(himself)* knew no sin, that we might be made *(righteous with)* the righteousness of God in him.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. ΟΙΚΟΔΟΜΗΝ τοῦ Θεοῦ ἔχομεν, *We have a building of God.*] It was the doctrine of the Platonists,* That

* Σχῆμα ἄλλο ὁμοειδὲς τῷ αἰσθητῷ τούτῳ μετὰ τὴν ἐντεῦθεν ἐκδημίαν ἔχειν ἐκτιθέμενος τὴν ψυχὴν ἀσώματον ὑπὸ τὶ πλατωνικῶς ἀποφαίνεται αὐτήν. Τὸ γὰρ καὶ μετὰ τὴν ἀπὸ τοῦ κόσμου ἀποφοίτησιν σχήματος αὐτὴν δεῖσθαι, καὶ περιβολῆς λέγειν ὡς οὐ δυναμένην κατασχεθῆναι γυμνήν. Method. ap. Phot. p. 930.

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the soul was a kind of being which could not well subsist, or act, without a body, and therefore, after her separation from the body, wanted some *vehicle* or *clothing* by which she might subsist and act; and this notion was embraced by Origen, and this text was accordingly interpreted by him: (see the note on 1 Cor. xv. 44. 45.) and according to this notion, good Christians, as soon as they depart this life, are not found naked, but *clothed with their house from heaven*, which, at the resurrection, shall be the ἐπένδυμα, or *clothing* of their raised bodies, which renders them immortal. But the apostle cannot here be supposed to mean, that, as soon as ever good Christians die they shall be clothed upon with this house, which is from heaven, but only that they shall be so at the resurrection. For (1.) we Christians, saith he, *groan, earnestly desiring to be clothed upon with this house*, ver. 2. Now, saith the same apostle, *we ourselves groan within ourselves, waiting for the adoption, that is, the redemption of the body*, Rom. viii. 23. (2.) They *groaned to be clothed upon, that mortality might be swallowed up of life*, ver. 4. Now, *when this corruptible shall have put on incorruption, and this mortal immortality, then* only *shall be brought to pass the saying that is written, Death is swallowed up in victory*, 1 Cor. xv. 24.

[2] Ver. 2. Ἐπενδύσασθαι, *To be clothed upon.*] By putting over this mortal body an incorruptible and eternal house. The Jews say, that Adam, in his first creation, being made, ἐπ' ἀφθαρσίᾳ, *for incorruption*, (Wisd. i. 23.) his body was covered from corruption *veste onychina*, with a clothing like in colour to the nail of the hand. Accordingly, the apostle represents the future bodies raised incorruptible, as clothed with an immortal covering, 1 Cor. xv. 53, 54‖

[3] Ver. 3. Εἴ γε καὶ, *If so be.*] That these words may be also rendered *since*, and *seeing that*, is evident from Scripture, and good authors. Thus here, ver. 4. εἰ signifies *quandoquidem*, so εἴ γε ἠκούσατε, *seeing ye have heard*, Eph. iii. 2. (See the note there.) And again, Eph. iv. 1. Or else, retaining our own version, we may give this sense to the words, *If so be that* (then) *we shall be found clothed* (with our celestial bodies, and so fitted for a blessed immortality), *and not* (as the wicked) *naked* (and without this heavenly building).

[4] Γυμνοὶ, *Naked.*] *i. e.* Not clothed upon with another body. So, 1 Cor. xv. 37. Thou sowest, γυμνὸν κόκκον, *naked grain*, not covered with a blade, or cover of chaff, as when it riseth up out of the earth it is, or with a cod, as in beans, peas, and lentils: and accordingly, the rabbins* introduce a Samaritan or gentile, inquiring of R. Meir, *Whether the dead rise naked or clothed?* and him answering thus, that *peas, which are sown naked, arise clothed, or covered with a cod, and much more the dead:* but then they seem to restrain this to the just, saying, that *the just shall rise clothed.*

[5] Ver. 5. Ὁ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, *He that hath wrought us for the selfsame thing.*] Hence it appears, there is no ground for that dangerous opinion, that the apostle here speaks as one that believed the general resurrection and advent of our Lord to judgment would be suddenly; for, this persuasion being false, the apostle could not, in this sense, say, *We know, that if this earthly tabernacle were dissolved, we have* (immediately) *a building of God, i. e.* a heavenly body to put on. God could not *work them up* to this desire, that they might not be unclothed, *i. e.* not die, but live to the resurrection, to be then clothed upon; nor could the apostle, consistently with this persuasion, introduce the same Christians willing to be *absent from the body, that they might be present with the Lord.* Moreover, in the preceding chapter, ver. 14. he plainly says, that they expected *to be raised up by Jesus* from the dead, and therefore must expect to die. (See the note on 1 Thess. iv. 15.)

[6] Ver. 8. Θαῤῥοῦμεν δὲ, *We are confident.*] *i. e.* We have not only confidence at his appearance, (John ii. 28.) but always, even in death itself, that, though it renders us absent from the body, it will bring us home to Christ, and to a nearer fruition of him. Only here note, that according to the doctrine of all the ancients, the souls of pious men are not assumed into the highest heavens, or the immediate presence of God and Christ instantly upon their departure hence: for thus only we shall be *ever present with the Lord*, 1 Thess. iv. 16, 17. when, by the power of God, at the last trump, we shall be raised up to *meet him in the air;* this promise being made at his second coming to receive his disciples to himself, that, *where he is, they may be also*, John xiv. 3. But yet, according to all antiquity, the souls of pious men, in the mean time, are *in the place appointed for them* παρὰ τῷ Κυρίῳ, *with the Lord*, that is, with him in paradise, where they enjoy the sight and conversation of their Saviour by way of vision: for *Paul, and the rest of the apostles* (saith Polycarp*), *are in the place appointed for them, with the Lord.—Not only in heaven* (saith Irenæus†), *but in paradise also, our Saviour shall be seen, as men are worthy to behold him.* And this doth Pseudo-Justin‡ gather from this very place, that *the souls of the just go to paradise, and converse there with Christ by vision.*

Ver. 9.] I confess it is difficult to give the clear sense of the apostle's words, from ver. 1. to 9. but, to do my endeavour farther towards it, observe,

First, That it cannot be proved from any thing said here, or in any other place of St. Paul's Epistles, that the apostle himself either thought, or taught others to think, that the coming of Christ was not far off, as I have fully proved in the note on 1 Thess. iv. 15. And, indeed, this doctrine being found by experience to be false, had he himself asserted, or taught others to expect, that the coming of our Lord to judgment was at hand; seeing in that he must have been mistaken, and misled others, what certainty can we have, that he was not mistaken, or did not mislead others, in what else he taught in his Epistles? Thus, ver. 9. if when he said, 1 Cor. vii. 31. *Brethren, the time is short, and the fashion of this world passeth away;* he thus dogmatically spake not of the time of human life, and the relation we had to the world, and the world to us, but of Christ's coming to judgment, and the destruction of the world, he certainly taught false doctrine. If, when he saith, x. 11. *that upon them the end of the ages was come;* he meant not the last, that is the Jewish, concurring with the gospel age, but the end of the world, he then taught false doctrine. If,

* Pirk. Eliezer. cap. 30. p. 80. Midrash Coheleth, cap. 5. 11.,

* Εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσὶ παρὰ τῷ Κυρίῳ. Ep. §. 9.

† Πανταχοῦ καὶ ὁ Σωτὴρ ὀραθήσεται καθὼς ἄξιοι ἔσονται οἱ ὁρῶντες. Iren. lib. v. cap. 36.

‡ Ἔνθα συντυχία τε καὶ θέα ἀγγέλων τε καὶ Ἀρχαγγέλων κατ' ὀπτασίαν, δι' ἃ καὶ τοῦ Σωτῆρος Χριστοῦ κατὰ τὸ εἰρημένον, ἐκδημοῦντες ἐκ τοῦ σώματος, καὶ ἐνδημοῦντες πρὸς τὸν Κύριον. Pseudo-Justin. Quæst. et Resp. 75.

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when he saith, Heb. x. 37. *Yet a little while, and he that shall come, will come, and will not tarry;* he meant this not of Christ's coming to the destruction of Jerusalem, and of the Jewish state and nation, but of his coming to the final judgment, he again taught false doctrine, and endeavoured to support them with false hopes, which sure must be sufficient to impair his credit in other matters, taught in his Epistles. Lastly, That there is no ground for this opinion is proved, note on ver. 5. they indeed, who had the *first-fruits of the Spirit* in them might wait for his coming, as all good Christians do, but they could not by virtue of his words expect it suddenly.

Secondly, Observe, that the apostle here cannot intend to assert, that good Christians, as soon as they die, shall instantly be clothed upon with their house from heaven, but only that they shall be so at the resurrection; for, saith he, we desire to be thus clothed upon, *that mortality may be swallowed up in life:* now this he had told us, 1 Cor. xv. 54. was only to be expected at the resurrection; for, *when this corruptible shall have put on incorruption, and this mortal immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*

Thirdly, Observe, that the time of the resurrection of the just, being declared to be the time of their recompence, their being crowned and like to the angels, and being *ever with the Lord,* as hath been fully proved on the note on 2 Tim. iv. 5. they had good reason to be groaning after *the redemption of the body,* and that crown of glory, which God would give them at that day. But then, say they, we do not groan through impatience under our present afflictions; nor, as some philosophers, from an opinion, that the body is *the prison of the soul,* and hinderance to the knowledge of the truth, and therefore counting it a happiness to be divested of it; but from a vehement desire of that glorious resurrection of it, which shall complete the happiness both of soul and body, and place us for ever with the Lord.

Lastly, Observe, that at the resurrection there shall not be only an ἔνδυμα, or clothing of the soul with its former naked body; but an ἐπένδυμα, a clothing of the body raised, with a covering that shall preserve it from corruption; and this is plainly the apostle's meaning in the similitude of grain rising not *naked,* as it was sown, but *clothed upon,* as is proved, note on ver. 3. here, and on 1 Cor. xv. 37. And this, I think, is the meaning of those words, ver. 3. *If so be,* or *seeing we shall be,* ἐνδυσάμενοι, *clothed upon,* as the bodies of the just will be, and not γυμνοὶ, *naked,* as the bodies of the wicked shall be: for, that the wicked shall have immortal bodies at the resurrection, I no where find clearly delivered in the Holy Scripture, but only that the destruction of their bodies, as well as the torment of their souls, will be everlasting. (See the reading of the text, ver. 3. vindicated, Examen Millii in locum.)

[7] Ver. 10. Τὰ διὰ τοῦ σώματος, *The things done in the body.*] Some manuscripts read τὰ ἴδια τοῦ σώματος, "propria corporis," *the things proper to the body;* so the Vulgar Latin: both readings do sufficiently confute the doctrine of the Roman purgatory, and their prayers for the dead, as teaching men shall receive hereafter, not according to the prayers of others for them, when they are out of the body, but according to what they themselves have done in the body. Now it is sure, that what the living do of this kind for them after death, they themselves do not in the body, and so no account will be had of it in the great day. And why should they before suffer such dreadful pains in purgatory, who afterward must receive rewards or punishments, according, not to what they have suffered there, but according to what they had done in the flesh? The fathers here do farther note,

First, That the same body, which was dissolved, shall be raised again, and not another; it being absurd to think that one body should sin, and yet another should be punished for it; one body suffer, another should be crowned for it: so Methodius, Chrysostom, and Theophylact.

Secondly, That the soul is to receive its retributions with the body, and not without it, according to Methodius,* Theodoret,† and Hilary‡ the deacon, who passeth under the name of St. Ambrose.

[8] Ver. 15. Καὶ ὑπὲρ πάντων ἀπέθανεν, *And he died for all.*] Here observe,

First, That Christ died for all, all that were dead, all who were by his death engaged to live to him; as all, to whom the knowledge of the gospel is vouchsafed, are.

Secondly, That they do certainly mistake the meaning of these words, *then were all dead,* who thus interpret them,§ *then were all obliged to be dead to sin;* for, (1.) in these two verses, the word ἀπέθανον, *dead,* is four times used, once before, and twice after these words, *then were all dead,* and both before and after it undeniably signifies death in the proper acceptation of the word: who then can think that, the second time in the same sentence, it should import only an obligation to die to sin, or to ourselves? Whensoever in the Scripture it bears a metaphorical sense, some other word is joined to it, which doth enforce that sense; as when we are said to *die to sin,* Rom. vi. 2. *to die with Christ,* Rom. vi. 8. Colos. ii. 20. *to die to the law,* Gal. ii. 19. *to die to the world,* Gal. vi. 14. Colos. iii. 3. Here, therefore, nothing being added to enforce that sense, it must be deemed alien from the text. (See Examen Millii in locum.)

[9] Ver. 16. Οὐκ ἔτι γινώσκομεν, *We know him so no more.*] It is manifest, that the disciples, whilst Christ was with them, were much addicted to those temporal interests, still *striving* and *contending who among them should be the greatest in Christ's kingdom,* Luke ix. 46. xxii. 24. asking *to sit one at his right hand, the other on his left hand, in his kingdom,* Mark x. 37. and saying, *We have left all, and followed thee, what shall we have therefore?* Matt. xix. 27. and presently after his resurrection inquiring, *Wilt thou now, Lord, restore the kingdom to Israel?* Acts i. 6. These expectations, saith the apostle, we have now laid aside, and serve Christ only for spiritual and eternal advantages. Or, we may interpret these words thus: We know *(i. e. respect)* no man according to the flesh *(i. e. according to his circumcision or nation),* as being an Israelite, or *of the stock of Abraham,* as knowing that in Christ Jesus *neither circumcision availeth any thing——but a new creature,* Gal. vi. 15. and though we Jews at first knew Christ according to the flesh, adhering to circumcision and the law,

* Οὐδὲ γὰρ γυμνὴ ἡ ψυχὴ, ἀλλὰ διὰ τοῦ σώματος κομίζεται ταῦτα. Method. apud Œcumen. in loc.

† Ἔδειξε δὲ καὶ τὰς τιμωμένας, καὶ τὰς κολαζομένας ψυχὰς μετὰ τῶν σωμάτων διχομένας τὰς ἀντιδόσεις. Theod.

‡ "Si judicante Christo unusquisque nostrûm facta corporis recipiet, non utique sine corpore adjudicabitur bono aut malo. Hilar.

§ Esthius, Schlictiug.

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even after faith in Christ, yet now do we not so; but all these *old things are now passed away,* we being *dead to the law, that we might live to God,* Gal. ii. 20. and serving him now *in newness of spirit, not in the oldness of the letter,* Rom. vii. 5.

[10] Ver. 17. Καινὰ τὰ πάντα, *All things shall become new.*] Καὶ ψυχὴ καινὴ, καὶ σῶμα καινὸν, καὶ λατρεία καινὴ, *The soul shall be renewed in the mind, will, and affections,* the body new in its actions, as being made an instrument of righteousness, Rom. vi. 13. the worship new, Rom. vii. 6. Phil. iii. 3. the whole *life new,* Rom. vi. 4. so Chrysostom. (See this reading vindicated, Examen Millii in locum.)

[11] Ver. 20, Δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ, *Be ye reconciled to God.*] Here is observable against the Socinians a double reconciliation: (1.) a reconciliation of God to us; for *God was in Christ reconciling the world to himself* through him; and that not by renewing our natures, but by *not imputing our trespasses to us.* This reconciliation was effected, saith the next verse, by making Christ a sin-offering for us, *that we might be made the righteousness of God in him;* and this reconciliation is followed with an exhortation on our parts *to be reconciled to God.*

Obj. But Crellius objects, That the reconciliation, here mentioned, is ascribed to God, and so it cannot be the appeasing of his anger by making any satisfaction to him; for can it be supposed, saith he, that God, being angry, should appease himself, and that by making satisfaction by another to himself?

Ans. I answer, That the text doth not barely say, *God reconciled us to himself,* but that he was reconciling the world to himself in Christ, that is, by Christ, as the means of our reconciliation, or as the sin-offering by which this reconciliation was procured. It therefore is not necessary that these words should import, that God, being angry, should appease himself, but only that he should declare himself so far appeased by Christ's sufferings for us, and so well satisfied with his blood shed for the remission of our sins, that he would not impute those sins to any that believed in him: the blood of Christ made a sin-offering making atonement for us, as the blood of the sin-offering under the law made atonement for the sinner, and procured the forgiveness of his sins: and if under the law satisfaction was made by the sinner to God, by a beast of his own appointing, why may it not be made under the gospel by a Saviour of his own sending?

[12] Ver. 21. Ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, *He made him sin for us.*] The words here being sacrificial, must be explained by their use in the old law, when applied to legal sacrifices. Now the word ἁμαρτία, which we render *sin,* is used there customarily for *a sin-offering,* and is well expounded by Œcumenius, τὸ περὶ ἁμαρτιῶν θῦμα. So αἴγες, ἔριφος, μόσχος ὑπὲρ ἁμαρτίας, Ezek. xliii. 22. 25. xliv. 29. xlv. 22, 23. 25. So the law of *the sin-offering* is ὁ νόμος τῆς ἁμαρτίας, Lev. vi. 25. the bullock appointed for a sin-offering is τὸ μοσχάριον τῆς ἁμαρτίας, ὁ μόσχος ὁ τῆς ἁμαρτίας, *the bullock of sin,* Exod. xxix. 36. Lev. iv. 8. 20. the goat to be sacrificed for sin, is ἡ χίμαιρα ἡ τῆς ἁμαρτίας, *the goat of sin,* Lev. iv. 29. To make such a beast a sin-offering for the people, is, in the sacrificial phrase, ποιεῖν ἁμαρτίαν, ποιεῖν τὸ περὶ ἁμαρτίας, *to make it sin,* Lev. iv. 20. ix. 7. xiv. 18. xv. 19. Numb. vi. 11. 16. viii. 12. It cannot therefore be doubted, but that ποιεῖν ὑπὲρ ἡμῶν ἁμαρτίαν τὸν Χριστὸν, doth signify here *to make Christ a sin-offering, or sacrifice for sin for us.* The end for which he was thus made a sacrifice, is this, *that we might be made the righteousness of God in him,* i. e. that we might be justified by God, or might obtain forgiveness of sins, through faith in the blood of this sin-offering. For δικαιοσύνη Θεοῦ, *the righteousness* or the *justification of God,* in St. Paul's style, still signifies the righteousness of faith, in Christ dying or shedding his blood for us; as in these words, δικαιοσύνη γὰρ Θεοῦ, *For the righteousness of God in him is revealed from faith to faith; as it is written, The just shall live by his faith,* Rom. i. 17. Again, δικαιοσύνη Θεοῦ, *the righteousness of God without the law is manifest — to wit, the righteousness of God through faith of Christ,* Rom. iii. 21, 22. And, x. 3, 4. *For they not knowing* τὴν δικαιοσύνην τοῦ Θεοῦ, *the righteousness of God, and going about to establish their own righteousness, have not submitted* τῇ δικαιοσύνῃ τοῦ Θεοῦ, *to the righteousness of God. For Christ is the end of the law for righteousness,* that is, justification, *to every one that believeth.* Phil. iii. 9. *That I may be found in him, not having my own righteousness, which is of the law, but that which is by the faith of Christ,* την ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, *the righteousness of God by faith.* The interpretation, therefore, given in the paraphrase, is very agreeable to Scripture, whereas the gloss of the Socinians puts a continual force upon the words; for where in Scripture doth ποιεῖν ἁμαρτίαν signify, *to treat an innocent person as a sinner?* where is it that, *to be made the righteousness of God in Christ,* doth signify our being made new creatures, or our being sanctified? where doth God's *reconciling us by Jesus Christ,* import his converting the world to himself by Christ as his ambassador? why is God said *not to impute to men their trespasses* by the preaching of Christ, who preached *only to the lost sheep of the house of Israel,* rather than by the preaching of the apostles to the whole gentile world? how was he *made sin* more than they, if he were only treated as a sinner on the account of the same doctrine, which they equally preached, and suffered for? and why may not men be said to be *made the righteousness of God* in the apostles, as well as in Christ, if this only imports our being converted, and so made righteous, by the doctrine they, as well as he, delivered?

CHAP. VI.

1. WE then, as workers together with him, (1 Cor. iii. 9. *and his ambassadors,* 2 Cor. v. 20.) beseech you also that ye receive not the [1] grace of God in [2] vain.

2. For he saith, (Isa. xlix. 8.) [3] I have heard thee in a time accepted *(i. e. of favour and acceptance),* and in the day of salvation have I succoured thee: behold, now is the *(well)* accepted time, now is the day of salvation, *(when God sends his ministers to preach, and offer it to you,* 2 Cor. v. 20.

3. *Which we are so careful to preach, as becomes workers with God,* ver. 1.) giving no *(just)* offence in any thing, that the ministry be not blamed:

4. But in all things approving ourselves as the ministers of God, in much patience, [4] in afflictions, in necessities, in distresses,

5. In stripes, in imprisonments, in tumults *(raised against us for preaching the gospel),* in labours, in watchings, in

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fastings *(i. e. in constant enduring all sorts of sufferings, and exercising all kinds of self-denial, for the gospel's sake);*

6. By pureness *(of conversation)*, by knowledge *(of the Divine mysteries)*, by long-suffering *(under all provocations)*, by kindness *(towards all men)*, by the *(various gifts of the)* Holy Ghost, by love unfeigned,

7. By the word of truth *(preached)*, by the power of God *(confirming it,* Rom. xv. 19.) by the armour of righteousness *(which covers and protects us when assaulted)*, [5] on the right hand *(by prosperous)* and on the left *(by adverse events)*,

8. By *(going through the various conditions of)* honour and dishonour, by *(going through)* evil report and good report; *(being looked upon by the wise men of the world)* as deceivers, and yet *(being)* true *(dispensers of the word of life to them);*

9. As unknown *(and obscure persons)*, and yet well known *(by the powerful works we perform);* as dying, *(daily by our continual persecutions)*, and *(yet)*, behold, we live; as chastened, and *(yet)* not killed;

10. As sorrowful *(in outward appearance)*, yet always *(inwardly)* rejoicing; as poor *(in the concernments of the world)*, yet making many *(truly and spiritually)* rich; as having nothing, and yet possessing all things *(in contentedness of mind,* Phil. iv. 18. *in the favour of that God who giveth all things richly to enjoy,* 1 Tim. vi. 17. *in Christ Jesus who is all in all,* Col. iii. 11. *and in whom we are blessed with all spiritual blessings,* Eph. i. 3. *and in the promise to inherit all things,* Rev. xxi. 7.)

11. O ye Corinthians, [6] our mouth is *(freely)* open to you *(in speaking well of you,* vii. 4.) our heart *(and our affection)* is enlarged *(to you)*.

12. Ye are not straitened in us *(you have a large room in our hearts)*, but you are straitened *(rather)* in your own bowels *(of affection to us)*.

13. [7] Now, for a recompence in the same *(kind)*, I speak as to my children, be ye also enlarged *(in your affections to me your spiritual father)*.

14. [8] Be ye not unequally yoked together with unbelievers *(do not join with them in their idol-feasts, and heathenish rites, or in the matrimonial yoke):* for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16. And what agreement hath the temple of God with idols? *(you therefore must have none with them,)* for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *(i. e. among)* them, and I will be their God, and they shall be my people.

17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive *(and accept)* you,

18. And [9] will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

ANNOTATIONS ON CHAP. VI.

1. [1] Χάριν τοῦ Θεοῦ, *The grace of God.*] The grace of God, in the Old Testament, imports his favour and kind affection to us; and in this sense it is said in general, *a good man obtaineth,* ratzon, χάριν παρὰ Κυρίῳ, *favour of the Lord,* Prov. iii. 34. xii. 2. or, in particular, that such a pious man found חן, χάριν, *grace in the sight of God,* 2 Sam. xv. 25. Gen. vi. 8. for as when it is said, that *Joseph found grace in his master's sight,* Gen. xxxix. 4. xliii. 14. xlvii. 25. Exod. iii. 21. xi. 3. xii. 36. the meaning is, his master shewed favour to him; and when it is added, that *the Egyptians found grace in the sight of Joseph,* the meaning is, he was inclined to shew favour to them, and grant them corn for their subsistence: so when the Scripture saith, that pious persons *found grace in the sight of God,* the phrase must signify God's inclination to shew mercy, and bear a kind affection to them. The grace of God, in the New Testament, when it is not used to signify the miraculous gifts of the Holy Ghost, bears generally the same sense; as when the angel saith to Mary, *thou hast found grace with God,* Luke i. 30. St. Stephen of king David, that *he found grace with God,* Acts vii. 46. St. Luke, that *Jesus increased,* χάριτι, *in grace with God and man,* Luke ii. 52. when Paul and Silas are said to be commended to the *grace of God, for the work of the ministry,* Acts xiii. 3. xiv. 26. xv. 40. this being done by their prayers to God for his favour and assistance in that work. When men are said to be *justified by the grace of God,* Acts xv. 11. Rom. iii. 24. Eph. i. 7. and so have forgiveness of their sins, *according to the riches of his grace,* it must import the same; for justification and forgiveness of sin are acts of God's free grace and favour to the sinner. When it is said, that *we are saved by the grace of our Lord Jesus,* Acts xv. 11. *by grace ye are saved, not of works; by grace we are saved, through faith,* Eph. ii. 8, 9. seeing this is spoken to men yet alive, and so obliged *to work out their salvation with fear and trembling,* it cannot mean they were actually saved, but only that they were called to a state of salvation, enjoyed the means, and were put in the way of salvation by grace, according to those words of the same apostle, *he hath saved us, and called us with a holy calling, not according to our works, but the grace given us in Christ Jesus,* 2 Tim. i. 9. and to be thus saved by grace, is to be saved by the mercy and favour of God to us, according to those words of the apostle, *when the kindness and love of God our Saviour to man appeared, not by works of righteousness which we have done, but by his mercy he saved us,* Tit. iii. 4, 5. it being purely of the mercy and the grace of God, that any nation is called to the knowledge of salvation by Christ. When the grace of God is said to have *abounded towards us,* Rom. v. 15. 20. xv. 16. that grace is styled *the free gift of God.* When St. Paul saith, *by the grace of God I am what I am,* 1 Cor. xv. 10. that he was *called by his grace,* Gal. i. 15. and that *the grace of God was abundant to him,* 1 Tim. i. 13, 14. he himself interprets this of God's great mercy to so great a sinner. When he saith, *I do not frustrate the grace of God,* Gal. ii. 21. this he interprets to be God's favour to mankind, in sending his Son to die for us. *The exceeding riches of his grace,* Eph. ii. 7. is God's great kindness to us in Christ Jesus; and *by the grace of God* it is that *Christ tasted death for every man,* 2 Tim. i. 9. Heb. ii. 9. Hence is this gospel styled, *the grace of God, which brings salvation,* Tit. ii. 11. *the grace of God, which is able to build us up,* and procure us *an inheritance among them that are sanctified,* Acts xx. 32. This also must be the import of the word, when the apostles exhort their converts to *continue in the grace of God,* Acts xiii. 43. and when

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they inform us, that *God confirmed the word of his grace by doing signs and wonders,* Acts xiv. 3. and that *the law came by Moses, but grace by Jesus Christ,* John i. 17. (See the notes on Heb. xii. 28. xiii. 9. James iv. 6.)

[2] Μὴ εἰς κένον τὴν χάριν δέξασθαι, *Not to receive this grace in vain.*] This we do, (1.) when we do not obtain the end for which it was designed, viz. *to teach us, denying all ungodliness and worldly lusts, to live righteously, soberly, and godly, in this present world.* Thus those oblations, which are not acceptable to God, are styled *vain oblations,* Isa. i. 13. and the worship which is not according to his will, *vain worship,* Matt. xv. 9. because this worship, and these oblations, though designed to procure God's favour, will not do it. (2.) When we receive no benefit by the grace received, and it conveys no pardon or salvation to us, so, upon supposition that there will be no resurrection, *your faith is in vain,* 1 Cor. xv. 17. and, if you retain it not, *ye have believed in vain,* ver. 2. So to *labour in vain,* and *run in vain,* Gal. ii. 2. iv. 11. is to do these things without profit to them for whose sakes they are done; and those are called *vain questions,* and vain *words,* Tit. iii. 9. Matt. xii. 36. which are unprofitable.

[3] Ver. 2. Καιρῷ δεκτῷ ἐπήκουσά σου, *I have heard thee in a time acceptable.*] These are the words of God the Father to Christ, signifying, that he had accepted his intercession for the conversion of the gentiles, and declaring that he had given him εἰς διαθήκην τῶν ἐθνῶν, *for a covenant to the nations, a light to the gentiles, and his salvation to the ends of the earth,* Isa. xlix. 6. 8. and so the Jews interpret them, in Pug. Fid. par. ii. cap. 11. §. 21. That salvation, either in the prophet, speaking of Christ *as the salvation of the ends of the earth,* or in the apostle, speaking *of the day of salvation,* should mean the deliverance of the Christians from the persecuting Jews, is very improbable in itself, and is confuted by those words, *now is the day of salvation;* for Christians then groaned under persecution, both from Jew and gentile; and the destruction of Jerusalem, which is supposed to have brought this deliverance to the Christians from the persecuting Jews, was fourteen years after the writing this Epistle.

[4] Ver. 4. Ἐν θλίψεσιν,] Say some, imports afflictions in the general; ἀνάγκαι more grievous troubles; στενοχωρίαι such pressures as reduce us to the greatest straits. (See iv. 8, 9. vii. 11. 13.)

[5] Ver. 7. Δεξιῶν καὶ ἀριστερῶν, *On the right hand and on the left.*] All the Greek scholiasts here understand by δεξιὰ, τὰ εὐθυμότερα, *things prosperous and grateful;* by τὰ ἀριστερὰ, τὰ λυπηρὰ πάντα, *all things which are grievous, or afflictive;* instructing us, that both these things have their temptations, against which we are to arm ourselves; and to such things I have referred them in the paraphrase. But the scholiast upon Sophocles * informs us, that ἀριστερὰ οἱ παλαιοὶ τὰ μωρὰ ἐκάλουν, δεξιὰ δὲ τὰ συνετὰ, *that the ancients styled foolish things left-handed, but wise things right-handed.* And in Aristophanes,† μανθάνειν δεξιὰ, is *to learn wise things;* and so this armour may be to protect them against the follies of the vulgar, and the wisdom of the philosophers and wise men of the world.

[6] Ver. 11. Τὸ στόμα ἡμῶν ἀνέῳγε πρὸς ὑμᾶς, *Our mouth is opened to you.*] That is, say the Greek interpreters, we are so full of affection, that we cannot, σιγᾶν πρὸς ὑμᾶς, be silent, or abstain from declaring our affection to you, and our boasting of you, 2 Cor. vii. 14. ix. 2, 3.

[7] Ver. 13. Τὴν αὐτὴν δὲ ἀντιμισθίαν (ὡς τέκνοις λέγω).] The sense of these words seems to run thus, λέγω δὲ ὑμῖν ὡς τέκνοις; *and I say unto you as children,* τὴν αὐτὴν δὲ ἀντιμισθίαν ἀναδείξαντες τὴν ἰσότητα τῆς φιλίας ἔχοντες, shewing the same affection by way of recompence, πλατύνθητε καὶ ὑμεῖς, *let your hearts or affections be enlarged towards us, as ours are towards you,* ver. 11. So Œcumenius and Theophylact.

[8] Ver. 14. Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις, *Be not unequally yoked with unbelievers.*] Here note, that these words cannot be duly brought to prove, that Christians must not communicate with vicious persons at the table of the Lord, though they be Christians in profession, since the apostle only speaks of unbelievers. (2.) The apostle here useth the very words by which the prophet Isaiah (lii. 11.) exhorts the Jews to preserve themselves in Babylon from the contagion of their idolatry, and by which St. John exhorts all Christians not to partake of the sins, or the spiritual *whoredom* of the *beast,* Rev. xviii. 4. He, therefore, cannot be supposed to forbid all Christians all converse even with the unbeliever; for he permits the believing husband to live with his unbelieving wife, and will not suffer the believing wife to depart from her unbelieving husband; (1 Cor. vii. 12, 13.) he therefore only doth forbid communion with them in actions proper to them as heathens, and alien from the profession of Christianity; *viz.* their feastings and sacrifices in the idol-temples; (1 Cor. viii. 10. x. 21.) and, by analogy, he also may be supposed to forbid Christians to marry with an unbeliever; for this was always held unlawful for the Jews to marry with a heathen,* till they became proselytes to their religion; for they, looking upon themselves as *the pure servants of God,* (Neh. ii. 20. see note on 1 Cor. vii. 14.) thought it a corruption of the holy seed to marry *with the people of the earth;* and hence, when this was done, Ezra complains, παρήχθη σπέρμα ἅγιον ἐν τοῖς λαοῖς τῆς γῆς, *the holy seed was mixed with the people of the earth,* Ezra ix. 9. Now, the Christians being made a *holy nation, a peculiar people,* the holy temple in which God by his Spirit dwelt, it seemeth as unfit that they should marry with heathenish idolaters; and therefore to such of them as were free, the apostle speaks thus, *let them marry only in the Lord,* 1 Cor. vii. 39. *i. e.* to one of their own religion: the marriage with an infidel being the closest conjunction with them, subjecting them many times to a necessary abstinence from Christian assemblies, and to continual temptations to apostacy, or compliance with their evil manners.

[9] Ver. 18. Ἔσομαι ὑμῖν εἰς πατέρα, *I will be to you a Father.*] These words are not to be found in Jer. xxxi. 9. but they are the words of God to Solomon, the ruler of his people, δικαστὴν υἱῶν σου καὶ θυγατέρων, *a judge over his sons and daughters,* Wisd. ix. 7. and they begin thus, τὸ δὲ λέγει Κύριος παντοκράτωρ, *thus saith the Lord Almighty,* 2 Sam. vii. 8. and ver. 14. ἐγὼ ἔσομαι αὐτῷ εἰς Πατέρα, καὶ αὐτὸς ἔσταί μοι εἰς υἱὸν, *I will be to him a Father, and he shall be to me a son;* which words are by the apostle ascribed to Christ, Heb. i. 4, 5. and here to all Christians, as being members

* In Ajace, F. 6. A.

† Buxt. Lex. p. 403.

* Ran. act. iv. sc. 2. p. 264.

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of his body, and joint-heirs with him. Moreover, the Jews* boasted that *the Divine Majesty dwelt among them. After the days of Jacob* (saith the book Cosri†), *holy men increased into a great assembly; and the Schechinah, or Divine Majesty, rested upon them by love, to be their God.* This favour God here promises to pious Christians, as being the true Israelites. Again, they also thought that purity from uncleanness was a necessary requisite to obtain this presence of God: *For God* (say they) *doth not appropriate his name to Israel, to be called their God, but when their camps are holy; but at that very moment that they are so, he makes his presence to dwell among them, and becomes their God;*‡ and these things the apostle, according to the Scripture language, here applies to the society of Christians. And, oh! what a powerful argument do they minister to all Christians, *to cleanse themselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God,* as they desire this Almighty Lord and Protector to be still present with them, and would not be obnoxious to the dreadful woe which will certainly follow upon his departure; (Hos. ix. 12.) as they would have this God to be *their God,* which is a state of present bliss; for *blessed are the people who have the Lord for their God;* as they would have him related to them as a heavenly Father, which relation secures the enjoyment of all blessings to them, which they daily ask; (Matt. vii. 12.) lastly, as they desire to be *his sons and daughters,* and, by that glorious relation, to be made *heirs of God, joint-heirs with Christ,* (Rom. viii. 17.) and to have *the Spirit of his Son in their hearts, crying Abba, Father.* (Gal. iv. 6.)

See the Appendix to this chapter, at the end of this Epistle.

CHAP. VII.

1. HAVING therefore these promises, dearly beloved *(of a God thus related to and dwelling with us),* let us cleanse ourselves [1] from all filthiness of the flesh *(all uncleanness and intemperance)* and spirit *(all idolatry),* perfecting *(or still making progress in)* holiness in the fear of *(that holy)* God *(who dwelleth in, and stands so near related to, us.*

2. *And)* receive us *(into your kind affections; for)* we have wronged no man, we have corrupted no man *(from the truth),* we have defrauded no man, *(as your false apostles have done,* 2 Cor. xi. 3. 20.)

3. I speak not this *(with an evil mind)* to condemn you *(as suspecting such things of us):* for I have said before that you are in our hearts (iii. 2. *so that we are ready)* to die and live with you; *(i. e. we love you so affectionately, that we could even die for the promotion of your welfare.*

4. *And therefore)* great is my boldness *(or freedom)* of speech towards you, great *(also)* is my glorying of you: I am filled with comfort *(for your obedience,* ver. 14. *and your liberality,* 2 Cor. ix. 2.) I am exceeding joyful *(on that account)* [2] in all our tribulations.

5. *(I say, our tribulations;)* for, when we were come to Macedonia, our flesh had no rest *(from them),* but we were troubled *(and pressed)* on every side; without were fightings *(with the opposers of the gospel),* within were fears, *(lest the false apostles should have perverted you from the simplicity which is in Christ,* 2 Cor. xi. 3.)

6. Nevertheless *(that)* God, that comforteth those that are cast down, comforted us *(also)* by the coming of Titus *(with good tidings from you,* ver. 13.)

7. And not by his coming only, but by the consolation wherewith he was comforted in you, *(which he discovered to us)* when he told us your earnest desire *(to rectify what was amiss in the matter of the incestuous person),* your mourning *(for your miscarriage in it),* your fervent mind towards me *(and zeal against my adversaries);* so that I rejoiced the more *(for his consolation, than for his coming.*

8. For *(therefore)* though I made you sorry with a letter, [3] I do not repent (Gr. *I am not sorry),* though I did repent: (Gr. *though I was sorry,* viz. *that I was forced to make you* so, ii. 4.) for I perceive that the same epistle made you sorry, though it were but for a *(little)* season.

9. Now I rejoice, not *(barely)* that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10. For godly sorrow worketh repentance to salvation [4] not to be repented of (Gr. *not repented of):* but the sorrow of the world worketh death.

11. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, *(of obeying my directions,* ver. 15.) yea, what clearing of yourselves *(from guilt, by inflicting censures on the guilty person, and putting away evil from among you,* 1 Cor. xv. 13.) yea, what indignation *(against him who had so dishonoured his profession, and defiled the church),* yea, what fear *(of my displeasure, or the rod I threatened,* 1 Cor. iv. 21.) yea, what vehement desire *(to rectify what was amiss in this matter,* ver. 7.) yea, what zeal *(for me),* yea, what revenge *(in punishing the delinquent! so that)* in all things *(by this deportment)* you have approved yourselves [5] to be clear *(from guilt)* in this matter.

12. Wherefore, though I wrote *(so severely)* to you, I did it not for his cause that had done the wrong *(as delighting in his punishment),* nor for his cause that suffered wrong *(i. e. out of particular kindness to the father of the incestuous person),* but *(chiefly)* that our care for you in the sight of God might appear to you.

13. Therefore we are comforted in your comfort *(i. e. in the comfort we received from your deportment in this matter):* yea, and exceedingly the more joyed we for the joy of Titus *(in you),* because his spirit was refreshed by you all.

14. For *(now)* if I have boasted any thing to him of you, I am not ashamed; but as we speak all things to you in truth *(and sincerity),* even so our boasting, which I made before Titus, is found a truth.

15. And his inward affection (Gr. *his bowels)* is more abundant towards you, whilst he remembereth the obedience of you all, how with fear and trembling you received him *(lest there should be any thing found in you that might offend him, or require my rod).*

16. I rejoice therefore that I *(can)* have *(this)* confidence in you in all things.

ANNOTATIONS ON CHAP. VII.

[1] Ver. 1. Ἀπὸ παντὸς μολυσμοῦ, &c. *From all filthiness of flesh and spirit.*] The sins of the Corinthians being

* Targ. in Cant. i. 4, 5. † Par. iii. §. 17. p. 179.
‡ Cosri, ibid. p. 178. Bamidkar. Rab. §. 8. in Dent. xxiii. 14.

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uncleanness and idolatry, (see the preface to the First Epistle, and the notes on chap. x.) they seem to be here more especially intended.

[2] Ver. 4. Ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, *Under all our tribulations.*] As ἐπὶ signifies, Mark ii. 26. Luke iii. 2. iv. 17. Acts xi. 28. 1 Cor. vi. 1. 6. or, *amidst them,* as Luke xii. 14. or, *after them,* as Phil. ii. 27. Heb. ix. 15.

[3] Ver. 8. Οὐ μεταμέλομαι, *I do not repent.*] It seems incongruous that the apostle should repent of what he writ by the direction of the Holy Ghost, and to this very end to stir up a godly sorrow in them; and therefore it seems better to render the original, οὐ μεταμέλομαι εἰ καὶ μετεμελόμην, with Grotius and others, *Non doleo quanquam doluit mihi, I am not sorry now, though I was sorry when I writ this epistle,* doing it with many tears, (ii. 4.) Or thus, *I do not repent, though I should have repented,* viz. if it had not found this good effect upon you.

[4] Ver. 10. Ἀμεταμέλητον, *Not repented of.*] That is, such a change from the service of sin, to the service of God, as we do not revoke, or repent of, by relapsing again into the sins once left off. Note also, that godly sorrow is not itself repentance, but that which tends to work it in us, by preserving us from relapsing into that offence, which created so much bitterness and anguish to us. *The sorrow of the world worketh death,* it dries up the moisture of the body, (Prov. xvii. 22.) and hath killed many, (Ecclus. xxx. 23.)

[5] Ver. 11. Ἁγνοὺς εἶναι, *To be clear.*] Note here, that true repentance from sin clears us from the guilt of it, not only in the sight of God, but man; so that it is both uncharitable and unchristian, to stigmatize or reproach any person for the sin we know, or believe, he hath truly repented of.

CHAP. VIII.

1. MOREOVER, brethren, we do you to wit of (Gr. *we make known to you*) [1] the grace of God bestowed on the churches of Macedonia, *(Philippi, Thessalonica, Berea,* &c.)

2. How that, in a great trial of affliction, the abundance of their joy *(in the Holy Ghost appeared,* 1 Thess. i. 6.) and their deep poverty abounded [2] to the riches of their liberality *(or how they being very poor, and much afflicted,* Acts xvi. 20. xvii. 5. 13. *did notwithstanding, with great cheerfulness and joy, make a rich contribution towards the relief of their poor brethren in Judea).*

3. For to their power I bear record, yea, and [3] beyond their power *(or abilities),* they *(unsolicited by us)* were willing of themselves *(to contribute to the necessities of the poor saints of Judea.*

4. *Not being entreated by us, but)* praying us with much entreaty that we would receive the gift, and take upon us the fellowship of ministering to the saints; *(or be one of those who should take care for the administration and conveyance of it to them,* ver. 19—21. ix. 12, 13. 1 Cor. xvi. 4. Acts xiv. 17.)

5. And this they did, [4] not as we hoped *(or thought the event would be, who could expect only a small collection from men so poor, and so exhausted),* but first *(they)* gave themselves unto the Lord *(i. e. to his service in it),* and unto us *(to be employed in the promotion of this charity, or the distribution of it to others),* by the will of God *(moving them so to do, or according to his will,* 2 Cor. ix. 4.)

6. Insomuch that *(seeing this forwardness in others)* we desired Titus, that as he had *(in his last visit of you)* begun, so he would *(now)* finish in you the same grace *(or charity)* also *(and see that ye be not defective in it).*

7. Therefore (Gr. ἀλλ', *but)* as ye abound in every *(other)* thing *(or gift),* in faith, in utterance, and knowledge, (1 Cor. i. 5.) and in all diligence *(to amend what I had blamed you for,* 2 Cor. vii. 11.) and in your love to us, (ibid. ver. 7. *so)* see that ye abound *(or, I pray that ye would abound)* in this grace also.

8. I speak [5] not *(this)* by *(way of)* commandment, but *(of advice only,* ver. 10.) by occasion of the forwardness of others, and to prove the sincerity of * your love *(to Christ and his saints.*

9. *And command you I need not;)* for ye know the grace *(or kindness)* of our Lord Jesus Christ, that, [6] though he was rich (Gr. *that being rich),* yet for your sakes he became poor, that (ὑμεῖς) ye through his poverty might be rich; *(or, as Chrysostom and Œcumenius read, that* (ἡμεῖς) *we through his poverty might be rich; which is the same in sense with the other reading.)*

10. And herein I give my advice: for this is expedient for you, who have begun before, [7] not only to do, but also to be forward [8] a year ago.

11. Now therefore perform *(or complete)* the doing of it; that as there was a readiness to will, so there may be a performance *(of that will)* also out of that which ye have.

12. For if there be first a willing mind, *(whatsoever is given)* it is accepted according to that a man hath, [9] and not *(expected he should give)* according to that he hath not.

13. For I mean not that other men be eased *(or by your charity should live at ease),* and you *(in the mean time)* burdened *(with want):*

14. But *(that Christian charity should be managed)* by [10] an equality, that now at this time your abundance may be a supply for their want, that *(another time)* their abundance also may be a supply for your want: that there may be an equality:

15. *(That in your peregrination it may be)* as it is written *(of the Jews travelling into the wilderness, where)* he that had gathered much *(manna)* had nothing over; and he that had gathered little had no lack. (Exod. xvi. 18.)

16. But thanks be to God, which put the same earnest care into the heart of Titus for you.

17. For indeed he *(not only)* accepted the exhortation *(I made to him concerning this employment);* but being more forward *(than I thought to find him),* [11] of his own accord he went unto you.

18. And we have sent with him the brother, [12] whose praise is in the gospel throughout all the churches;

19. And not that *(or so)* only, but who was also chosen of the churches to travel with us with this grace *(or charity),* which is administered *(or dispensed)* by us to the glory of the same Lord, and *(to the)* declaration of your ready mind *(to relieve your poor brethren, or of our ready mind to perform this charitable office. Theodoret and Œcumenius read,* ἡμῶν:

* All the Greek scholiasts here read ὑμετέρας.

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20. *We, by taking such faithful companions with us,)* avoiding *(or taking care of)* this, that no man should blame us *(or charge us with insincerity)* in this abundance *(of your liberality)* which is administered by us:

21. *(And so)* providing for honest (Gr. *creditable)* things, not only in the sight of the Lord, but also in the sight of men.

22. And we have sent with them [13] our brother, whom we have oftentimes proved diligent in many things, but now much more diligent *(in this employment)*, upon the great confidence that I have in you.

23. Whether any do inquire of Titus, he is my partner and fellow-helper concerning you *(in promoting your welfare and reformation,* 2 Cor. ii. 13. vii. 6, 7.) or *(whether)* our brethren be inquired of, they are the messengers of the churches, and *(the promoters of)* the glory of Christ.

24. Wherefore shew ye to them, and before the churches, the proof of your love *(to me)*, and of our boasting on your behalf *(i. e. that we did not vainly boast of your readiness to perform such works of charity)*.

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 1. ΤΗ'Ν χάριν Θεοῦ τὴν δεδομένην ἐν, *The grace of God bestowed on,*] Or the charitable contribution given in the churches of Macedonia, to which they were excited by God's rich grace towards them; for that χάρις signifies liberality, appears from ver. 6. *I exhorted Titus to finish in you* χάριν ταύτην, *this charitable contribution;* and ver. 7. that ye also may abound ἐν τῇ χάριτι ταύτῃ, *in this liberal contribution;* and ver. 19. *who was chosen of the churches to travel with us,* σὺν τῇ χάριτι ταύτῃ, *with this charity* to be dispensed by us. So ix. 8. *God is able to make* πᾶσαν χάριν *all liberality* abound among you; and 1 Cor. xvi. 3. *to bring* τὴν χάριν, *your liberality to the poor Christians.* Hence χάριν is by Hesychius and Phavorinus interpreted *a gift,* as it is here, by the apostle saying of this abounding charity, *Thanks be to God for this unspeakable gift,* ix. 14, 15. This charity is styled *the grace of God,* either for its exceeding greatness, as the *cedars of God, and mountains of God,* signify great mountains and cedars, (Psal. xxxvi. 7. lxxx. 11. see note on Acts vii. 20. Gen. xxiii. 6. xxx. 5. John iv. 3.) or rather as proceeding from God as the giver of this disposition, and the motive to this charity, as *the zeal of God,* 2 Cor. xi. 2. *the love of God,* 2 Cor. v. 14. *the grace of God,* Tit. ii. 11.

[2] Ver. 2. Εἰς τὸν πλοῦτον τῆς ἁπλότητος αὐτῶν, *To the riches of their liberality.*] So the word ἁπλότης usually signifies both in the Old and New Testament. So Prov. xi. 25. ψυχὴ ἁπλῆ, *The liberal soul shall be made fat;* Rom. xii. 8. *He that giveth, let him do it* ἐν ἁπλότητι, *with liberality;* 2 Cor. ix. 11. *Being enriched in all things* εἰς πᾶσαν ἁπλότητα, *to all liberality;* and again, ver. 13. James i. 5. *If any man lack wisdom, let him ask it of God, who giveth* ἁπλῶς, *liberally.*

[3] Ver. 3. Ὑπὲρ δύναμιν, *Beyond their power.*] Thus Philo* notes it as the excellency of a servant to engage in his master's service, not only readily and laboriously, but even ὑπὲρ δύναμιν, *beyond his strength.*

[4] Ver. 5. Οὐ καθὼς ἠλπίσαμεν, *Not as we hoped.*] The word ἠλπίσας, *hoping,* is used by the Attics, say grammarians,* *not only touching good things, but simply touching the event of what is future.* The word hath two senses which well agree to this place, *viz.* (1.) προσδοκᾶν, *to expect;* and so it is rendered by Hesychius and Phavorinus. (2.) To conjecture; so Eustachius says, ἀντὶ τοῦ στοχάζεσθαι κεῖται τὸ ἔλπεσθαι, *the word signifies to conjecture.* (See Aristotle ad Nichom. lib. ix. cap. 4.)

[5] Ver. 8. Οὐ κατ' ἐπιταγὴν, *Not by the way of commandment or injunction.*] *i. e.* The apostle commands not how much they should confer, much less that they should give all their substance and live upon a common stock, leaving nothing to themselves which they could call their own; for where no man hath any thing of his own, there is no place for liberality.

[6] Ver. 9. Δι' ὑμᾶς ἐπτώχευσε πλούσιος ὤν, &c. *Being rich, he became poor for you.*] These words the Socinians interpret thus; That Christ being the only Son of God, conceived by the Holy Ghost, and endued with the power of the Holy Ghost, and being one to whose power all things in the earth did yield, was therefore styled rich; and that he became poor when he was bound, led away, exposed to contempt, spit upon, smitten on the face, whipped, crucified. But this interpretation seems not well consistent with the words of the apostle. For,

1. All these sufferings are indeed proper indications of infamy cast upon him, and seeming infirmity in him, but not of poverty, seeing the richest man may be exposed to all or any of these things.

2. The words seem to imply some change in the person, of whom it is here said, that *being rich, he became poor;* whereas Christ was not less the Son of God, or less endued with power, when he thus suffered, as appears by the great miracles he then did. Others of them say, that he became poor by *leading a poor life on earth.* But (1.) it is not by his poverty on earth that we *are made rich,* but by the humiliation of himself. And (2.) he was thus poor from his birth and cradle, even before the Holy Spirit descended on him at his baptism. How much more naturally therefore are these words interpreted by that of the same apostle, that *being in the form of God, and thinking it no robbery to be equal with God, he emptied himself of all his glory* when he came to take our nature on him, taking together with it *the form of a servant, and humbling himself to the death, even the death of the cross?* Phil. ii. 7, 8. (See the note there.) Which death, saith Irenæus, he could only suffer ἡσυχάσαντος τοῦ λόγου, *the Divine nature being then quiescent,* and not active in him. This is that *glory which he had with the Father before the world was,* and which he, after his ascension, reassumed. (John xvii. 5.) Now, if Christ thus emptied himself of his glory, that we might be spiritually rich, it becomes us, in imitation of his great example, to part with our temporals to supply the exigencies of his needy and afflicted members.

[7] Ver. 10. Οὐ μόνον τὸ ποιῆσαι, ἀλλὰ δὲ τὸ θέλειν, *Not only to do, but to be willing or forward.*] It is known, that the will goes before the deed; and therefore τὸ θέλειν here cannot barely signify to will, but either to do it μετὰ προθυμίας, with readiness and zeal, as the following verse in-

* L. quis Rer. Div. Hæres. p. 376. B. C.

* Ἐλπίσας, οὐ μόνον ἐπ' ἀγαθῶν, ἀλλ' ἁπλῶς· ἐπὶ τῇ τοῦ μέλλοντος ἐκβάσει λέγεται παρ' Ἀττικοῖς. Suidas.

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terprets it, or with delight, as the word often signifies: so 1 Sam. xviii. 22. θέλει ἐν σοὶ βασιλεὺς, *the king delights in thee.* See 2 Sam. xv. 26. Psal. v. 4. xxi. 8. xl. 12. Esth. vi. 6, 7. viii. 11. Mal. iii. 1. Matt. xxvii. 43. in all which places it answers to the Hebrew word *chaphetz.*

[8] Ἀπὸ πέρυσι, *A year ago.*] The apostle had exhorted them in his Epistle, writ a year ago, to this contribution; (1 Cor. xvi. 2.) and they, in obedience to his directions, had begun to lay up in store willingly this charity he now exhorts them to consummate; and this he says, to shew they were not only moved to it by the example of the Macedonians, but rather were examples to them, (ix. 2.)

[9] Ver. 12. Οὐ καθὸ οὐκ ἔχει, *Not according to what he hath not.*] What is due to another, either by debt or duty of making provision for those of his own family, cannot be charitably given, as being not our own.

[10] Ver. 14. Ἰσότης, *An equality.*] So far Christianity seems to require this equality, as that we should not suffer others to lack the necessaries of this present life whilst we abound in them.

[11] Ver. 17. Αὐθαίρετος, *Of his own accord.*] Here we see the sweet harmony there is betwixt the gifts of God and our persuasion and free-will. Titus was moved to this work by St. Paul's exhortation, and was also *willing of his own accord;* and yet God, saith the apostle, *put this earnest care into his heart.*

[12] Ver. 18. Οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ, διὰ πασῶν τῶν ἐκκλησιῶν, *Whose praise is in the gospel.*] Who this brother was is much contested; antiquity hath carried it for St. Luke, worthy of praise in all churches for the gospel he writ. The authority of this assertion seems to rest upon the words of Origen,* the interpolated Ignatius,† and St. Jerome.‡ And this difficulty lies against it, that this brother is sent before St. Paul to Corinth with Titus, whereas St. Luke went with him to Troas, and from thence to Corinth. (Acts xx. 4. 6.) So Dr. Lightfoot. To which it may be answered, that it is not certain that St. Paul went from Troas to Corinth; perhaps he rather went from Philippi to Corinth, and so to Troas. (See the preface.) And so this person being chosen by the churches to travel with this charity, (ver. 19.) might be both sent before to prepare it; and being returned, to give notice to St. Paul that it was ready, might go back with him to receive it.

[13] Ver. 22. Τὸν ἀδελφὸν ἡμῶν, *Our brother.*] Apollos, say some of the ancients, *viz.* Theodoret and Œcumenius, who before doubted of them, and so was not disposed to come to them: (1 Cor. xvi. 12.) but now, upon St. Paul's confidence of their readiness to obey his precepts, was prevailed upon to come.

CHAP. IX.

1. (*To me, I say, and to those messengers of the church:*) for as touching the ministering to the saints (*in Judea*), it is superfluous for me to write to you (*again*):

2. For I know the [1] forwardness of your minds (*in that affair*), for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and (*the fame and example of*) your zeal hath provoked very many.

3. Yet have I sent the brethren, (*mentioned* viii. 17, 18.) lest our boasting of you should be in vain in this behalf; that, as I said, (viii. 11.) you may be (*found*) ready:

4. Lest haply if they of Macedonia (*who gave themselves up to us,* viii. 5.) come with me, and find you unprepared, we (that we say not, you) should be ashamed in this same confident boasting.

5. Therefore I thought it necessary to exhort the (*aforesaid*) brethren, that they would go before unto you, and make up beforehand [2] your bounty, whereof you had notice before, that the same might be ready, as a matter of (*free*) bounty, and not (*extorted from you with difficulty*) as [3] (*a matter*) of covetousness.

6. But (*to preserve you from this temper*) this I say, He who soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully (*from God again,* Prov. xi. 24, 25.)

7. Every man (*then*) according as he purposeth in his heart, so let him give; not grudgingly, or (*as*) [4] of necessity (*to avoid shame, or only to comply with the example or importunity of others*): for God loveth a cheerful giver.

8. And (*to this end consider, that*) [5] God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound in every good (*and charitable*) work:

9. (*According*) as it is written, (Psal. cxii. 9.) He hath dispersed abroad; he hath given to the poor: [6] his righteousness (*i. e. his liberality*) remaineth for ever (*in remembrance before God*).

10. Now (*may*) he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your [7] righteousness.

11. (*That you may still make progress in them,*) being enriched in every thing to all bountifulness, which causeth through us (*who dispense it*) thanksgiving to God.

12. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings to (*the glory of*) God;

13. Whilst by the experiment of this ministration they (*who receive the benefit of it*) glorify God for your [8] professed subjection to the gospel of Christ, and for your liberal distribution to them and to all men.

14. And (*you also will receive advantage*) by their prayers for you, which long after you (*and earnestly desire your welfare*) for the exceeding grace of God (*they see*) in you.

15. Thanks be to God for his unspeakable gift (*i. e. this admirable charity, by which God is so much glorified, the gospel receives such credit, others are so much benefited, and you will be so plentifully by God rewarded*).

ANNOTATIONS ON CHAP. IX.

[1] Ver. 2. ΤΗΝ προθυμίαν ὑμῶν, *Your forwardness.*] Some tell us that St. Paul preached the gospel at Corinth freely for two reasons: (1.) Because he observed in them such a saving temper, as would hinder the progress of the gospel if it should prove matter of charge to them. But this cannot be a true account of the matter: 1. because he doth the same at Thessalonica, the metropolis of Mace-

* Orig. apud Euseb. lib. vi. cap. 25.

† Ὡς μαρτυρεῖ Λουκᾶς οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν. Ep. ad Eph. §. 15.

‡ "Scripsit evangelium de quo idem Paulus, misimus cum illo fratrem cujus laus est in evangelio per omnes ecclesias; verbo Lucas." Ita Titus Bostrensis in Luc. 1. p. 763.

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donia, *labouring night and day, because he would not become chargeable to any of them,* (1 Thess. ii. 6. 9. 2 Thess. iii. 8.) and throughout all Asia, saying thus to them, *You know that these hands have ministered to my necessities, and to those that are with me.* (Acts xx. 33.) And it seems plain from his own words, that *no church communicated* any thing to him, *but that of Philippi.* (Phil. iv. 15, 16.) (2.) Because he commends them for their *readiness* and *willing mind* here, and viii. 11. 19. and mentions the liberality of their contribution, and their *unspeakable gift,* with thanks to God, ver. 13—15. in this chapter, in which he doth exhort them to complete it. (3.) Because they contributed to others, who were *false apostles,* and suffered them to *take of them;* so he insinuates in these words, *If others are partakers of this power over you, are not we much more?* This he speaks, say Chrysostom and the Greek scholiasts, not of Peter or the other apostles; for then he would not have said, *Are not we much more* partakers of this power than they? ἀλλ' ἑτέρων τινων νόθων, *but of some false apostles,* and corrupters of them, of whom he saith, 2 Cor. xi. 20. *You suffer if a man devour you, if he take of you;* which is also a confutation of the second pretended reason of this abstinence, that the apostle did this to disappoint the arts of these false teachers, who preached the gospel freely, and gloried in so doing. (See the note on 2 Cor. xi. 12, 13.) The apostle himself gives another reason of the doing this, both here and elsewhere, *viz.* not because we have not power, but *to make ourselves an example for you to follow us,* 2 Thess. iii. 9. And again, Acts xx. 34. *I have shewed you all things, how that so doing you ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is better to give than to receive.*

[2] Ver. 5. Τὴν εὐλογίαν ὑμῶν, *Your gift,*] Or present, to the churches in Judea; for as the Hebrew *beracha,* so the Greek εὐλογία, oft signifies a gift, or present: as when Jacob saith to Esau, λάβε τὰς εὐλογίας μου, *receive my present,* Gen. xxxiii. 11. and Abigail to David, λαβὲ τὴν εὐλογίαν ταύτην, *receive this gift,* 1 Sam. xxv. 27. and Naaman to Elisha, λαβὲ τὴν εὐλογίαν, *receive a gift from thy servant,* 2 Kings v. 15. (See also Judg. i. 15. 1 Sam. xxx. 26.)

[3] Καὶ μὴ ὥσπερ πλεονεξίαν, *And not as a matter of covetousness.*] The Corinthians abounded, saith St. Chrysostom,* περὶ τῶν ἄλλων πάντων τῇ τῶν χρημάτων περιουσίᾳ, *in wealth above all other cities, as being a very famous mart,* and so the apostle is concerned to stir them up to an abundant charity, as he did, ver. 14. and because riches begat covetousness, he here arms them against that vice. Note also, that to give alms out of shame, or to satisfy the importunity of others rather than out of love and good-will, is a symptom of a covetous temper.

[4] Ver. 7. Μὴ ἐξ ἀνάγκης, *Not of necessity.*] Note, that necessity in Scripture stands opposed not to coaction, but to the free election of the will. (See the note on Philem. 14. and on 1 Pet. v. 2.)

[5] Ver. 8. Δυνατὸς ὁ Θεὸς, *God is able.*] Here note, that not only the promise but the power of that God, who is good to all, is a motive to expect his grace and favour. (See the note on Rom. xi. 23. Heb. ii. 18.) Note, secondly, περισσεύσαι here signifies *to make,* or *cause to abound;* so Matt. xiii. 22. xxv. 29. Whosoever hath, to him shall be given, καὶ περισσεύσεται, *and he shall be made to abound;* 1 Thess. iii. 12. *The Lord make you to increase,* καὶ περισσεύσαι, *and to abound in love.*

[6] Ver. 9. Ἡ δικαιοσύνη αὐτοῦ, *His righteousness.*] That is, his liberality, as the word often signifies in the Septuagint. So Gen. xix. 19. Thou hast magnified τὴν δικαιοσύνην σου, *thy mercy,* or *kindness, to me;* chap. xiii. ταύτην τὴν δικαιοσύνην, *this kindness thou shalt shew me;* xxiv. 27. he hath not left τὴν δικαιοσύνην αὐτοῦ, *his kindness to Abraham.* (See ver. 49. xxxii. 10. Exod. xv. 13. xxxiv. 7. Prov. xx. 28. xxxi. 21. Isa. lxiii. 7.) Hence צדקה is ten times by the Septuagint rendered ἐλεημοσύνη, *alms.*

[7] Ver. 10.] Note, that all the Greek scholia read δικαιοσύνης, not διακονίας, *ministry.*

[8] Ver. 13. Ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας.] Ὁμολογία in the New Testament still signifies the confession of faith, 1 Tim. vi. 12, 13. Heb. iii. 1. iv. 14. x. 23. ὑποταγῇ, subjection to the precepts of that faith. So the apostle signifies, that men seeing in them, by this charity, the sincerity of their love, (viii. 8.) and so of their obedience to the gospel, will be induced to glorify God, and own the excellency of that religion which produceth such fruits of righteousness.

CHAP. X.

1. NOW I Paul myself *(who would not deal severely with you)* beseech you by the meekness and gentleness of Christ *(which I desire to imitate, even I,)* who in *(or, as to my)* presence am *(esteemed)* base among you, but being absent am *(accounted)* bold towards you: (ver. 10.)

2. But *(whatsoever you esteem me)* I beseech you, that I may not *(find reason to)* be bold when I am present with that confidence, wherewith I think *(meet)* to be bold against some, who think of us as if we walked according to the flesh; *(now saying one thing, and then another, according to our carnal interests,* 2 Cor. i. 17.)

3. For though we walk in the flesh, we do not war after the flesh *(exercising our authority in weakness).*

4. For [1] the weapons of our warfare are not *(weak,* Isa. xxxi. 3. *and)* carnal, but mighty through God to the pulling down of *(the)* strong holds *(of the gentiles).*

5. Casting down *(their)* imaginations *(and reasonings),* and every high thing that exalteth itself against the knowledge of God, and [2] bringing into captivity every thought to the obedience of *(the gospel of)* Christ; *(i. e. making the gentiles obedient to it in word and deed, by mighty signs and wonders, and by the power of the Spirit of God,* Rom. xv. 18, 19.)

6. And having in a readiness to revenge all *(the)* disobedience *(of your dissolute members,* xii. 20, 21. *and of these deceitful workers, by punishing them with our spiritual rod,* 1 Cor. iv. 21.) [3] when your obedience is *(or shall have been)* fulfilled.

7. Do you look on things after the outward appearance *(judging of me from my outward person, and the infirmities of my body,* v. 1, 2. *and not from the power of Christ resting upon me,* 2 Cor. xii. 9. *and working by me)?* If any man *(on account of his gifts)* trust to himself that he is Christ's, *(a minister of Christ,* 2 Cor. xi. 23. *an apostle of Christ,* ver. 13.) let him of himself think *(or conclude)* this again, that, as he is Christ's, even so are we Christ's; *(for the proofs of Christ speaking in me are not weak, but mighty,* 2 Cor.

* Præfatio in Epist. prim.

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xiii. 3. *and in nothing are we behind the very chiefest apostles,* xii. 11.)

8. For though I should boast somewhat more *(than I do, or they can do,)* [4] of our authority, which the Lord has given us for edification, and not for *(your)* destruction, I should not be ashamed *(or put to shame):*

9. *(And this I say,)* that I may not seem as if I would terrify you by letters *(as you say I do).*

10. [5] For his letters, say they, are weighty and powerful; but his [6] bodily presence is weak, and his speech contemptible.

11. *(But)* let such a one think *(or conclude)* this, that such as we are in word by letters, when we are absent, such also will we be also in deed when we are present, *(for if I come again I will not spare,* xiii. 2. *but punish all disobedience.*

12. *This I say only,)* for we dare not make ourselves of the number, or compare ourselves with some *(among you),* who commend themselves *(for their own performances above measure, not considering how much they fall short of the performances of them they vilify):* but they *(thus)* measuring themselves *(only)* by themselves, and comparing themselves *(only)* among themselves *(one false apostle with another),* are not wise.

13. [7] But we will not boast (Gr. *neither will we boast)* of things without our measure *(or the commission given us by Christ to go to the gentiles,* Rom. xv. 16. Gal. ii. 7. 9.) but according to the measure of the rule which God hath distributed to us, a measure to reach even to you *(gentiles, we having preached through all the interjacent provinces from Judea to you of Corinth,* Rom. xv. 19.)

14. For we stretch not ourselves beyond our measure, as though we reached not to you: for we are come *(before any others)* as far as to you also in preaching the gospel of Christ:

15. Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you *(giving testimony to our labours)* according to our rule (Gr. *in respect of our line)* abundantly,

16. To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

17. But he *(of us)* that glorieth *(of his apostleship or ministry),* let him glory in the *(power or assistance the)* Lord *(affordeth to render it successful).*

18. For not he who commendeth himself is *(an)* approved *(minister or apostle of Christ),* but *(he)* whom the Lord commendeth *(by his gifts vouchsafed to, and by the power of Christ attending on him in that ministry).*

ANNOTATIONS ON CHAP. X.

[1] Ver. 4. ΤΑ ὅπλα τῆς στρατείας ἡμῶν, *The weapons of our warfare.*] That these include the censures of the apostolical authority is certain; but that they are to be restrained to them I do not think; but rather that they chiefly do refer to the miraculous powers God hath given them for the conversion of the gentiles to the Christian faith. Moreover, the apostolical rod seems not to relate to the power of excommunication, but of inflicting corporal diseases on persons refractory and disorderly, and seemeth not to have been continued after the death of the apostles.

[2] Ver. 5. Αἰχμαλωτίζοντες πᾶν νόημα, *Captivating every thought.*] The apostle speaks not here of captivating the reason of a Christian to the articles of faith, by his belief of any thing proposed as such, though never so absurd, or contrary to the reason of all mankind, as some popish doctors lewdly talk; but of captivating the reasons of Jew and gentile against the Christian faith, by the demonstration of the Spirit and power. (1 Cor. ii. 4.) *Captivat intellectum, dum contradicentem ratione vincit,* Ambr.

[3] Ver. 6. Ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή, *When your obedience is fulfilled.*] His love to the Corinthians, whom he desired to spare, and the infirm state of their church at present, made him choose to defer the punishment of these offenders, till he had wrought off the affections of the Corinthians from their false apostles, and made them more unanimous in their regards to him: and this is the best excuse that can be made for the neglect of Christian discipline in any church, *viz.* that * *there is no place for severe remedies, when the disease hath infected the whole church:* the apostle being here forced to yield to this necessity, because the offenders in the church of Corinth being many, they could not easily be punished. Accordingly the primitive church relaxed the severity of its discipline, when great multitudes were concerned, or such as were like to draw great multitudes after them.

[4] Ver. 8. Περὶ τῆς ἐξουσίας ἡμῶν, *Of our authority.*] The apostle seems to refer to the authority peculiar to the apostles, of inflicting corporal punishments on refractory persons, and delivering them up to Satan: (see note on 1 Cor. iv. 21. v. 5.) which power none of these *false teachers* could pretend to. (1 Cor. iv. 19, 20.) And this, saith he, the Lord hath given me for edification, and not for destruction, it being designed for *revenging men's disobedience,* (ver. 6.) for the *saving of the spirit,* (1 Cor. v. 5.) and to teach men, by what they suffer, *not to blaspheme* the truth. (1 Tim. i. 20.)

[5] Ver. 10. Ἐπιστολαὶ, *Letters.*] It cannot be hence concluded, that St. Paul writ more than one epistle to them; for nothing is more common than this enallage of number. So Polycarp, writing to the Philippians, saith, that St. Paul, being absent, ἔγραψεν ὑμῖν ἐπιστολὰς, *writ epistles to you.* (See Cotelerius there.)

[6] Παρουσία τοῦ σώματος ἀσθενὴς, *His bodily presence is mean,*] Seems plainly to refer to that which Chrysostom, † Nicephorus, and Lucian, relate of St. Paul, that his *stature was low, his body crooked, and his head bald,* and so he was literally κατὰ πρόσωπον ταπεινὸς, *low in person,* (ver. 1.) When it is added, that his speech was contemptible, this cannot be understood as if it were so for want of eloquence, or the floridness of the Greek, for that was as much wanting in his letters as his speech or sermons; it therefore seemeth to refer to some infirmity of his speech in teaching. (See note on 2 Cor. xii. 7.)

Οὐ συνιοῦσιν.] See this reading vindicated, Examen Millii in locum.

[7] Ver. 13, &c.] In these four verses the apostle seems

* "Neque enim duris remediis locus est, ubi tota ecclesia in morbo cubat." Grot. "Neque potest esse salutaris correptio, nisi cum ille corripitur qui non habet sociam multitudinem. Cum autem idem morbus plurimos occupaverit, nihil aliud bonis restat quam dolor, et gemitus." August. contra Epist. Parmen. lib. iii. p. 61. B. D. "Necessitate temporum succubuit." Cypr. ed. Ox. 55. §. 3. 6. 9, 10.

† Ὁ τρίπηχυς ἄνθρωπος. Chrys. tom. v. p. 992. lin. 40.

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to advance himself above the false apostles in these things: (1.) that whereas they could shew no commission to preach to the Corinthians, no measure by which God had distributed the Corinthians to them as their province, he could do so, ver. 13. (2.) That whereas they went out of their line, leaping from one church to another, he went on orderly in conversion of churches to the faith, from Judea through all the interjacent provinces till he came to Corinth. (3.) Whereas they only came to and perverted those churches where the faith had been already preached, and so could only *boast of things made ready to their hands,* (ver. 16.) he had still striven *to preach the gospel where Christ was not named, lest he should build upon another man's foundation.* (Rom. xv. 20.)

CHAP. XI.

1. WOULD to God you could bear with me a little in *(this)* [1] my *(seeming)* folly *(in boasting of my own performances):* and indeed bear with me.

2. For *(I therefore do it, because)* I am jealous over you with a godly jealousy: for I have espoused you to one husband, *(and desire)* that I may present you as [2] a chaste virgin unto Christ *(your husband).*

3. But I fear, lest by any means, as the serpent beguiled [3] Eve through his subtilty, so your minds should *(by the subtilty of deceitful workers)* be corrupted from the simplicity *(of the faith)* that is in Christ, *(by mixing the observation of the law with the gospel, as these Judaizers did, and so returning as it were to your former husband.* See note on Rom. vii. 3.)

4. *(I say, I am jealous of you, lest you be corrupted by these false apostles;)* for if he that cometh *(after me)* preacheth another Jesus *(i. e. hath another Saviour to propound to you),* whom we have not preached, or if ye receive *(from him)* another spirit, *(affording such spiritual gifts)* which ye have not received *(from us),* or another gospel, which ye have not accepted *(or received already),* ye might well bear with him *(in his pretensions to exceed us; but this cannot be said;)*

5. For I suppose *(in these things)* I was not a whit behind the very chiefest apostles, *(Peter, James, and John, from whom these false teachers from Judea may pretend to come,* 1 Cor. i. 12.

6. *But)* though I be [4] rude in speech, yet *(am I)* not *(so)* in knowledge *(of Christ and his gospel);* but we have been thoroughly made manifest among you in all things *(of this nature,* xii. 11, 12.)

7. Have I committed an offence in abasing myself *(so far as to labour with mine own hands)* [5] that you might be exalted *(by the spiritual riches and advantages of the gospel, and in having an apostle more regardful of you than of other churches),* because *(being chargeable to some of them)* I have preached to you the gospel of God freely?

8. [6] I robbed *(i. e. made naked)* other churches, taking wages *(or a stipend)* of them, to do you service.

9. And when I was present with you, and wanted, [7] I was chargeable to no man: for that which was lacking to me the brethren which came from *(Philippi,* Phil. iv. 15, 16. *in)* Macedonia supplied: and in all things I have kept myself from being burdensome to you, and so will I keep myself.

10. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11. *(And)* wherefore *(do I thus resolve? Is it)* because I love you not? God knows *(the contrary).*

12. But what I do *(of this kind),* that I will *(still)* do, that I may cut off occasion *(of boasting)* from them which desire occasion; [8] that wherein they glory, they may be found even as we.

13. For such are *(your)* false apostles, deceitful workers, transforming themselves into the apostles of Christ *(seeming to do as we do, or desiring to be thought equal to us in all things).*

14. And no marvel; for Satan himself is *(sometimes)* transformed into an angel of light *(pretending to do their work, and be a ministering spirit to them whom he intendeth to destroy).*

15. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according *(not to their specious and hypocritical pretences, but)* to their works. (Phil. iii. 18.)

16. I say again, Let no man think me a fool *(in boasting thus of myself);* if otherwise, yet as a fool receive *(i. e. suffer)* me, that I may boast myself a little.

17. That which I speak *(thus),* I speak it not after the Lord *(as commanded by him so to speak),* but as it were foolishly, in this confidence of boasting *(though the false apostles have made it necessary, and so a part of Christian wisdom so to do,* xii. 11. *to vindicate my apostleship, and to confirm you in the truth).*

18. Seeing that many glory after the flesh *(as being the seed of Abraham according to the flesh),* I will glory *(as to that)* also.

19. *(Nor can my seeming folly offend you, if you be indeed what you pretend,)* for you *(will)* suffer fools gladly, seeing you yourselves are wise *(in your own conceits; or, being wise, you must suffer fools gladly.*

20. *And sure I am, you can bear with greater matters;)* for ye suffer, if a man bring you into bondage *(to the Jewish rites,* Gal. iv. 9. v. 1.) if a man devour you *(as did the pharisees widows' houses, living deliciously upon your substance),* if a man take of you [9] *(if he take away what is yours),* [10] if a man exalt himself *(above you),* if a man smite you on the face *(or use you contumeliously.*

21. *That which I said of smiting you upon the face,)* I speak as concerning *(the)* reproach *(they cast upon you as profane, uncircumcised, whereas they are all a holy nation),* [11] as though we had been weak *(i. e. inferior to them in these things, not able to ascribe to ourselves these advantages as well as they).* Howbeit whereinsoever any is bold *(in this kind),* I speak foolishly, I am bold also.

22. *(For,)* [12] are they Hebrews *(speaking the Jewish language?* Phil. iii. 5.) so am I. Are they Israelites *(descended from beloved Jacob,* Mal. i. 2. *not from Esau)?* so am I. Are they the seed of Abraham *(and not proselytes)?* so am I.

23. [13] Are they ministers of Christ? (I speak as a fool,) I am more *(so);* in labours more abundant *(than any of them),* in stripes above measure, (Acts xvi. 22, 23.) in prisons more frequent, (ver. 24.) in deaths oft. (1 Cor. xv. 31. 2 Cor. iv. 11.)

24. Of the Jews five times received I forty stripes [14] save one.

25. Thrice *(by the gentiles)* was I beaten with rods, (Acts xvi. 23.) once was I stoned, (Acts xiv. 19.) thrice I

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suffered shipwreck, a night and a day I have been [15] in the deep;

26. In journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, (Acts xx. 3.) in perils by the heathen, in perils in the city *(Damascus, Jerusalem, Ephesus)*, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27. In weariness and painfulness, in watchings often, (2 Thess. iii. 8.) in hunger and thirst, in fastings often, in cold and nakedness. (1 Cor. iv. 11. 2 Cor. vi. 5.)

28. *(And)* besides those things which are without, that which cometh upon me daily *(is)*, the care of all the churches *(planted by me,* 2 Cor. vii. 5. *or by others among the gentiles,* Colos. ii. 1.)

29. *(For)* who *(of them)* is weak, and I am not *(as)* weak *(in compassionating them, and complying with their weakness?* 1 Cor. ix. 22.) who is offended *(or ready to fall from his profession)*, and I burn not *(with zeal to recover him)?*

30. If I needs must glory, I will glory of the things which concern my infirmities *(i. e. rather in my sufferings for Christ, than in the great things he hath done by me).*

31. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not *(in any thing I have now said of my sufferings).*

32. ¶ In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me *(in compliance with the Jews):*

33. And through a window in a basket was I let down by the wall, [16] and escaped his hands.

ANNOTATIONS ON CHAP. XI.

[1] Ver. 1. ΤΗΣ *ἀφροσύνης μου, My folly.*] Though the necessity which lay on the apostle thus to commend himself, for vindication of his apostleship, made him free from folly in this matter; yet, because self-commendation usually proceeds from vanity and folly, and they who know not the necessity which lay upon him so to speak, would be apt to impute this to him, he useth this word here, though saying, ver. 16. *Let no man think me a fool in this my boasting,* and, xii. 6. *Though I did glory, I should not be a fool.*

[2] Ver. 2. *Παρθένον ἁγνὴν, A chaste virgin.*] Here is thought to be an allusion to the *ἁρμόσυνοι* of the Lacedemonians, who formed the lives and manners of the virgins, and made them regular, and so prepared them for their husbands. But the Greek commentators agree with our translation, rendering the word *ἡρμοσάμην* by *ἐμνηστευσάμην, I have espoused you.* So Phavorinus* doth interpret these very words; and so the word is used frequently by Herodotus,† and it bears the same sense in the Septuagint, *παρὰ Κυρίου ἁρμόζεται γυνὴ ἀνδρὶ, the wife is espoused to the husband of the Lord.* (Prov. xix. 14.) As therefore the Jews say, that *Moses espoused Israel to God in Mount Sinai,*‡ when he made them enter into covenant with them; so saith the apostle here, By converting you to the Christian faith, *I have espoused you to one husband, even Christ.*

* Ἡρμοσάμην, ἐμνηστευσάμην, ὡς ὁ ἀπόστολος, ἡρμοσάμην ὑμᾶς ἑνὶ ἀνδρὶ, ἤτοι τῷ Χριστῷ ἐμνηστευσάμην ὑμᾶς.

† Ἡρμόσαται τὸν Μίλωνος θυγατέρα Δημονίδης γυναῖκα. Herod. lib. iii. cap. 138. Ἁρμοσάμενος Τήλυος θυγατέρα. 5. 47. Παυσανίης ἡρμόσατο θυγατέρα. Ibid.

‡ Devarim Rabba, cap. 7. col. 4.

[3] Ver. 3. *Εὔαν, Eve.*] He mentions Eve, not Adam, because she was only personally deceived by the serpent, and was *first in the transgression.* (1 Tim. ii. 14.) And he calls this deceit, *φθόρα,* in allusion to the metaphor of virginity.

[4] Ver. 6. *Ἰδιώτης τῷ λόγῳ, Rude in speech.*] This cannot refer to his want of eloquence, or rhetorical artifice in his compositions; for this seems equally wanting in the epistles of St. Peter and St. James; it therefore must refer to some imperfection in his speech, which they had not.

[5] Ver. 7. *Ἵνα ὑμεῖς ὑψωθῆτε, That you might be exalted.*] So St. James useth the word, saying, *Let the brother of low degree rejoice ἐν τῷ ὕψει αὐτοῦ, in his exaltation* to the riches and privileges of the Christian faith, i. 9. So the song of the Virgin-mother saith, that God, by sending the Messiah, *ὕψωσε ταπεινοὺς, hath exalted them that were low,* Luke i. 52. and Capernaum is said to be *ὑψωθεῖσα, exalted to heaven* by our Saviour's frequent preaching to them, Luke x. 15.

[6] Ver. 8. *Ἐσύλησα, I robbed.*] *Συλᾶν, γυμνοῦν,* the word signifies *to make naked,* saith Phavorinus; *to spoil,* say others: for the churches of Macedonia, from whom he received his gifts, being poorer than that of Corinth, (2 Cor. viii. 2.) might comparatively seem by this to be spoiled of what was necessary for them.

[7] Ver. 9. *Οὐ κατενάρκησα οὐδενὸς, I stunned nobody with complaints.*] I importuned none of them to supply my wants.

[8] Ver. 12. *Ἵνα ἐν ᾧ καυχῶνται, Than in what they glory.*] This most interpreters thus gloss: That whereas the false apostles glory in preaching the gospel freely, they may be found even in that to do only what we have still done among you. And true it is, that the Jewish writers tell us, that their wise men of old would not be nourished so from the church, but rather chose to get their living by their own labour; and therefore used to say, *It is better to skin dead beasts, than to say to the people, I am a wise man, or a priest, therefore nourish me;* and that the most excellent and perfect of them clave wood, and carried timber, and drew water, and wrought in iron and coals, and neither asked nor would receive any thing of the church. And, therefore, to make himself equal with the best of these wise men of the Jews, St. Paul might refuse maintenance from the churches of Achaia. (See Campegius Vitringa de Synag. Vet. lib. iii. par. i. cap. 18. p. 884, 885.) But this exposition is liable to this great objection, That the apostle, speaking to the Corinthians of the same persons, saith, *Ye suffer if a man devour you, if a man take of you,* ver. 20. and 1 Cor. ix. 12. *If others are partakers of this power, are not we much more?* and elsewhere, where he represents these Jewish teachers as *counting gain godliness,* and doing all things for *filthy lucre,* Phil. iii. 19. 1 Tim. vi. 5. 2 Tim. iii. 2. Tit. i. 11. Others therefore interpret the words thus: This I will do, that I may cut off occasion of glory from them who seek occasion, that they might be found even as us: in which thing they would glory; but now they cannot do it, because they are known to receive of you.

[9] Ver. 20. *Εἴ τις λαμβάνει.*] *Supple, ἀφ' ὑμῶν, if a man take away what is yours;* for this word is used, saith Phavorinus, when we take that which the owner is not willing to part with. So the word signifies, in Christ's exhortation to the church of Philadelphia, to retain what she had, *ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου, that none may take away thy crown;* (Rev. iii. 11.) and when it was given to the angel,

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λαβεῖν τὴν εἰρήνην ἀπὸ γῆς, *to take away peace from the earth:* so P. Gregory * interprets these words, *Si quis rapit, accipere enim aliquando dicimus auferre:* so the Hebrew word *lakac* is rendered by the Septuagint, ἀπολαμβάνω, ἀποφέρω, αἴρω, ἀφαιρέω. Others render the words thus: *If a man makes a gain of you:* so Budæus saith, λαμβάνειν is κερδαίνειν, *to gain:* so 2 Cor. xii. 16. δόλῳ ὑμᾶς ἔλαβον, *did I take you by guile?* is interpreted by ἐπλεονέκτησα ὑμᾶς, *did I make a gain of you?* ver. 17, 18. And for this sense our Gataker pleads in his Adversaria, giving many instances where not only λῆμμα and λήψις, nouns derived from λαμβάνειν, but also where τὸ λαβεῖν bears this sense. (Adversar. cap. 27. p. 293.)

[10] Εἴ τίς ἐπαίρεται, *If a man exalt himself.*] The Jews had a very high opinion of themselves, *as being the seed of Abraham,* and so of noble birth; (see note on 1 Cor. i. 26.) the people of God, and so holy and beloved of him; his *first-born* and *only-begotten, for whom the world was made,* 2 Esd. vi. 59, 60. Hence in their prayers to God they say, *Populus tuus sumus fœderati tui, progenies Abrahami, amici tui, cui sacramento fidem tuam obstrinxisti in monte Moriæ, semen Isaachi dilecti tui, qui ligatus fuit super altari tuo, cœtus Jacobi filii tui, primogeniti tui,* &c. And they had as mean and despicable thoughts of all other men, whom therefore they insulted over, calling them *the people of the earth, the profane;* † yea, likening them *to dogs* (see note on Phil. iii. 2.) and *spittle:* (2 Esd. vi. 56, 57.) and from this opinion, that *the world was made for them,* (see note on 1 Cor. iii. 22.) they might easily conclude, that it was lawful for them to take it away from others, as being usurpers of it. Hence Buxtorf ‡ cites this passage from the Talmud, that *all the possessions of the gentiles are as common; he that first seizes on them is lord of them.*

[11] Ver. 21. Ὡς ὅτι ἡμεῖς ἠσθενήσαμεν, *As if we were weak.*] To be weak, in this Epistle, chap. xiii. is to be unable to exercise the apostolical rod, or the power that Christ had given them to inflict censures and diseases on the refractory, ver. 3, 4. 9. Τολμᾷν, *to be bold,* is to exercise these censures on the disobedient, x. 2. where the apostle argues for this boldness, ver. 7. as here, *Are they Christ's ministers?* so are we; and adds, as here, ver. 8. *that he could glory of the power Christ had given him for edification, and not for destruction.* So that the import of these words seems to be this: "You suffer patiently from these false prophets, as if their power over you was to be dreaded, (though indeed there was nothing in it besides big words, 1 Cor. iv. 19. see note on v. 3.) but we to be despised as weak, and having no power you need to dread; whereas we shall be as bold as they, if you do not reform, as being much more the ministers of Christ, and having suffered more, to shew our fidelity to him, and therefore having greater reason to expect his powerful assistance than they have."

[12] Ver. 22. Ἑβραῖοί εἰσι; Ἰσραηλῖταί εἰσι; *Are they Hebrews? Are they Israelites?*] Here is a certain indication that these false apostles and deceitful workers were not originally Samaritans, as Simon Magus, Dositheus, and their followers were, but of the Jewish extract. Secondly, That they were Jews converted to, and still owning and preaching up, the faith of Christ, as is evident from the words following; *Are they ministers of Christ? so am I;* as also from x. 7. It therefore seems that they must be of the sect of Cerinthus,* that great stickler against St. Paul for the necessity of circumcising the gentiles, and for their observation of the law of Moses; or the Nazarenes, or Ebionites: for these are not the names of persons who were the authors of any sects; but of the Jews,† which believed in Jesus, and yet were zealous observers of the law of Moses. Now these Jews, before they believed, were of two sorts; such as admitted other nations to live quietly among them, and even to embrace their religion without circumcision; and such as by no means would permit them so to do. Thus when Izates, the son of Helen queen of Adiabene, embraced the Jewish religion, Ananias‡ declared he might do it without circumcision; but Eleazer§ maintained that it was ἀσέβεια, great impiety to remain uncircumcised. And when two eminent persons of Trachonitis fled to Josephus, the zealots‖ among the Jews were urgent for their circumcision, if they would abide with them; but Josephus persuaded the multitude against it. And this controversy continued after they embraced Christianity, some allowing them to embrace Christianity without submitting to circumcision and the Jewish law; others contending, that without circumcision and the observance of the law they could not be saved. And these were the false apostles which troubled the churches of Corinth, Galatia, Philippi, and were great enemies to St. Paul, who taught the contrary. So Epiphanius informs us of the Cerinthians,¶ adding also of the Nazarenes, that they in all things accord with the doctrines of the Cerinthians. And certain it is, that such persons went from Judea, and gave great disturbance to all Christian churches, especially to those which had been planted by St. Paul; for, in the First Epistle to Timothy, and that to Titus, we have mention of those of the circumcision, who were vain talkers and deceivers, Tit. i. 10, 11. 1 Tim. i. 4. 6. vi. 4, 5. (See Gal. iv. 9, 10. vi. 12, 13. Phil. iii. 2. Colos. ii. 26, 27.)

[13] Ver. 23.] Note here, that the apostle proves the truth of his ministry and apostleship not, as elsewhere, from the miracles and gifts of the Holy Ghost which accompanied his preaching, but from his sufferings, as being the things these false apostles could not pretend to, (Gal. v. 11. vi. 12.) and so could not glory that they were like unto him in them, (ver. 13.)

[14] Ver. 24. Παρὰ μίαν, *Save one.*] The law assigned forty stripes to them that were worthy to be beaten, but forbade them to exceed that number, Deut. xxv. 3. But it being

* Lib. xxxiii. in Job, cap. 16.

† See Buxt. Lex. voce, עם, p. 1626.

‡ Voce, נכם, p. 1515.

* Iren. lib. iii. cap. 11. Euseb. lib. iii. cap. 28. Epiph. Hær. xxviii. §. 2. Theodor. Hær. fab. lib. ii. cap. 3.

† Οἱ ἀπὸ Ἰουδαίων, εἰς τὸν Ἰησοῦν πιστεύοντες, οὐ καταλελιπέναι τὸν πάτριον νόμον. Βιοῦσι γὰρ κατ' αὐτὸν, ἐπόνυμοι τῆς κατὰ τὴν ἐνδοχὴν πτωχείας τοῦ νόμου γεγενημένοι. Ἐβίων τε γὰρ ὁ πτωχὸς παρὰ Ἰουδαίοις καλεῖται, καὶ Ἐβιωναῖοι χρηματίζουσιν οἱ ἀπὸ Ἰουδαίων τὸν Ἰησοῦν ὡς Χριστὸν παραδεξάμενοι. Origen in Celsum, lib. ii. p. 56.

‡ Ananias ἔφη καὶ χωρὶς τῆς περιτομῆς τὸ θεῖον σέβειν, εἴγε πάντως κύριος ζηλοῖ τὰ πάτρια τῶν Ἰουδαίων, τοῦτο εἶναι κυριώτερον τοῦ περιτέμνεσθαι. Jos. Ant. Jud. lib. xx. cap. 2. p. 685. E.

§ Ibid.

‖ Τούτους περιτέμνεσθαι τῶν Ἰουδαίων ἀναγκαζόντων, εἰ θέλουσιν εἶναι παρ' αὐτοῖς. Vit. Joseph. p. 1007. B. Οὐκ ὀφείλειν ζῆν λέγοντες μὴ μεταβῆναι θέλοντας εἰς τὰ παρ' αὐτοῖς ἔθη. Ibid. p. 1010. C.

¶ Ἀποστάντων γὰρ τούτων, καὶ εἰς ψευδαποστόλους τραπέντων, καὶ ἄλλους ψευδαποστόλους ἀποστειλάντων εἰς τὴν Ἀντιόχειαν καὶ εἰς ἄλλους τόπους, λέγοντας ὅτι ἐὰν μὴ περιτμηθῆτε, &c. οὐχ ἡ τυχοῦσα τότε ταραχὴ ἐγίνετο, καὶ οὗ τοί εἰσιν οἱ παρὰ τῶν Παύλου εἰρημένοι ψευδαπόστολοι. Hær. xxviii. §. 4. Σύγχεσθαι ἦσαν ἀλλήλοις, καὶ ὅμοια κέκτηνται τὰ φρονήματα. Hær. xxix. §. 1. p. 117.

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their custom to beat them with a whip that had three cords, and so every stroke with it going for three, they could only give them thirty-nine, or forty-two, which would have exceeded the number appointed by the law; and therefore Josephus says,* *He that did contrary to the law received, by a public whip, forty stripes save one.*

[15] Ver. 25. Ἐν τῷ βυθῷ, *In the deep.*] This cannot be well understood of the prison at Cyzicum; for we never read that St. Paul preached there; nor of the shipwreck mentioned Acts xxvii. for that happened after the writing of this Epistle; but probably of some of the other shipwrecks mentioned here, in which he might be so long tossed to and fro in the sea, upon some broken piece of a ship, before he got to land, as Josephus† saith he was. Theodoret saith he was put into a prison so called at Lystra; but of this we read nothing in the Acts of the Apostles, chap. xiv. where St. Luke gives an account of his treatment there.

[16] Ver. 33. Ἐξέφυγον.] Of such a flight as only is designed to preserve us still in a capacity of preaching the gospel, especially where our charge is not any settled church, but the church in general, or, as St. Paul's was, the whole gentile world, St. Austin‡ speaks well thus, *Quicunque isto modo fugit, ut ecclesiæ necessarium ministerium, eo fugiente, non desit, facit quod Dominus præcepit, sive permisit; qui autem sic fugit, ut gregi Christi ea, quibus spiritualiter vivit, alimenta subtrahantur: mercenarius ille est, qui vidit lupum venientem et fugit, quoniam non est ei cura de ovibus.*

CHAP. XII.

1. [1] IT is not expedient for me doubtless to glory: *(but since it may be so to you)* I will come to visions and revelations of the Lord.

2. I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); *(I say, I knew)* such a one caught up to the third heaven *(the habitation of the blessed angels, and of the majesty of God).*

3. And *(again)* I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth);

4. How that he was *(at another time)* [2] caught up into paradise, and *(there)* heard unspeakable words, which it is not lawful *(or possible)* for a man to utter.

5. Of such a one *(thus rapt out of himself)* will I glory: yet *(or but)* of myself *(as I appear to you in my own person)* I will not glory *(willingly)*, but in mine infirmities.

6. *(Not that I really esteem it a folly so to do, though in compliance with you I do style it foolishness,* 2 Cor. xi. 1. 16, 17. xii. 11.) for though I should desire to glory *(of these things)*, I shall not be a fool; for I will *(shall only)* say the truth: but now I forbear *(even to speak of that)*, lest any man should think of me above that which he sees me to be, or heareth of me *(above what my constant words and actions testify of me).*

7. And lest I should be exalted above measure through the abundance of the revelations *(vouchsafed to me)*, there was given to me a thorn in the flesh, [3] the messenger of Satan, to buffet me *(or, that a messenger of Satan might buffet me)*, lest I should be exalted above measure.

8. For this thing [4] I besought the Lord *(Christ,* ver. 9.) thrice, that it might depart from me *(i. e. that I might be delivered from this thorn in my flesh).*

9. And he said unto me, My grace *(or favour)* is sufficient for thee: for my strength is made perfect *(and shewed more illustriously)* in *(this thy)* weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may *(more conspicuously appear to)* rest upon me.

10. Therefore I take pleasure in *(these)* infirmities *(of the flesh)*, in *(the)* reproaches *(I suffer upon that account)*, in necessities, in persecutions, in distresses for Christ's sake: for when I am *(thus)* weak *(in myself)*, then am I strong *(in the power of Christ. This latter clause is in all the Greek scholiasts).*

11. I am become *(as)* a fool in glorying *(thus; but)* ye have compelled me *(to it)*: for I ought *(rather)* to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing *(of myself; but through the grace of God I am what I am,* 1 Cor. xv. 10.)

12. Truly the signs of an apostle were wrought among you *(by me)* in all patience, in signs and wonders, and *(in)* mighty deeds. (See the note on Heb. ii. 4.)

13. For what is it wherein you were inferior to other churches, except *(it were in this)* that I myself was not burdensome to you? forgive me this wrong.

14. Behold, the third [5] time I am ready to come to you; and I will *(still continue)* not *(to)* be burdensome to you: for I seek not yours, but you: [6] for the children ought not to lay up for the parents, but the parents for the children.

15. And I *(like a good spiritual father)* will very gladly spend *(my spiritual treasures on you)* and be spent *(myself)* for you; though the more abundantly I love you, the less I be loved.

16. But be it so, I did not burden you *(myself)*: nevertheless *(it may be suggested by some, that)* being crafty, I caught you with guile *(getting much from you by the means of others).*

17. *(I ask, therefore,)* did I make a gain of you by any of them whom I sent to you?

18. I desired Titus *(to go to you)*, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

19. Again, think you that we excuse ourselves unto you *(by specious pretences, when we say that we deferred our coming, that we might spare you and be helpers of your joy?* 2 Cor. ii. 23, 24.) we speak *(as)* before God in Christ *(calling him again to record that we use no such arts)*; but we do all things, dearly beloved *(as we did that)*, for your edifying.

20. *(And too much reason had we so to do:)* for *(yet)* I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you *(by inflicting necessary censures and punishments upon you)* such as you would not: lest there be debates, envying, wraths, strifes, backbitings, whisperings, swellings, tumults *(the usual, and almost necessary, consequences of schisms and factions in a church):*

21. And lest, when I come again, my God will humble me among you, and that I shall *(find reason to)* bewail

* Ὁ δὲ παρὰ ταῦτα ποιήσας, πληγὰς μιᾶς λειπούσας τεσσαράκοντα τῷ δημοσίῳ σκύτει λαβὼν, τιμωρίαν ταύτην αἰσχίστην ἐλεύθερος ὑπομενέτω. Antiq. lib. iv. cap. 8. p. 124. E.

† Βαπτισθέντος γὰρ ἡμῶν τοῦ πλοίου κατὰ μέσον Ἀδρίαν, δι' ὅλης τῆς νυκτὸς ἐνηξάμεθα. Joseph. de Vita sua, p. 999.

‡ Ep. 80. ad Honoratum.

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many who have sinned already, [7] and have not repented of the uncleanness and fornication and lasciviousness which they have committed, *(after the example and by the instigation of their false teachers, who themselves practise the hidden things of shame,* 2 Cor. iv. 2. *and whose exhortation is of uncleanness,* 1 Thess. ii. 3.)

ANNOTATIONS ON CHAP. XII.

[1] Ver. 1. ΚΑΥΧΑΣΘΑΙ δὴ οὐ συμφέρει μοι.] All the Greek scholiasts own our reading of these words, which may from the Greek be rendered, *Surely it profiteth* (or it advantageth) *not me to glory, for I shall come to visions;* and then the sense may be supplied thus; *But it may be so to you,* for I shall come to visions and revelations of the Lord, in which I shall give such an evidence of the favour of Christ to me, such a testimony of my mission from heaven, as none of these false apostles or deceitful workers can pretend to.

Καυχᾶσθαι δε οὐ συμφέρει μοι, *It becomes not me to glory.*] St. Chrysostom, Theodoret, Œcumenius, and Theophylact, all agree in this reading, making no mention of the other, εἰ καυχᾶσθαι δεῖ, which therefore is to be rejected.

[2] Ver. 4. Ἁρπαγέντα.] Here (1.) it is inquired, Whether St. Paul was either, as to soul only, or as to soul and body jointly, rapt into heaven, or paradise, as the Spirit ἥρπασε, *caught up Philip,* Acts viii. 39. or whether he had only a vision of these things on earth, as the Spirit took up Ezekiel in a vision, Ezek. xi. 24. and as St. John was *carried away into the wilderness?* I incline to the opinion that this was a real rapture, as being most agreeable (1.) to the words ἡρπάγη ἕως, *he was snatched up as far as to the third heaven,* and ἡρπάγη εἰς παράδεισον, *he was snatched up into paradise;* for these words do not well agree to a vision, or to an ecstacy. As for the seeming raptures of Ezekiel and St. John, the text plainly informs us, that they were not real, by saying, *The Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea,* Ezek. xi. 24. And again, *The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and sat me down in the midst of the valley that was full of bones,* xxxvii. 1. And of St. John, *He carried me away in the spirit into the wilderness,* Rev. xvii. 3. and xxi. 10. *He carried me in the spirit to a great and high mountain.* In these two instances all is expressly said to be done ἐν πνεύματι, *in the spirit;* but nothing of this nature is intimated in St. Paul's rapture. If you say he owns that this was done ἐν ὁπτασίᾳ, *in a vision;* I answer, he seems not to say so, but only that in this rapture he had a vision of the Lord. (2.) He says, he cannot tell whether he was then in the body, or out of the body; whereas, in all imaginary visions, the soul continues in the body. (3.) He adds, that he *heard there unspeakable words;* which intimates that he was really in paradise.

Quest. 2. A second inquiry is, Whether St. Paul here speaks of one vision or rapture only, or of more? I answer, The opinion of all the ancients seems to have been this, that he was rapt at several times into several places, and, consequently, that he speaks of more raptures than one. Irenæus * saith, that *he was caught up into the third heaven, and again was carried into paradise.* So also say Tertullian and Pseud-Ambrosius.* Epiphanius† speaks thus: *Who can hear the opinion of Origen, which placed paradise in the third heaven?* And this appears highly probable, 1. from these words, *I will proceed to visions and revelations of the Lord;* which intimates that he would speak of more than one: and from ver. 7. *Lest he should be exalted* ὑπερβολῇ τῶν ἀποκαλύψεων *with this multitude of revelations.* 2. Methodius of old did well infer this from the repetition of those words, *Whether in the body,* &c. for such a repetition must have been needless concerning one and the same vision. *For hence* (saith he‡) *he intimates that he had seen two great visions, being twice assumed, first into the third heaven, and then into paradise.* Hence therefore it doth not follow, that paradise is in the third heaven, as later writers have hence gathered against the opinion of all the ancient Christians: and therefore Epiphanius§ answers to this text produced by Origen, by saying, *he was rapt up into the third heaven, and after adding into paradise, he shews heaven to be in one place, and paradise in another.* Though therefore the third heaven here, according to the language and distinction of the Jews, doth signify the angelic heaven, it doth not follow hence, that paradise, into which the apostle was caught up at another time, and in another vision, must signify the third heaven.

3. Hence we may strongly argue for the distinction of the soul from the body, and its capacity to receive and understand celestial things in separation from the body; for if the soul be not distinguished from the body, nor is capable of any vision or revelation when out of the body, there remains no foundation for the apostle's doubt, whether he had these visions in the body, or out of the body, there being a necessity, upon that supposition, to have them in the body, or not at all.

[3] Ver. 7. Ἄγγελος Σατᾶν.] They who interpret this *messenger of Satan,* and *thorn in the flesh,* of the motions of concupiscence, and the suggestions of lust arising in Paul, are guilty of a great mistake: for this *thorn in the flesh* was given him of God, who raiseth in us no impure lustings, (James i. 13—15.) and never cures one sin by another; nor would St. Paul have wished that all men should have been as he, if he had felt these burnings, nor would he have refused that remedy against them he prescribed to others, 1 Cor. vii. 7. 9. nor could he have *gloried,* much less *took pleasure,* in these infirmities, as here, ver. 9, 10. he doth in this *thorn in the flesh.* In a word, by confessing such impure motions lodged in his breast, he would not have defended his reputation against his adversaries, but rather have given them fresh occasion to reproach him, and would have rendered his threats against the unclean, xii. 21. less prevalent. Let it be then observed,

1. That this *thorn in the flesh* was surely some infirmity in the flesh or body of St. Paul. So doth St. Paul himself inform us, by saying, τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου, οὐκ ἐξουδενήσατε, οὐδὲ ἐξεπτύσατε, *you did not count me as nothing, nor spit upon me, because of my temptation, which*

* "Usque ad tertium cœlum raptum se esse significans, et ruraum delatum esse in paradisum——quid illi prodest aut in paradisum introitus, aut in tertium cœlum assumptio," lib. ii. cap. 54.

* Tertul. de Præscript. cap. 34. Ambros. in locum.

† "Quis audiat in tertio cœlo donantem nobis Origenem paradisum?" Ep. ad Joh. Hieros. cap. 3.

‡ Διὸ ἀναληφθεὶς ἐναργῶς, ἅπαξ μὲν τρίτου οὐρανοῦ, ἅπαξ δὲ εἰς τὸν παράδεισον. Apud Epiph. Hær. lxiv. §. 47. p. 572. C. D.

§ Ubi supra apud Hieron. tom. ii. 57. E.

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was in my flesh, Gal. iv. 14. *but received me* (notwithstanding) *as an angel or messenger of God.* Whence two things are observable: (1.) that this thorn, or this temptation, was in the flesh, or in his body: and (2.) that it was such as rendered him in his preaching obnoxious to great contempt, and made him despicable in the eyes of others.

2. It is highly probable that this infirmity in the flesh happened to him after these visions and revelations of which he here speaks; for he saith, it was sent to, or befel him, *that he might not be exalted through the multitude of his revelations;* and therefore must be given him after he had that temptation they afforded to exalt himself.

3. It is certain that it was some infirmity of the flesh which naturally tended to obstruct the efficacy of his preaching, and rendered his ministry less grateful and acceptable to others, and made him subject to reproach and to contempt in the discharge of this his function. This is extremely evident from the place cited from Gal. iv. 14. where, saith Theodoret, καίτοι πολλὴν ἔφερον ἐπὶ τοῦ σώματος ἀτιμίαν, *though I brought with me great ignominy in my body,* you did not reject me; and also from Christ's answer to him, That his power was perfected in St. Paul's weakness, *i. e.* The greater is thy infirmity in preaching the gospel, the greater is my power in rendering it efficacious when preached by one subject to so great infirmity.

4. It is also certain, that this was objected by the Corinthians and the false apostles, to the disparagement of St. Paul, and rendered him contemptible in their eyes, that he was ἰδιώτης τῷ λόγῳ, *rude in speech,* 2 Cor. x. 10. (which, as I have observed upon that place, cannot refer to his want of eloquence, that being as much wanting in his Epistles, which they allowed to be *powerful and weighty,* as in his sermons to them); *that in presence he was base among them,* ver. 1. that *the presence of his body was weak and mean,* καὶ ὁ λόγος ἐξουθενημένος, *his speech* such as rendered him *contemptible,* where the apostle useth that very word which he had applied to the infirmity of his flesh, Gal. iv. 14.

5. It cannot be denied, but that an ἰσχνοφωνία, *a stammering in speech,* or a *squeaking shrillness* in the voice, joined with a low deformed stature, does naturally tend to render a man contemptible in his preaching; and therefore Moses declines the message God sent him upon to Pharaoh, because *he was slow of speech, and of a stammering tongue,* Exod. iv. 10. ἰσχνόφωνος, καὶ βραδύγλωσσος.

6. These words, *a thorn in the flesh, a messenger of Satan,* being here put by way of apposition, must signify the same thing; and so he must be buffeted by Satan, when, by these false apostles and ministers of Satan, (2 Cor. xi. 15.) he was contemned, and made the subject of their scorn and laughter, for this infirmity in his speech. But it is observable, that these words may be rendered thus: *There was given me a thorn in the flesh,* Ἄγγελος Σατᾶν ἵνα με κολαφίζῃ, *that the angel of Satan might buffet me.* Since then he calls the false apostles ministers of Satan, it is not to be wondered that he here styles them, or the chief of them, who thus reviled and contemned him for this infirmity, and therefore laboured to take off the affections of the Corinthians from him, *an angel of Satan buffeting him.* (See Œcumenius on the place.)

[4] Ver. 8. Παρεκάλεσα, *I besought the Lord.*] *Here* (saith Schlictingius) *is an instance of prayer directed to Christ; ergo,* say I, here is an instance of his Divinity: prayer made to Christ by all Christians, in all times and places, and for all things, being an evidence of his omniscience, omnipotence, and omnipresence.

Note also, that though this *thorn in the flesh* was not removed upon the prayer of the apostle, yet was that granted for which he desired that it might be removed, *viz.* that he should preach the gospel more effectually, and to the honour of his Lord; and therefore he not only rests satisfied under this infirmity, but even glories in it on this account, that it tended to demonstrate the power of Christ residing in him. Thus doth God truly answer our requests, when he gives not what we would, but what he sees to be more for his glory and our good.

[5] Ver. 14. Τρίτον, *The third time.*] Most interpreters say, that St. Paul had made two resolutions before to come to them; for proof of which they cite, 1 Cor. xvi. 5. 2 Cor. i. 16. but both the texts seem plainly to refer to one and the same resolution, and the last to be only an apology for nonperformance of the first. His meaning therefore may be this; I have once actually been with you: I was ready once more to come, though your disorders unreformed hindered the performing that intended journey (2 Cor. i. 23.) and I am now ready the third time.

[6] *For the children ought not to lay up for the fathers, but,* &c.] *i. e.* If fathers of the flesh, they ought to lay up for them temporals; if spiritual fathers, as St. Paul was, (1 Cor. iv. 15.) to provide spirituals for them, good instructions, and advice for the welfare of their souls.

[7] Ver. 21. Μετανοησάντων.] Hence it is evident, against Novatian, that the Christian dispensation admits sinners to repentance, though they have, after baptism, committed great offences, and lapsed into the sins of the flesh, mentioned Gal. v. 19—21.

CHAP. XIII.

1. [1] THIS is the third time I am coming to you. [2] In the mouth of two or three witnesses shall every word be established.

2. I told you before, *(in my First Epistle,* iv. 19—21. *being then absent in body, but present in spirit,* v. 3.) and *(I still continue in my resolution)* foretell *(-ing)* you, as if I were present, the second time *(or, I foretell you as present in spirit the second time);* and being absent *(in body)* I now write to them which heretofore have sinned, *(and have not repented,* xii. 21.) and to all others *(who shall fall into the like sins),* that, if I come again *(which I now am fully resolved upon)* I will not spare *(you):*

3. Since ye seek a proof of Christ speaking in *(and by)* me, *(even that Christ)* who to you-ward is not weak, but is mighty [3] in *(and among)* you *(you shall find it in the exerting the power he hath given us to chastise such offenders).*

4. For though he was crucified through *(the)* weakness *(of that human nature which he took upon him, and in that appeared to others as weak),* yet he liveth *(and discovers efficaciously that he doth so)* by the power of God *(so gloriously attending the invocation of his name, and faith in him).* [4] For we also (Gr. *and so we also)* are *(as yet, in your apprehensions,)* weak in him, but we shall *(appear to)* live with him by the power of God *(exerting itself by us)* towards you.

5. *(And for the farther evidence that Christ preached by*

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me hath not been weak, but mighty towards you,) examine yourselves, whether ye be in the faith; prove your own selves. Know ye not *(of)* your own selves *(by the miracles done among you, and the variety of gifts conferred upon you)*, how that Jesus [5] Christ is in *(among)* you, [6] except ye be reprobates *(i. e. disapproved by God, and so he hath withdrawn these gifts from you)?*

6. But *(however it may be with you)* I trust that you shall know we are not reprobates *(i. e. not disapproved of, but owned by God and Christ)*.

7. Now I pray to God that ye do no evil *(which may force us to exercise and shew our power among you, as desiring)* not that we should appear approved *(by our power in punishing your offences)*, but *(rather)* that you should do that which is honest, though we be *(in shew)* [7] as reprobates *(i. e. as destitute of the power of Christ in your eyes)*.

8. *(And then you will be secure from our chastisements;)* for we can do nothing against the truth, but *(only)* for the truth *(having our power given for edification only, and not for destruction,* ver. 10.

9. *Nor have we any desire to use our power thus;)* for we are *(rather)* glad, when we are weak *(as having no occasion to manifest our power)*, and ye are strong *(in faith and good works)*: and this also we wish, even your perfection *(in them.*

10. *And)* therefore I write these things being absent *(to warn and reform you)*, lest being present I should *(be constrained to)* use sharpness *(towards the unreformed among you)*, according to the power which the Lord hath given me to edification, and not to destruction.

11. Finally, brethren, farewel. Be perfect *(-ly knit together)*, be of good comfort *(under all calamities)*, be of one mind, live in peace; and the God of love and peace shall be with you.

12. Greet one another with [8] a holy kiss.

13. All the saints *(here)* salute you.

14. [9] The grace of the Lord Jesus Christ, and the love of God *(the Father)*, and the communion of the Holy Ghost, be with you all. Amen.

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 1. ΤΡΙ'ΤΟΝ τοῦτο, *This is the third time.*] Of his coming the third time, see note on xii. 14. These witnesses, saith Dr. Lightfoot, were Stephanas, Fortunatus, and Achaicus, sent to assure them of his coming: say others, his own reiterated testimony to them by letters, that if these admonitions did not prevail on them who had sinned to reform, he would not spare them.

[2] *In the mouth of two or three witnesses.*] Though these words seem to be cited from Deut. xix. 15. rather than from Matt. xviii. 16. it being rare to find this apostle citing any thing from the New Testament without calling it *an ordinance of the Lord;* yet it is probable, that the apostle here alludes to the practice there prescribed for the reclaiming of offenders; and then his First Epistle being written with this introduction, *Paul an apostle, and Sosthenes;* his Second thus, *Paul, and Timotheus;* may pass for two or three witnesses; and his presence the third time in person, to exercise his censures on these offenders before the body of the church, may bear a fair resemblance to the prescription relating to the church.

[3] Ver. 3. Ἐν ὑμῖν, *Among you.*] Christ shewed his power among them, by enabling St. Paul to preach the gospel to them, in *demonstration of the Spirit and power,* so efficaciously, as to convert them to the faith, 1 Cor. ii. 4.; in that variety of gifts conferred on them, together with the gospel, by which their *testimony of Christ was confirmed,* 1 Cor. i. 6.; by his power, conspicuous in seconding St. Paul's delivery of the incestuous person up to Satan, 1 Cor. v. 4. 5.; by the chastisements they suffered for communicating in the Lord's supper unworthily.

[4] Ver. 4. Καὶ γὰρ καὶ, *And so we also.*] These particles signify *atque ita, even so and so,* and *in like manner;* and accordingly are rendered by Pasor, *sic et nos,* as in this paraphrase. Again, it is evident from Scripture, that though Christ appeared to the world weak, and unable to escape his sufferings, by permitting himself to be taken, and carried bound before the high-priest and Pilate, and at last to be lifted up upon the cross, and there die, yet was he only in appearance then weak; for he permitted not himself to be taken, till he had with a word struck them to the ground who came to apprehend him, (John xviii. 6.) and had declared, that he was able to deliver himself out of their hands. (Matt. xxvi. 53.) Even so, saith the apostle, we seem weak to you Corinthians, because we do not exercise that power among you which God hath given us, 2 Cor. x. 10. xi. 21. and here, ver. 9. but we shall shew ourselves to live by the power of God exercised upon the offenders in your church.

[5] Ver. 5. Ὅτι Χριστὸς ἐν ὑμῖν ἐστιν, *That Christ is in you;*] *i. e.* With, or among, you: so σὺ ἐν ἡμῖν εἶ Κύριε, *thou, Lord, art with us,* Jer. xiv. 9. οὐχὶ Κύριος ἐν ἡμῖν; *is not the Lord among us?* see Gen. xxiii. 6. Psal. cxxiv. 1. The words seem to allude to those spoken by the tempting, contumacious Israelites, who, after all the signs and wonders God had shewed to them, remained still doubtful of his presence with them, inquiring, εἰ Κύριος ἐν ἡμῖν; *is the Lord among us, or not?* Exod. xvii. 7. So saith the apostle; Seeing, after all the miracles done among you, and the miraculous gifts received by you, you still seek a proof of Christ speaking in or by me, ask your own selves: know ye not by the gifts exercised among you, except ye be rejected of God, that his Spirit, conveyed by my ministry, is still among you? But then let it be noted here, that this place speaks not of their being in Christ, but of Christ's being in them; not of his being in them, by their faith in him, but his miraculous presence with them; not of his being in any private person, but in the church of Corinth in general.

[6] Εἰ μή τι ἀδόκιμοί ἐστε, *If ye be not reprobates.*] i. e. Christians in name only, and *not in deeds,* so Grotius; *stupid and hardened,* Dr. Hammond; *wicked and unfit for the faith,* Vorstius; *unworthy of the name of Christians,* Dickson; *deprived of faith, light, grace, and knowledge,* Menochius; *unless you by your crimes have cast off Christ,* Calvin.

[7] Ver. 7. Ὡς ἀδόκιμοι, *As reprobates.*] It is to be observed, that the word ἀδόκιμος, which we render *reprobate,* hath no relation in Scripture to any decree of God, either *absolutely* excluding men from a capacity of salvation, or doing it *conditionally,* on the account of the sin of Adam; but only doth denote such men as have made themselves unworthy, by the corruption of their faith or manners, to be approved and owned by God. Thus they *who, when they knew God, did not glorify him as God, neither were thankful, but changed the truth of God into a lie, and wor-*

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shipped the creature more than the Creator, and liked not to retain God in their hearts, (Rom. i. 21—28.) are the men *given up* by God, εἰς νοῦν ἀδόκιμον, *to a reprobate mind;* which prompted them to do those things God could not approve of, but abhor: and they who resisted the truth through the corruption of their minds, are styled ἀδόκιμοι περὶ τὴν πίστιν, i. e. *reprobates concerning the faith,* 2 Tim. iii. 8. *i. e.* men whose faith cannot be owned or approved of. They also are in Scripture, as to their manners, styled *reprobates,* whose *mind and conscience is defiled;* so that though *in word they profess to know God, yet in works they deny him, being abominable, disobedient, and to every good work,* ἀδόκιμοι, *reprobate; i. e.* void, not of judgment only to discern, but of affection to approve of it. Thus, that earth is styled ἀδόκιμος, *reprobate,* or rejected, which, after all the showers which fall upon it, *brings forth only thorns and briers,* Heb. vi. 8. and that silver, ἀργύριον ἀδόκιμον, *reprobate silver,* which, being false stamped, or coined, will not be received, but rejected: (Prov. xxv. 4. Isa. i. 22.) and in this sense St. Paul saith, he kept under his body, *lest whilst he preached to others, he himself should be,* ἀδόκιμος, disowned and rejected by God. (1 Cor. ix. 27.)

And though ἀδόκιμοι here seems to signify one that cannot give a proof of his power, as when it relates to the apostle, ver. 6, 7. yet seeing the apostle, pretending that the Lord had given him this power, must be ἀδόκιμος, one fit to be rejected as a false pretender if he had it not: and though, when it relates to the Corinthians, ver. 5. it signifies persons who could not give a proof that they belonged to Christ, or had his presence with them; yet, seeing the want of this proof shewed they were to be rejected as persons not approved by Christ, this differs not much from the sense assigned of that word.

[8] Ver. 12. Ἐν ἁγίῳ φιλήματι, *With a holy kiss.*] As brethren: for this seems to be the Jews' *osculum propinquitatis,* of which see Buxtorf's Lexicon, p. 1404, 1405.

[9] Ver. 14.] Note, that here plainly, as in the form of baptism, Matt. xxviii. 19. we have the names of the sacred Trinity; and the Father and Son in both places being mentioned as distinct persons, we have no reason to doubt of the personality of the Holy Ghost thus mentioned with them.

APPENDIX

TO CHAP. VI.

MONSIEUR Le Clerc hath observed in his Ars Critica, par. i. cap. 8. p. 110. that *since the time of St. Austin, scarce any word hath been used more frequently in speaking concerning the conversion of a sinner, than is that of grace; and yet if you ask them that use it what they mean by it, they can give you no clear answer: so that a Jesuit said, not unpleasantly, That it was nothing but a* nescio quid, *and that the grace of God in Scripture doth always signify not any secret afflatus, but his mercy and his kindness to us.* Now that I may not seem, with his witty Jesuit, to ridicule, or with the Pelagians to deny, that grace, because my note on this chapter partly accordeth with his critics, I shall here briefly shew two things:

1. That it seems necessary to assert, that God vouchsafes to men not only the outward dispensations of his word to be the ordinary means of their conversion and sanctification, but also some assistances and operations of the Holy Spirit.

2. I shall endeavour to shew, that these assistances may be so explained, as to be no more unintelligible than are all the influences of God upon the soul, or the temptations of the evil spirit.

First, That it is necessary to assert, that God vouchsafes to men some inward operations or assistances of his Holy Spirit, to incline them to what is good, convert and sanctify them. For,

1. Why else is it expressly said, that *God works in us both to will and to do of his good pleasure,* (Phil. ii. 13.) and *doth within us what is acceptable in his sight?* (Heb. xiii. 21.) for sure he cannot properly be said ἐνεργεῖν, καὶ ποιεῖν ἐν ἡμῖν, *to act and work within us,* who does and worketh nothing in us. Yea, how doth the word of God itself, when heard or read, work on us, but by making impressions on our minds? And shall that be denied to God himself which we allow to his word? Or, shall he not be believed, when he saith, *he doth work in us both to will and to do? he doth in us what is acceptable in his sight?*

Again; Does it not seem unreasonable to deny that influence to God and the good Spirit, to excite men to goodness, which generally is and must, according to the Scripture, be allowed to the evil spirit tempting men to wickedness? Now, though this evil spirit cannot lay us under a necessity of doing wickedly, yet he is frequently in Scripture represented as a tempter to sin; which he can only be mediately, by raising some ideas in our brain, which do excite, dispose, and move us, as our own thoughts or inward sentiments at other times were wont to do, to what is evil. He also is in Scripture styled that spirit which ἐνεργεῖ, *works inwardly in the children of disobedience,* Eph. ii. 2. and *leads them captive* εἰς τὸ ἐκείνου θέλημα, *to do his will,* 2 Tim. ii. 26. which words seem plainly to import some inward energy of Satan, to excite them to this disobedience to the will of God, and this compliance with his own will: since then *stronger is he that is in us, than he that is in the world,* (1 John iv. 4.) *i. e.* that good Spirit which dwells in pious men, is more powerful in them than Satan is in wicked men, we must allow this good Spirit ἐνεργεῖν, *to work* in the children of obedience, as Satan is allowed to work in his own children.

Moreover, the evil spirit is represented as *a lying spirit in the mouth of Ahab's prophets,* 1 Kings xxi. 21. he *moved David to number the people,* 1 Chron. xxi. 1. he *entered into Judas,* Luke xxii. 3. he *filled the heart of Ananias to lie to the Holy Ghost,* Acts v. 3. All which expressions can never be accounted for, without allowing him some power to work upon the spirits of these persons, so as to raise within them some such ideas as would excite and stir them up to the performance of those actions: nor can we otherwise give any rational account of the *snares, methods, wiles,* and *devices* of Satan, mentioned 2 Cor. ii. 11. Eph. vi. 11. or tell how he comes and takes *away the word out of the heart,* Luke viii. 12. or how he takes *advantage over us* when we are overwhelmed with grief, 2 Cor. ii. 10.

When, therefore, on the other hand, God is said to *put his fear and his law in our hearts,* Jer. xxxii. 40. Heb. viii. 10. and *his spirit within us,* Ezek. xxxvi. 27. to *create in*

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us a clean heart, and renew in us a right spirit, ibid. to *give us a new heart,* Ezek. xi. 19. to *circumcise* and to *convert the heart,* Deut. xxx. 6. Jer. xxxi. 18. if he by his good Spirit raiseth no good motions or ideas in us, which may dispose us to his fear, and by attention to them may convert and cleanse our hearts; if he vouchsafes unto us no inward illuminations, by attending to which we may discern *the wondrous things of this law,* what can these words or metaphors import? or why is his Spirit put within us if he hath nothing to do there? Yea, why are we said to be *strengthened with might through the Spirit in the inward man to do his will?* Eph. iii. 16. to be enabled, *through the Spirit, to mortify the deeds of the flesh?* Rom. viii. 13. Why is the Spirit said to *help our infirmities,* ver. 26. to *purify our hearts,* 1 Pet. i. 22. to be unto us a Spirit of *sanctification,* 1 Cor. vi. 11. the *Comforter,* the Spirit of *power, love,* and of a *sound mind?* 2 Tim. i. 7. For how is it possible he should be all or any of these things to us, or should do all or any of these things for us, by doing nothing in us? And seeing consolation ariseth only from the inward testimony of the conscience; seeing sanctification consists in the renewing of the inward man, and hath the soul for its subject; seeing the heart is purified by an inward change and temper, which renders it averse from sin, and sets the affections, desires, and inclinations of the soul against it; seeing the deeds of the flesh are only mortified by such a renovation of the mind as makes us to discern the pernicious effects and dreadful consequences of living still according to our fleshly appetites, and so begetteth a dread and hatred of them, a resolution to forsake them, a vehement desire to be freed from them, a sincere endeavour to resist the motions of the flesh, and a care that we do not for the future yield obedience to it in the lustings of it, if there be no renovation wrought in us by the Spirit, no testimony of him *with our spirits, that we are the sons of God,* how can a man conceive that all this should be done by the Spirit without any energy in the mind and the affections of a man, and by that, consequently, on the will?

Moreover, if the Holy Spirit hath no hand in producing and carrying on the new life, why is he styled Πνεῦμα ζωοποιοῦν, *a quickening,* or *life-giving, Spirit?* Seeing all vital operations issue from a spirit acting in us, why are we said to *live in the Spirit,* Gal. v. 16. and to *walk in the Spirit,* Rom. viii. 14. and ἄγεσθαι, *to be led,* or conducted, *by the Spirit* of God? For as in natural and moral actions we cannot be said to live or walk without an inward principle of life and motion, or to be led or guided in those actions but by the light of reason; so neither can we properly be said to live and walk in the Spirit, or to be guided by him, if he imparts no inward light to guide us in the ways of piety, no inward motions to excite us to walk in them, no inward strength or vital efficacy for the performance of them. And were it otherwise, why are all those inward habits and dispositions which adorn the soul, and make it *meet for the inheritance of the saints in light,* styled *the fruits,* not of the preaching of the word, or of our own consideration, but *of the Holy Spirit?* For how are they his fruits, if he doth nothing to produce them? Why are they still ascribed, according to his doctrine, never to that which only doth, but to that only which doth not produce them?

To say these things and these expressions concern only the times in which the extraordinary gifts and operations of the Holy Spirit were vouchsafed, is to make future ages, since the ceasing of these gifts, despair of being quickened, sanctified, or comforted, or even enabled to purify the heart, or to mortify the deeds of the flesh, to live or walk in the Spirit; and consequently to despair of being now the sons of God, united to Christ Jesus, or having any of the fruits of the Spirit wrought within them. And were it only then that no man could be regenerate or born again without water and the Holy Ghost, by what are we now regenerated? why are we now baptized? or why is baptism administered still in the name of the Holy Ghost?

In fine, it seems not possible, according to this hypothesis, to explain how, or to what end, the Holy Spirit is so often said to *dwell,* or to *abide* within us; how we are *made a habitation of God through the Spirit;* how we are made *the temples of God through the Holy Ghost which is in us,* or united to Christ by the Spirit, or to what end the Holy Ghost thus dwells or takes up his abode in them, in whom he acteth nothing, or rests upon those Christian sufferers whom he doth not inspire with inward courage: and yet this abode of the good Spirit with us, is represented not only as the highest privilege, but as the inestimable advantage of the Christian. By this Christ doth encourage his disciples to demonstrate their love to him by keeping his commandments, that then *the Father will love them, and we* (saith he) *will take up our abode with him,* John xiv. 23. By this, saith the apostle, God becomes *our God, and we his people; he our Father, we his sons and daughters,* 2 Cor. vi. 16. and from our union by this Spirit to our head Christ Jesus, such an ἐνέργεια, or *inward working,* is said to be diffused through every part of his mystical body, as causeth *the whole body to increase, and edify itself in love,* Eph. iv. 16. Colos. ii. 19. Now what account can be offered of these things, without allowing some inward operations of the Holy Spirit, as the consequence of this spiritual union, and this inhabitation of the Holy Spirit in us? yea, who can tell what is the advantage of these promises, *I will put my Spirit in you,* or *pour him upon you,* Prov. i. 23. Jer. xxxvi. 27. xxxvii. 14. Zech. xii. 10. John vii. 37, 38. if we receive no influx from him thus put into our hearts? what, lastly, is it for the Holy Spirit *to depart,* or to be *taken* from us? or, what can be the dreadful misery and *woe* denounced upon us *when he doth so?* for if he did nothing in us, whilst he continued to be with us, what can we lose by his departure? or why did David so importunately beg God *would not take his Holy Spirit from him?* Psal. li. 12.

To say here the Holy Spirit only dwelt in Christians, whilst the extraordinary gifts and afflatus of the Holy Spirit were continued to the church, and they lay under persecution from the heathen emperors, is not only to contradict the tenor of the Scriptures, which declare that all Christ's living members are thus united by the Spirit to their Head, (1 Cor. xii. 13.) and that *if any man have not the Spirit of Christ,* dwelling in him, *he is none of his;* (Rom. viii. 9.) he cannot be the son of God, for *as many as are led by the Spirit of God, they are the sons of God;* (ver. 14.) he hath no right to call God Father, (ver. 15.) no interest in the *adoption,* and in the inheritance of sons; (ver. 17.) but it is also to enervate the virtue of the promises of Christ, and

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the consolation of Christians of all future ages under their sufferings for the sake of Christ; yea, it is in effect to make the dispensation of the gospel cease, the difference betwixt that and the law being by the apostle placed in this, that the one is *the ministration of the letter* only, the other also *of the Spirit:* and if this were so only whilst these extraordinary operations of the Holy Spirit lasted, then from the time that they have ceased, the gospel doth not in this differ from the law, nor deserve to be preferred above it on that account.

Arg. 2. This doctrine seems to take off from the energy of prayer in general, and from the virtue of prayer for the Holy Spirit in particular, and so to make men slight and neglect that duty of which the Scripture speaketh so magnificently, and to which it frequently exhorts us; at least, it seems not well consistent with the tenor of those inspired prayers, or those prescriptions for it recorded in the Holy Scripture: for who can reconcile it with those expressions, in which holy men of God so often beg God would *incline their hearts unto him,* since this he cannot do without some operation on their hearts; that he would *draw them, that they might run after him;* that he would *open their eyes,* and *give them understanding to discern his law;* that he would *lead them in the right way, in the way everlasting,* and *guide them by his eye?* For if God by his Spirit hath no influence upon the heart or soul, how doth he incline or draw it? if none upon the understanding, how doth he enlighten or instruct it? If this be done only by the word read, preached, and pondered in the heart, we may as well apply ourselves to that work without as with prayer, unless we in these cases pray for some new external revelations, or for some motives not contained in Scripture.

Moreover, according to this doctrine, it seems both fruitless and absurd to pray for the assistance of the Holy Spirit, or to expect we should enjoy it. And so that passage of St. Luke, *Ask, and ye shall receive; seek, and you shall find; knock, and it shall be opened unto you: for if evil parents give good gifts to their children, how much more will your heavenly Father give his Holy Spirit to them that ask him?* Luke xi. 9. 13. must be of no use or virtue to us. For what in these expressions can we pray for, but the assistance of the Holy Spirit? and what assistance can he afford us, if he doth not operate at all upon our souls?

To say this promise is to be confined to the apostles' days, seems not agreeable to reason: for why then do we hear of it in the sermon on the mount, which certainly was spoken εἰς ἀκοὰς λαοῦ, *in the audience of the multitude?* why doth it run in words so general, πᾶς γὰρ, *for every one that asks receives?* Moreover, those spiritual and ordinary effects for which the Holy Spirit was then given, those fruits of the Spirit they produced in them, are as needful and as spiritually good for Christians now, as when our Saviour spake these words: for as the Holy Spirit was needful then to strengthen Christ's servants *in the inward man to do his will,* Eph. iii. 16. to comfort them in tribulations, and support them under fiery trials, and to preserve them from the subtilties of Satan, and the temptations of the wicked world; so is there the same need of his assistance now for all these gracious ends, and therefore the same reason to expect him still to all these purposes. Moreover, the conditions of this promise may be performed by us now as well as then; we may be now sincerely desirous to obey the holy will of God, and with true fervency and importunity may beg the Holy Spirit to this end. And if we may acceptably perform these duties to which this promise is annexed, why may we not as confidently expect the blessing promised from the God of truth? For the encouragement here given to expect the assistance of the Holy Spirit is this, that we ask him of our heavenly Father: now this most comfortable relation God bears to all his children, of what age soever; he is *the same yesterday, to-day, and for ever;* and therefore there is now, and ever will be, the same benignity in God, the same good-will and readiness in him to give his Holy Spirit now unto his children for all needful purposes, as in all former ages. If therefore in like manner we do ask, we must have equal reason to expect we should receive him. To proceed therefore,

Secondly, To explain, as far as I am able, and think it needful so to do, how those *fruits of the Spirit,* which the schools call *graces,* are wrought in us by the Spirit of God.

First, I assert, that the manner in which the Holy Spirit acts upon the minds and hearts of men, for the production of these fruits or graces, and the preparatory dispositions of the soul towards them, may reasonably be conceived to be such as is suitable to the reason and faculties of men, *viz.* the understanding and the will. Now it is certain, that what naturally makes the understanding to perceive, is evidence proposed and apprehended, considered or adverted to; for nothing farther can be requisite to make me *come to the knowledge of the truth, and understanding what the will of the Lord is,* and so be *wise unto salvation.* Hence the apostle prays, that his Philippians might *abound more and more in knowledge, and in all wisdom,* ἐν πάσῃ αἰσθήσει, in all perception, that so they may *approve the things that are most excellent,* Phil. i. 9, 10. Hence he speaks to the Romans thus, *Be ye transformed by the renewing of your mind,* εἰς τὸ δοκιμάζειν, *that you may discern and approve what is* according to *the good, and acceptable, and perfect will of God,* Rom. xii. 2. and saith to the Ephesians, *Be ye not unwise, but understanding what the will of the Lord is,* Eph. v. 17. and, ver. 8. 10. *Walk as children of the light, approving what is acceptable to the Lord.* Again, what makes the will choose, is something approved by the understanding, and consequently appearing to the soul as good; and whatsoever it refuseth, is something represented by the understanding, and so appearing to the will, as evil: whence all that God requires of us is, and can be, only this, *to refuse the evil, and to choose the good.* Wherefore to say that evidence proposed, apprehended, and considered, is not sufficient to make the understanding to approve; or that the greatest good proposed, the greatest evil threatened, when equally believed and reflected on, is not sufficient to engage the will to choose that good, and to refuse that evil, is in effect to say, that which alone doth move the will to choose, or to refuse, is not sufficient to engage it so to do; that which alone is requisite to make me understand and approve, is not sufficient so to do. Now this being contradictory to itself, must of necessity be false.

Be it then that we have naturally an aversion to the truths proposed to us in the gospel, that can only make us indisposed to attend to them, but cannot hinder our conviction when we apprehend them and attend to them. Whence, for removal of it, the apostle only prays, that

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the eyes of our understanding may be enlightened, that we may know them, Eph. i. 18. adding, *that where the light of the knowledge of the glory of God in Christ Jesus* was revealed, if after this *the gospel was hid* from any, it was only so, *because the god of this world had blinded the conceptions of their minds, that the light of the gospel might not shine into them,* 2 Cor. iv. 3, 4. Be it that there is in us a renitency to the good we are to choose, that only can indispose us to believe and to approve it as our chiefest good. Be it that we are prone to the evil which we should decline, that only can render it the more difficult for us to believe it is the worst of evils. But yet, what we do really conceive to be our chiefest good will still be chosen, and what we apprehend to be the worst of evils, will, whilst we do continue under that conviction, be refused by us. It therefore can be only requisite, in order to these ends, that the good Spirit should so illuminate our understandings, that we, attending to and considering what lies before us, should apprehend and be convinced of our duty; and that the blessings of the gospel should be so propounded to us, as that we may discern them to be our chiefest good, and the miseries it threatens, so as we may be convinced they are the worst of evils, that we may choose the one, and refuse the other. Now to consider, in order to approbation and conviction, to choose in order to our good, and refuse, that we may avoid misery, must be the actions not of God but man, though the light that doth convince, and the motives which engage him thus to choose and to refuse, are certainly from God.

To illustrate this more familiarly by an instance taken from ourselves, or our deportment towards others: When a man, in words plain and intelligible, speaks to another, if he will hearken to what he says, he must understand his mind; for, by that very impression the words make upon his brain, he immediately perceives his meaning: and cannot the Divine impression on the brain, which is God's speaking inwardly to man, do the same thing? This action is indeed so necessary, that as it is not virtuous or praiseworthy in any man to understand the mind of him who doth thus speak to him, so neither seemeth it praiseworthy in us purely to understand the mind of God thus speaking to us. Again, these words of man contain some exhortation to me to do what he desires I would do, backed with encouragements to do so, taken from the proposal of some advantage, the promise of some good I shall receive by complying with his exhortation; or they contain some dehortation from doing what he would not have me to do, because it will be hurtful to me, or will be certainly attended with some evil consequences. Is not this the method used by all the world in dealing with one another? And do they not all do this with hopes and expectation of success? And is it not a great disparagement to the word of God, to think that his persuasions, admonitions, exhortations, promises, and threats, should be all insufficient to prevail with us to turn from our sinful courses, and turn to him, when all men who do use these methods towards their children, servants, friends, or relations, do it in hopes that they shall be successful by these means? Moreover, if the person they address to be slow of understanding, do they not hope to overcome that difficulty by the clearness of their discourse, and by reiterating the same thing by such variety of expressions as he is best able to perceive? If he be averse from doing that which is desired, do they not hope to overcome that aversion by repeated exhortations, and vigorous impressions of those encouragements they tender to prevail upon him to comply with their desire? If he be strongly inclined to that from which they vehemently dehort him, do they not endeavour to turn the bent and current of his inclinations by the like repeated exhortations, and lively representations of the evils he will be certainly exposed to by so doing? All men are therefore of this opinion in their practice, that acting with men by convincing reason, and by motives and persuasions, is acting with them suitably to their faculties: and is not God himself of the same mind? Hath he not revealed his will on purpose that we may know it? Hath he not directed his letters and epistles to us, that by reading we may understand in them, *and know the things which do belong to our peace?* Did not our Saviour utter all his discourses to the same end? Why else doth he inquire so oft, *Why is it that you do not understand my speech?* (John viii. 43.) *How is it that ye do not understand?* (Mark viii. 21.) Why doth he preface them with this instruction, *hear and understand?* (Matt. xv. 10.) Doth not God call upon us *to consider our ways, and lay to heart* his sayings, and his dispensations? (Hag. i. 5. 7.) Doth he not prescribe this as the remedy for preventing his judgments, when he saith, *Oh consider this, ye that forget God!* (Psal. l. 22.) and of being wise, by saying, *Oh that they were wise, that they would consider their latter end!* (Deut. xxxii. 29.) Doth he not represent this as the source of all the wickedness and idolatry of his own people, that *they would not consider in their hearts?* (Isa. i. 3. xliv. 19.) Doth he not make conversion the effect of this consideration, when he saith, *Because he considereth and turneth away from all the transgressions that he hath committed, he shall surely live?* (Ezek. xviii. 29. Psal. cxix. 59.) yea, doth he not represent this as a just ground of hope, that even the most stubborn sinners may be reformed, when he saith to the prophet, *Remove by day in their sight: it may be they will consider, though they be a rebellious people?* (Ezek. xii. 3.) Does not the apostle pray, that his Colossians *may be filled with the knowledge of his will in all wisdom, that* (so) *they might walk worthy of the Lord, to all well-pleasing, being fruitful in every good work?* (Colos. i. 9, 10.) that his Philippians might *discern* and *approve the things that are most excellent, that they might be sincere, and without offence, being filled with all the fruits of righteousness?* &c. (Phil. i. 10, 11.) And must not then this knowledge and approbation of his will, be a means of rendering us fruitful in all works of righteousness? Does not God require his people to *choose life,* (Deut. xxx. 19.) pronouncing a blessing on them that *choose the things that please him,* (Isa. lvi. 4.) and threatening destruction to them that *would not choose the fear of the Lord,* (Prov. i. 20.) but *choose the things in which he delighted not?* (Isa. lvi. 4.) Now, doth he any thing more to prevail with them who do *not choose the fear of the Lord, do not the things that please him,* to engage them so to do, or not to do the contrary, but teach them his ways, and persuade them to walk in them? Must it not then be certain, that either he transacts with them as men who might by these things be induced to choose to fear him, and do the things that please him, and abstain from the contrary; or threatens to destroy them for doing what they could not help, and

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had no means sufficient to avoid, and for not doing what it was impossible for them to do? Again, doth he not exhort men to be *willing and obedient*, promising a full pardon, and a blessing to them that do so? (Isa. i. 18, 19.) Doth not Christ resolve the destruction of the Jews into this, *You will not come unto me that you may have life?* (John v. 40.) declaring this to be the reason why they were not gathered, because *he often would have gathered them, but they would not be gathered*, (Luke xiii. 34.) because, being so graciously invited to the marriage-feast, *they would not come?* (Matt. xxii. 34.) Now what did he to engage them to come unto him, to gather them, to prevail upon them to come unto the marriage-feast, but shew them the way of life, exhort and invite them to come unto the feast? Either then he transacted with them as one who knew this was sufficient for these ends, and that these things might have prevailed upon them to be willing, or else he resolved on their exclusion from the marriage-feast; and their not tasting his supper, for not doing what they could not do; and condemned them for not coming when they could not, because *the Father did not draw them*, or *give them* to him, (John vi. 37. 44.) and for not being gathered when indeed he would not, whatever he said to the contrary, seeing he would not do that for them without which they could not be gathered. Moreover, doth he not earnestly exhort and persuade men to repent, and turn from the evil of their ways? Doth he not say, *Oh that my people would have hearkened to me; that Israel would have walked in my ways!* (Psal. lxxxi. 13.) *Oh that they were wise, that they would understand this!* (Deut. xxxii. 29.) *O Jerusalem! wilt thou not be made clean? when shall it once be?* (Jer. xiii. 27.) *Oh that thou hadst known in this thy day, the things which belong unto thy peace!* (Luke xix. 42.) Now either in these exhortations and persuasions he acts with men suitable to their faculties, exhorting them to do, and pathetically wishing they had done, what they might have done, though they did it not; or called them to repent that they did not do what they never could do; that they did not avoid what it was impossible they should avoid; and even to repent that God had not irresistibly done this for them, and seriously wished they themselves would have done what, if it ever had been done, must have been done by himself, and therefore was not done, because he would not irresistibly work the change in them.

In fine, doth not God encourage men to repent and believe, to be *willing* and *obedient*, by great and precious promises of the most excellent and lasting blessings? Hath he not threatened eternal damnation to them that do not believe? (Mark xvi. 15, 16.) hath not he said, *He will come in flaming fire, taking vengeance on all that obey not the gospel?* (2 Thess. i. 7.) And must not all these things sufficiently convince us, that God acts with men as one who doth indeed suppose that men may hearken to his exhortations, and comply with his persuasions to believe and to obey his gospel? may be prevailed on, by his promises, to the performance of their duty, and terrified by the consideration of the judgments threatened from their disobedience? Why else is it said, that God has *given us* these *great and precious promises, that by them we may be made partakers of a Divine nature?* (2 Pet. i. 2.) or why are we exhorted, *having these promises, to cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God?* (2 Cor. vii. 1.) or why doth the apostle say, *Knowing then the terrors of the Lord, we persuade men?* (2 Cor. v. 11.) If beyond all this there be some physical and irresistible operation on God's part, necessary to make men know, and knowing choose the good, and refuse the evil, this being not wrought in them who are not born anew, why is the want of this new birth and this spiritual regeneration so oft imputed to their want of consideration, and their not laying to heart the things propounded to them; to their not *inclining their mind to wisdom, and not applying their hearts to understanding;* and their not *framing their doings to turn unto the Lord?* (Prov. i. 14. 30. Hos. v. 4.) If it be said, This may be done, because they had grace and strength sufficient in their first parents so to do; I answer, Admit that vain imagination, that we had what we never indeed had, or could have, because it was lost long before we had a being; yea, what Adam never had, because then we must have had power to repent after his fall, and then we must have it still; for what power he had to repent after his fall, he could not lose by his fall: I say, admit this supposition, what is it to the import of all the exhortations, persuasions, and motives, contained in the gospel, which are all directed to fallen man; and so, if God be serious in them, declare his great unwillingness that fallen man should perish, his passionate desire that he should be saved; and if he speaketh in them suitably to the capacities and faculties of fallen man, plainly suppose him still in a capacity, by these assistances and motives, to understand his duty, and to choose the good, and refuse the evil?

Prop. 2. I add, That *this is not ordinarily, and needs not at all to be done now, by propounding to the understanding any truths, or to the will any motives or inducements, which are not contained in Holy Scripture.* For, if the word of God be a perspicuous and perfect rule, *able to make us wise to salvation, and furnished for every good work*, sure the good Spirit may by suggesting the truths contained in it, and bringing them to our remembrance, and *opening our understandings to perceive the Scriptures*, sufficiently remove the darkness that is in our minds; if it be a *light shining in darkness*, (2 Pet. i. 19.) and *πάντα τὰ ἐλεγχόμενα, all errors* to be corrected, all vices to be reproved, *are made manifest by the light*, (Eph. v. 13.) then must it be sufficient to illuminate our understandings and direct our paths, or *lead our feet into the way of truth.* Again, seeing the motives contained in the Scripture to engage us to turn from those evil ways which tend to our disquiet, torment, and misery, at present, and will hereafter subject us to eternal miseries, must be sufficient to turn us from the evil of our ways, or else the highest motives that can be offered must be insufficient to that end; all other motives to deter us from any action, as pernicious and disadvantageous to us, being as nothing when compared to that, *Depart from me ye wicked into eternal fire;* all evils we can dread or suffer from the hand of man, are little in respect of that we must have cause to fear from him who *can destroy both soul and body in hell-fire.* Since, on the other hand, the promise of everlasting happiness, recorded in the same Scriptures, as the result of our sincere obedience, must be sufficient to engage us in a sincere endeavour to yield that obedience to the good and holy will of God, or no inducements can be sufficient to that end; seeing this motive

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eminently contains all other motives in it, there being more in those two words, *the enjoyment of God, and everlasting happiness,* than kingdoms, thrones, and treasures, joy, pleasures, honours, and all that can express the good things of this world, import; and therefore a more vehement constraining power in them, to the performance of our duty, than in the united strength of worldly greatness, honour, pleasures, and that which representeth to our hopes and our desires, that which incomparably excels all we can hope for, or desire, besides: I say, this being so, the Holy Spirit, by making deep impressions on the mind, of the advantages and rewards promised to our conversion and sincere obedience, and of the dreadful evils threatened to the disobedient, and bringing these things oft to our remembrance, which in the scripture-phrase is *putting these laws in our minds, and writing them upon our hearts,* (see note on Heb. viii. 10.) must do what is sufficient to work in us conversion and sincere obedience. For what reason can be given why the Spirit of wisdom, having *enlightened the eyes of our understanding to know what is the hope of our calling, and the glorious riches of the inheritance of the saints,* (Eph. i. 18.) and these things being thus made present to our minds, should not have greater prevalence upon our wills to obedience, than any temporal concerns to yield obedience to the laws of man? It is certain, Satan can only tempt us, by suggesting some temporal allurements and advantages, or some temporal losses or affrightments to us: since then the Scripture doth assure us, *this is our victory over the world, even our faith,* (1 John v. 4.) *i. e.* our *expectation of things hoped for, our evidence of things not seen;* (Heb. xi. 1.) these objects of our faith contained in the Scriptures, being presented to us, and impressed upon us by the Holy Spirit, must be sufficient to baffle all the temptations of sin, Satan, and the world. In fine, of this we may be sufficiently convinced from the experience of mankind: for, since the apprehension of good or evil is the sole motive to make us undertake or decline any action, the greater the good or evil is, the stronger motive it must be. Now, do not many millions in the world forego their present ease and pleasure, encounter difficulties, and venture upon dangers, and undergo most toilsome labours, in expectation of some finite temporal advantage, of which they cannot have assurance? Do they not oft abstain from what they passionately love, only for fear of dangers which possibly might not ensue upon the satisfaction of their appetites? Do they not sow, and plant, and trade, only in hopes of an increase? And should not then the hopes of infinite eternal happiness, and the dread of endless miseries, more powerfully engage us to obey God's precepts, and to resist all the temptations which flesh and blood suggest against them?

But then, because the blessings and miseries of another world are things invisible, and only are discerned by the eye of faith, they being only moral and spiritual motives, which only work upon us as they are present to our minds by actual consideration and reflection on them, and this they are not always, when the temptations of the world, the devil, and the flesh, by sensual objects, are thus present with us; it is therefore necessary that at all times, when they are not thus present with us, and therefore cannot operate upon us, the Holy Spirit should either, by representing to us from the Scriptures those Divine truths with which our understandings have not been sufficiently enlightened, instruct and guide us; or else by reviving, and impressing, *i. e.* inculcating on our spirits, those motives and inducements to resist those temptations, and to perform those duties which are required at our hands, assist us so to do.

Prop. 3. I therefore humbly conceive this inward operation of the Holy Spirit to consist in these two things:

First, *In representing Divine truths more clearly to our understandings,* that we may have a fuller evidence, stronger conviction and assurance of them, which is in Scripture styled *the illumination of the mind.*

Secondly, *In bringing these truths to our remembrance,* that so they may be present with us, when this is requisite to enable us to resist temptations, and to encourage us to the performance of our duty. And upon supposition of these two things, that God acts with us suitably to the nature of our faculties (on our understanding, by representing the light to it, and on our wills, by motives to choose the good, and refuse the evil, and that the highest motives and inducements possible, when firmly believed, and present to the mind, must be sufficient to produce their ends), it can be only requisite to our conversion and sincere obedience, that the good Spirit should assist us in this work, by that illumination which is sufficient to produce this strong conviction and plerophory of faith, and should present those motives to our memories, and make a deep impression of them there; which, being present, will move our wills and our affections to prosecute the ends for which they are sufficient.

I am not ignorant that there may be many, who, beyond all this, require a physical and irresistible motion of the Holy Spirit, in which we are wholly passive, to the conversion of a sinner, and I shall not dispute with them, that controversy being so fully handled by Dr. Claget, but shall endeavour briefly to compound and state the matter.

First, then, I say it must be granted, that in raising an idea in my brain by the Holy Spirit, and the impression made upon it there, the action is properly physical.

Secondly, That in these actions I am purely passive; that is, I myself do nothing formally to produce these ideas, but the good Spirit, without my operation, doth produce them in me. And,

Thirdly, That these operations must be irresistible in their production, because they are immediately produced in me without my knowledge of them, and without my will, and so without those faculties by which I am enabled to act.

But then I add, that as far as they are so, they cannot be imputable to me; *i. e.* it cannot be praiseworthy in me, or rewardable, that I have such ideas raised in me; but only that, when they are thus raised in me, I attend to them, comply with, and improve them to the ends for which they were designed by the Holy Spirit. To make this evident by an example: It is on all hands granted, that Satan can so work upon the brain, as to raise up in it impure and blasphemous ideas; but then it is generally held, that the thoughts they immediately produce will never be imputed to us as our sins, nor will God be displeased with us for them, if we do not after shew any good liking of them, or consent to them, but manfully resist, and rise up into detestation and abhorrence of them; and that, because the raising these ideas is the devil's action, not our own, we are purely passive in them till we consent to, or shew some liking of, them: and they are also inevitable and irresistible, it being in the power of no man to prevent or resist them; *i. e.* to

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hinder them from being raised in his brain, or any ways to suppress them, till he doth first perceive them raised there. And therefore, for the same reasons those ideas which are objectively good, being thus raised in us, cannot be imputed to us for reward, nor can God be well pleased with us for them, till we co-operate with them; because the raising of them is properly God's, not our own action, and we are purely passive in it, nor is it in our power to prevent or to resist them: but then, God having planted in us a principle of reason and discretion, we can attend to them being raised, and so improve them to the illumination of our understandings, and to the approbation of them in our minds. He also having given us a will to choose the good and refuse the evil, we may consent to the good suggestions, and pursue the good motions raised thus in us; for to what other ends can they be raised in us by the Holy Spirit? As therefore our attendance and consent to the suggestions of the evil spirit being free, and what we may avoid, is culpable; so our attendance to, and compliance with, these motions and ideas of the Holy Spirit, being things in which we are free and active, and that upon deliberation; and so in them we do perform the proper and free actions of a man, doing that which we might not do, and refusing to do that we have both power and temptations to perform; therefore these things must be praiseworthy and acceptable in the sight of God.

I also add, that these ideas being thus raised up in us by God alone, and even the power of attending and consenting to them being, together with our nature, entirely derived from God, and all the inducements which we have to attend to them, and comply with them, being properly of Divine external revelation, or such Divine internal operation as, if they had not intervened, we should have had none of these good effects produced upon us; these effects are properly to be ascribed to God, and all the praise and glory of them must be due to him alone, because the principle of acting, and the inducement thus to act, is solely from him.

To conclude: The greatest instance of powerful conversion I can call to mind, is that of persecuting Saul. He is confounded by a *light shining round about him, brighter than the sun;* by this he is *struck down to the earth,* and hears a dreadful voice from heaven, saying, *Saul, Saul, why persecutest thou me?* Now in all this he was purely passive, and the action done upon him was physical and irresistible; and therefore this action being wholly Christ's, not his, there could be nothing in it on his part praiseworthy, or rendering him a better man. But then, when he inquires of the holy Jesus, *Lord, what wouldest thou have me to do?* when he prays earnestly for the forgiveness of his sins; (Acts ix. 11.) when he submits to that baptism which was appointed by the holy Jesus for that end, and for the dedication of himself to his service; when, being told what grievous things he was to suffer for the name of Jesus, he notwithstanding *was not disobedient to the heavenly vision,* but *went, and preached up that faith which he had formerly opposed;* these being actions of deliberation and free choice, proceeding from reflections on the heavenly vision, and the conviction it had wrought upon him, must be praiseworthy and acceptable in the sight of God: though, being the results of what our Lord had done upon him, he very properly ascribeth the whole glory of them to the grace and favour of our Lord towards him. Hence, say St. Chrysostom and Œcumenius, he doth so magnify the grace of God in this matter, as *μὴ λυμήνασθαι τῷ αὐτεξουσίῳ, not to invalidate man's free-will.* (See note on 1 Tim. i. 12.) And that there is a perfect harmony betwixt the operation of God's grace and the co-operation of our wills, we learn from two examples recorded in one chapter, *viz.* 2 Cor. viii. 1. 3. where the apostle advertiseth the Corinthians, *of the grace of God given to them of Macedonia:* for, saith the apostle, they were *according to their power,* yea, and *above their power, αὐθαίρετοι, of themselves willing* to contribute to the necessities of the saints; *viz.* the contribution was an act of their own free wills, proceeding from their choice; but the grace and favour of God given to them was the spring and motive of it. So again, ver. 16, 17. *Thanks be to God, τῷ διδόντι, to him that gave this care in the heart of Titus; for he accepted the exhortation, and being more forward, αὐθαίρετος ἐξῆλθε, he went to you of his own accord; i. e.* the exhortation was from St. Paul; that which gave the weight and vigour to it, and rendered him more forward in it, was the grace and favour of God to him: the reflection on both made this journey the matter of his own choice, and so he became *willing of his own accord:* yea, this is evident even from the very words, by some thought to assert the contrary, Phil. ii. 12, 13. *Wherefore, beloved—not only as in my presence* (when you had me to be your monitor), *but much more now in my absence* (which God by the workings and inward teachings of his Spirit supplies), *work out your salvation with fear and trembling: for it is God that worketh in you, both to will and to do of his own pleasure (i. e.* sometimes by outward, and sometimes by inward means): for if beyond these inward suggestions and persuasions some physical and irresistible operations be required on God's part, which make it necessary for us both to will and do, why are we then commanded *to work out our own salvation;* for can we act where we are truly passive? Or can that be a reason why we ourselves should work, that another will effectually do that very thing without our co-operation? Is it not rather a manifest reason why we should neither will nor work at all, since both is and will be irresistibly performed without us? Why, secondly, are we said to *work out our salvation with fear and trembling?* for, can there be any cause of *fear and trembling,* lest that salvation should not be wrought out which God works in us irresistibly? Surely, if God works in us irresistibly both to will and to do, there can be no possibility of miscarrying, and so no ground for *fear and trembling.* Why, thirdly, are the Philippians exhorted to do this, *much more* in St. Paul's *absence* than *in his presence,* if, when he was present, God wrought in them irresistibly to will and do, and could do no more in his absence? It is therefore evident from these considerations, that God works in us both to will and to do, by giving us our wills and faculties, and then stirring them up to put forth their own acts.

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THE

EPISTLE TO THE GALATIANS.

WITH ANNOTATIONS.

PREFACE.

§. 1. THOUGH, in the pure and primitive ages of the church, I find no controversy touching the nature of faith, or of justification, they saying nothing of justification but as it is included in the article of *remission of sins;* yet seeing both this faith and the justification which is ascribed to it, have, in the latter ages, ministered occasion to many questions and disputes, canvassed with much contention, and prosecuted with the greatest zeal, as being judged matters of very high importance; and the Epistles to the Romans and Galatians are the Epistles which treat chiefly of this subject; I therefore shall, by way of preface to this Epistle, endeavour to shew,

1. What is the import of the word *faith*, in Scripture, especially as it relates to the matter of justification, or what the Scripture representeth as true *Christian faith*.

2. What it is to be *justified*, in St. Paul's acceptation of that word.

3. That this justification is by St. Paul ascribed to *faith alone*, in opposition to works of righteousness, done either by the Jew or gentile.

4. That it seems necessary from the nature of the thing, and the state and condition of the persons to whom the gospel was then preached, that it should be so.

5. That though *this* faith doth not include sincere obedience, and much less perseverance in it to the end, which yet are necessary and essential conditions, even of the new covenant; yet,

1. It lays the highest obligations on us to perform them, under the penalty of forfeiting the blessings of it. And,

2. It tendereth sufficient motives to this obedience, and, where it is sincere and lasting, it will most certainly produce it.

§. 2. And (1.) as for the import of the word *faith*, in Scripture, I think scarce any thing is more evident throughout the whole New Testament, than that the faith there mentioned is only a cordial and firm belief that *Jesus is the Christ*, the *Lord*, the true *Messiah*, or *Prophet, sent from God, to reveal his will* to the world; the *Son of God*, the *Saviour of the world*. To make this manifest,

Consider, (1.) that Divine faith, in general, is only a firm assent to, or full persuasion of mind concerning the truth of, what is testified, revealed, or reported by God himself, or persons commissioned by God to reveal, or to bear record to it: for, seeing human faith is only a persuasion of the truth of what is told us or testified by man, Divine faith must be a firm persuasion of the truth of what is testified or revealed to us by God. And this description of faith is clearly taught us by St. John, 1 John, chap. v. who having declared, ver. 4, 5. that the faith by which we *overcome the world*, is the belief that *Jesus is the Son of God*, proceeds to shew we have great reason to believe this proposition, that Jesus *is the Son of God:* 1. Because the *Holy Spirit beareth witness to it, and he is the Spirit of truth*, ver. 6. 2. Because *there are three that bear record in heaven to it*, viz. *the Father, the Word, and the Holy Ghost*, ver. 7. Now, saith he, *if we receive the witness of men;* if we rely upon their testimony in any courts of judicature; if by the mouth of two or three human witnesses our weightiest matters are determined, shall not the *witness of God* be greater? *i. e.* shall it not be of more validity for confirmation of our faith in this particular, that *Jesus is the Son of God?* ver. 9. Surely we cannot disbelieve this truth, but we must give the lie to him, saith the apostle, ver. 10. *because we believe not the record which God hath given of his Son;* but if we do receive this testimony on his authority, *we set to our seal that God is true*, John iii. 33.

This being, then, the nature of Divine faith in general, faith in our Lord Jesus Christ must be a full assent to or firm persuasion of mind concerning the truth of what is testified, revealed, or reported by God himself, or by persons commissionated by him to reveal his will, concerning our Lord Jesus Christ. Or briefly thus, It is a firm persuasion, that he who suffered at Jerusalem was the true *Messiah*, the *Saviour of the world*, the *Prophet* who was for to come, that person who was constituted *Lord of all things;* or, which amounts to the same thing, that he was *Christ, the Son of God*. For explication of this proposition,

Consider, (1.) that the Scripture mentions this as the great thing testified concerning him, by all the witnesses of the Messiah; as, *v. g.*

1. By St. John the Baptist, who came *for a witness to testify of the Light*, John i. 7. and who *saw, and bare record that this is the Son of God*, ver. 34.: hence do St. John's disciples say, *He to whom thou barest witness baptizeth*, John iii. 26. and Christ speaks thus to the Jews, *You sent to John, and he bare witness to the truth*, John v. 33.

2. God the Father bare him record, and testified by divers methods, that he was *the Son of God;* so do we read expressly, John v. 32. *There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true; the Father himself who hath sent me, beareth witness of me*. And again, xvii. 18. *It is written in your law, that the testimony of two men is true, i. e.* it is to be received as such: *I am one that bear witness of myself, and the Father which sent me beareth witness of me*. Now God the Father bore witness to his Son, 1. by a voice from heaven, saying,

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Thou art my beloved Son, in whom I am well pleased, Mark i. 11. This voice was personally directed to Christ himself, as being that commission which was sent him from heaven, to exercise the office of God's supreme minister, or legate, in the world; but it was also prefaced with an ἰδοὺ, *behold,* directing the people to attend to it. (Matt. iii. 17.) 2. By giving him the power of working miracles for confirmation of his doctrine and his own testimony; and therefore he speaks thus to the people, *I have a greater testimony than that of John: the works which my Father hath given me to do, they bear witness of me, that the Father hath sent me.* (John v. 36.)

3. The Holy Spirit beareth witness that *Jesus is the Son of God;* (1 John v. 6.) and this he did, not only by his descent upon our Saviour at his baptism, and by raising him from the dead, he being *put to death in the flesh, but quickened by the Spirit,* (1 Pet. iii. 18.) but by enabling him to cast out devils, and to perform such works as never any other person did, or could do. Whence he thus argues, *If by the Spirit of God I cast out devils, then is the kingdom of God come to you; i. e.* then is it clear that I am the Messiah, sent from God to preach the doctrine of this kingdom to you: (Matt. xii. 28.) since my commission is confirmed by these operations of his Spirit, and testified to *by the finger of God,* as the phrase is varied, Luke xi. 20. and this, after our Lord's ascension, this Spirit was to do more fully: *for when* (saith Christ) *the Comforter is come, even the Spirit of truth, he shall testify of me,* (John xv. 26.) and this he actually did; whence Christ is said to be *justified by the Spirit,* 1 Tim. iii. 16. *i. e.* freed, by his testimony, from the suspicion of being an impostor, or false pretender, when he declared he was Christ, *the Son of God.*

4. The apostles were men chosen for this very end: *Ye shall bear witness of me* (saith Christ), *because ye have been with me from the beginning.* (John xv. 27.) *Ye shall be witnesses to me both in Jerusalem and Judea, and in Samaria, and to the uttermost parts of the earth.* Hence are they styled *witnesses chosen of God,* Acts x. 41. *eye-witnesses* of what he did and suffered, Luke i. 2. *eye-witnesses of his glory,* 2 Pet. i. 16. *that which we have heard, and seen, and looked upon,* μαρτυροῦμεν, *we witness, and declare unto you,* saith St. John, 1 John i. 2.

5. Moses also and the prophets are produced as his witnesses; for *unto him give all the prophets witness.* (Acts x. 43.) All the Scriptures: *Search the Scriptures* (saith Christ), *for they are they which testify of me;* (John v. 39.) and Moses in particular; *for if you believed Moses, you would believe me: for he wrote of me,* (ver. 46.)

Consider, (2.) the things for which the witnesses are produced, the evidence they give in concerning the Messiah, and that will teach us what is faith in Christ. Sometimes it is said that they bear record that he is *the Son of God,* John i. 34. 1 John v. 5. 10. sometimes they testify that he was *the Christ;* thus St. Paul *confounded the Jews, testifying that he was the Christ,* Acts ix. 20. 22. St. Peter, testifying to all the house of Israel, *that God had made him Lord and Christ,* Acts ii. 36.: sometimes they testify that he was *the Saviour of the world;* so 1 John iv. 14. *We have seen, and do testify that God hath sent his Son to be the Saviour of the world;* or, that he was *the Lamb of God, that taketh away the sins of the world,* John i. 29. that him *God hath exalted to be a Saviour, to give repentance and remission of sins to them that believed in his name,* Acts v. 31. xiii. 38. sometimes they testify that he is *Lord of all things,* Acts x. 36. and, as a consequent of this, that he, by God's appointment, was to be judge of all men, for *he commanded us* (saith Peter) *to preach to the people, and to testify that it was he who was ordained to be the judge of the quick and the dead,* Acts x. 42. sometimes they are said to bear witness of his resurrection, Acts i. 22. saying, *this Jesus hath God raised up, whereof we are witnesses,* Acts xxiii. 2. for *we have testified of God that he raised up Christ,* 1 Cor. xv. 15.

3. Observe that all these several testimonies, though they differ in expressions, they differ little in reality, and in effect do only signify that he is *Jesus Christ our Lord:* for, 1. to say he is the *Son of God,* is in effect to say he is *the Christ,* that person by God anointed to be our prophet. St. Matthew gives us the confession of St. Peter thus, *Thou art the Christ, the Son of the living God,* xvi. 16. St. Mark thus, *Thou art the Christ,* viii. 29. St. Luke, *Thou art the Christ of God,* ix. 10. And when our Lord forbids them to divulge this to the world, he only saith, *Tell no man that I am Jesus the Christ,* Matt. xvi. 20. *Art thou the Christ, the Son of God?* saith the high-priest to him, Matt. xxvi. 63. whereas St. Luke relates the question only thus, *Art thou the Christ?* xxii. 67. 2. To be *the Son of God,* is in effect to be *the Lord of all things,* the person to whom all power is given in heaven and earth; that every knee should bow unto him, as their sovereign Lord and King: and, therefore, whereas Pilate is, in the other evangelists, said only to ask, *Art thou the Christ, the Son of God?* St. John relates the question thus, *Art thou the King of the Jews?* 3. To be *the Son of God,* must also signify to be *the Saviour of the world;* the testimony of the apostles being this, that *God had sent his Son to be the Saviour of the world,* 1 John iv. 14. to testify that he *was risen from the dead,* was in effect to testify he was *the Son of God;* for he was *declared to be the Son of God with power, by the resurrection from the dead,* Rom. i. 4. It was in effect to testify that he was made *both Lord and Christ;* and therefore Peter, having proved Christ's resurrection and exaltation to the right hand of God, infers that we may all be hence assured, that *God hath made him Lord,* Acts ii. 36. and St. Paul tells us, it was a demonstration that *God by him would judge the world,* Acts xvii. 31. And since his resurrection was performed by the almighty power of God, it must be a sufficient demonstration of the truth of what Christ testified of himself, *viz.* that he was *Christ the Saviour of the world,* and that he should hereafter *sit at the right hand of Power,* it being impossible that God should have employed so great power in raising him from the dead, had he not been his well-beloved Son, or that Messiah he declared himself to be.

This being then the thing which all those witnesses were so concerned to attest and to engage men to believe, we may be sure this is, according to the tenor of the holy Scripture, faith in Christ; and that by heartily believing that Christ is the Messiah, sent into the world to instruct us in the will of God, the *Saviour of the world,* sent to redeem us by his death from death and misery, and give salvation to all his faithful servants; that he is our Lord and King, by whose laws we are to be governed, and by whose laws we shall be judged and rewarded at the last day:

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we truly do believe in Christ. Which yet will farther be apparent,

1. From plain texts which seem expressly to assert the same. We find Nathanael saying, *Rabbi, thou art the Son of God; thou art the King of Israel,* John i. 49. and Christ thus answering to him, *Because I saw thee under the fig-tree, believest thou?* Whence it is evident, that to acknowledge Jesus to be the Son of God, the King of Israel, was to believe in him. This was the faith of the Samaritan woman and her fellow-citizens, John iv. 26. for to this woman our Saviour testifies he was the true Messiah, saying, *I that speak unto thee am he,* ver. 29. then the woman goes into the city, and saith to the men of it, *Come, see a man that told me all things that ever I did; is not this the Christ?* This being said, *many of the Samaritans believed on him, because of the saying of the woman;* and many more believed, *because of his own words,* ver. 39. that is, they were persuaded, partly by what they heard her testify, partly by what they heard our Saviour speak, to acknowledge he was the true Messiah, or the Saviour of the world: for so they do themselves explain the meaning of believing on him, saying to the woman, *Now we believe, not because of thy word: for we ourselves have heard, and know that this is verily the Christ, the Saviour of the world,* ver. 42. This was the faith of Martha; for Jesus having said to her, *I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live: believest thou this?* she answers, *Yea, Lord: I believe thou art the Christ, the Son of God, who wast to come into the world,* John xi. 25, 26. to believe this was, therefore, to believe in Christ, if Martha did so. We find St. Paul *opening and alleging that Christ must needs have suffered, and risen again from the dead,* Acts xvii. 3. and that *this Jesus* whom he preached *was the Christ;* and then it follows, that *some of them believed,* ver. 4. ἐπείσθησαν, they were persuaded of the truth of what St. Paul had testified. Again, it follows that those of Berea, searching the Scriptures, and finding that these things were so, *believed,* ver. 11. *i. e.* they were persuaded of the truth of what St. Paul had taught, that *Jesus was the Christ;* that he had suffered, and was risen from the dead: this therefore must be to believe. Again, St. Paul was *pressed in spirit, and testifies to the Jews, that Jesus was the Christ,* Acts xviii. 5. whereupon Crispus, *a chief ruler of the synagogue, and many of the Corinthians, believed;* i. e. they acknowledged the truth of St. Paul's testimony, that *Jesus was the Christ. The word of faith which we preach,* saith the same Paul, is this, that *if thou confess with thy mouth the Lord Jesus, and in thy heart believest that God hath raised him from the dead, thou shalt be saved,* Rom. x. 8, 9. and this he proves, because the Scripture saith, *Whosoever believeth in him shall not be ashamed,* ver. 10. To confess, therefore, and acknowledge that *Jesus is the Lord,* and that God raised him from the dead, is to believe on him. Lastly, *This* (saith St. John) *is the victory over the world, even our faith,* 1 John, v. 4. and then it follows, *Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?* to believe therefore that *Jesus is the Son of God,* is Christian faith.

3. This was the faith which the apostles did require in order to baptism; and where there was a due appearance of it, there persons were admitted into the number of *believers.* For instance, St. Peter saith to the Jews, *Let all the house of Israel know that God hath made this Jesus, whom ye crucified, Lord and Christ,* Acts ii. 36. this pricks them to the heart, and makes them to inquire, *What shall we do?* St. Peter answers, *Repent you, and believe every one of you in the name of the Lord Jesus Christ, for the remission of sins,* ver. 38. and then it follows, that *they who gladly received his word were baptized; and there were added to the church three thousand souls,* ver. 41. and, ver. 47, *the Lord daily added to the church,* τοὺς σωζομένους, *the saved, i. e.* such who were by his faith put into a way of salvation; and if they persevered in it, would obtain it. Again, Philip went down to the city of Samaria, and *preached to them Christ,* Acts viii. 5. and *when they believed Philip preaching the things concerning the kingdom of God,* ver. 12. *i. e.* when they did heartily assent to them, *they were baptized, both men and women:* and when the eunuch puts the question to him, *What hindereth me to be baptized?* Philip returns this answer, *If thou believest with all thy heart, thou mayest,* ver. 37. and when the eunuch answered, *I believe that Jesus Christ is the Son of God,* then was he instantly *baptized:* so that the faith required to baptism, was only a hearty acknowledgment that *Jesus Christ was the Son of God.*

§. 3. And because there be many false, and, in my apprehension, dangerous descriptions of true faith, which have obtained in these latter ages, I will here briefly lay them down, and then proceed to other confirmations of the Scripture-notion of true faith, by which we may abundantly discern the falsehood of them. Now they are such as these, *viz.*

1. That *faith is a firm assent, by which every true believer is persuaded, not only that remission of sins is promised in the general, but to him in particular.** So Calvin; and after him the generality of the French and Dutch divines.

2. That faith consists *in the application of Christ's merits to ourselves, in casting ourselves upon the merits of Christ, in apprehending, relying, or laying hold upon Christ for salvation;*† or, as others say, *it is a recumbency on Christ for salvation.* Of all which notions of justifying, or true Christian faith, this is a full confutation, that they are perfectly unscriptural: for, the first cannot be contained in Scripture, it being certain, to a demonstration, that Scripture no where saith, that Daniel, John, or Thomas, &c. have remission of sins. This, therefore, cannot be Divine faith, or faith built immediately on a Divine revelation or record, but rests upon our own experience, or knowledge of ourselves; for the argument must run thus, *He that repenteth and believeth, shall be saved.* I, Daniel and Thomas, have done this; which may indeed be matter of their knowledge, but not of Divine faith, as being not revealed in Scripture.

* Synops. purior. Theol. Disp. 31. §. 1. "Hanc fidem justificantem sic definimus; nempe esse firmam assensum promissionibus evangelii, quo fidelis non tantùm credit eas esse veras, sed etiam ad se peculiariter pertinere." Thes. Sedan. vol. i. p. 633. §. 12. "Nunc justa fidei definitio nobis constabit, si dicamus esse divinæ erga nos benevolentiæ firmam certamque cognitionem." Calv. Instit. lib. iii. cap. 2. §. 7. 28.

† "The principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification." Assemb. Catech. chap. 14. q. 2.

"Quo homo electus promissiones gratuitas de Christo sibi applicat, iisque suavissimè acquiescit." Wolleb. Christ. Theol. lib. i. cap. 29. "Fides igitur ista propriè dicitur justificans, qua recumbimus in Christum ad remissionem peccatorum ad salutem." Ames. Theol. lib. i. cap. 27. §. 17.

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3. Nor are the other opinions less unscriptural; for we do not once read in Scripture any command *to apply Christ's merits to ourselves,* or to *apprehend his merits,* or to *lean and roll ourselves upon him for salvation:* we find no exhortation in Scripture so to do; no reprehension of any person for not resting on, or not *applying Christ's merits* to, themselves; no promise made to any upon the application of *Christ's merits:* in a word, the Scripture is wholly unacquainted with these phrases. And is that likely to be the duty on which our *justification, adoption,* and all our happiness depends, which hath no precept, promise, or example in the Holy Scripture? But I shall add some farther confirmations of the Scripture-notion of true faith, by which all these unscriptural opinions will be at once confuted. And therefore,

4. The Scripture frequently informs us, that the miracles done by Christ are propounded as the great motive to believe on him, and as the aggravation of their sin, who still continued in their infidelity; and also that the consideration of them caused many to believe. On this account he requires to be believed; *If you believe not me, believe my works:* (John x. 38. xiv. 11.) *for the works that I do bear witness of me, that the Father hath sent me.* (John v. 36. x. 25.) On this account he pronounces the infidelity of the Jews inexcusable, saying, *If I had not done among them the works that no other man did, they had not had sin; but now they have no cloak for their sin.* (John xv. 22. 24.) It was this consideration which induced many of them to believe; for *many believed on his name when they saw the miracles which he did.* (John ii. 23. vii. 30.) Now what were all his miracles designed to produce in them, but a firm belief that he was *Christ the Son of God?* So doth St. John expressly teach us, saying, *There be many other miracles which Jesus did, that are not written in this book; but these are written that ye might believe that Jesus is the Son of God.* (John xx. 30.) If you imagine that faith is a *firm assent that Christ died for you in particular,* and that you have remission of sins by him; that it is *an application of Christ,* or of *his merits to yourselves,* or a *rolling yourselves upon him for salvation;* how do his miracles convince you that you should thus believe on him? But if you say, it is a firm persuasion that he is the Christ, *the Son of God,* nothing can be more proper to convince us of the truth of what he thus declared, than these miracles; then may you say with Nicodemus, *We know thou art a teacher sent from God: for no man can do such miracles as thou doest, except God were with him.* (John iii. 2.)

5. This will be yet more evident from all those places which ascribe our justification and salvation to faith in God, or in him that sent this Jesus into the world. So doth our Lord himself in these words, *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death to life.* (John v. 24. xii. 44.) The faith of Abraham is thus described, *Abraham believed God, and it was imputed to him for righteousness,* Rom. iv. 3. *i. e.* this faith in God was imputed to him for righteousness: when therefore the apostle adds, that *he is the father of them that believe, that righteousness might be imputed to them also,* ver. 9. must it not be imputed upon their believing in God, as he did? Doth not the apostle hence infer, that *unto him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness?* ver. 5. Now to believe in him that *justifieth the ungodly,* is certainly to believe in God the Father, for it is *God that justifieth.* (Rom. viii. 33.) To be justified by this faith, must therefore signify to be justified by faith in God the Father, according to those words of St. Peter, *We through him believe in God, that our faith and hope might be in God.* (1 Pet. i. 21.) Now if faith is supposed to consist in believing that *our own sins are pardoned, in application of Christ's merits to ourselves,* or in *rolling ourselves upon the person of Christ,* what affinity or connexion is there betwixt believing in God, believing the truth of his promises, as Abraham did, and was justified, and believing that *our own sins are pardoned, applying the merits of Christ to ourselves, or rolling ourselves upon him for salvation?* But then if justifying faith doth primarily consist in a firm persuasion that Jesus *is the Son of God, the Saviour of the world; the Prophet sent of God* to shew us the way of salvation; the *Lord and King,* by whose laws we are to be governed if we would obtain it, then faith in Christ and faith in God are one thing: for God having testified all this concerning his Son Jesus Christ, and also promised that *every one that hath seen the Son and believed on him, shall have eternal life;* (John vi. 40.) by thus believing we receive his *testimony,* and *set to our seal, that God is true.*

6. This may be argued from all those places which ascribe our justification and salvation to the belief of the resurrection of Jesus Christ, or of God's power exercised in raising him from the dead. Thus doth St. Paul in that very chapter in which he professedly disputes of justification by faith; for he expressly declares, that to them that *believe in him, who raised Jesus from the dead, that faith shall be imputed for righteousness,* Rom. iv. 24. as Abraham's faith in him that quickened the dead was imputed unto him for righteousness. And again, *If we believe with the heart that God hath raised up the Lord Jesus from the dead, we shall be saved: for with the heart man believeth to justification,* Rom. x. 9, 10. Now what agreement is there betwixt my believing *my own sins are pardoned,* or *my applying Christ's merits* to myself, or *rolling myself upon him,* and Christ's resurrection from the dead by the power of God? But then if we say, that faith is a firm persuasion that Jesus was the *Son of God,* the *Saviour of the world,* the *Prophet* that was to come into the world, the *Lord and Ruler* over all; this, as he testified of himself whilst living, and God the Father also testified, so was he *declared to be the Son of God with power by this resurrection from the dead;* (Rom. i. 4.) by this all Israel might *know that God had made him Lord and Christ,* (Acts ii. 24. 36.) and that *God had exalted him to his right hand, to be a Prince and Saviour, to give repentance to Israel, and remission of sins.* (Acts v. 31.) Hence the apostle teacheth that Christ *died for our sins, and rose again for our justification,* Rom. iv. 25. and puts the question, *Who is he that condemneth us? It is Christ that died, yea, rather that is risen again,* viii. 34.

7. This appears farther from this consideration, that* in all the Scriptures of the New Testament, there is

* Concerning this passage, see an advertisement to the reader at the end of this preface.

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not to be found one exhortation to any Christian to believe in Christ, or to act faith on Christ. When the apostles preached to Jews or gentiles, men not converted to the Christian faith, they still exhort them to believe that *Jesus was the Christ, the Son of God,* the *Saviour* of the world, or to *believe in the Lord Jesus.* And this was necessary to be preached to them, to persuade them to believe in, and to obey him; for till they did believe he was a person sent from God, and that they should receive some benefit by doing so, they could have no inducement to own, and no encouragement to obey him. It was therefore necessary that this should be first preached to Jew and gentile, that Christ was a person sent from God to preach the doctrine which he taught, and that remission of sins and everlasting life was to be obtained by his name, and by obedience to this teacher. But then I say, the same apostles in their Epistles directed to those persons who were already Christians, and who had testified their faith by being baptized in the name of Jesus, have not one exhortation to any of them to believe in Christ; but only to be steadfast in the faith, to increase and grow in faith, and to repent of what they had done contrary to the faith they had received. The exhortations of our Lord to the seven churches, and more particularly to that of Sardis, in which there were but very few who had not defiled themselves, (Rev. iii. 1—3.) and that of Laodicea, which he threatened to *spew out of his mouth for her lukewarmness,* (ver. 16. 18.) are only *to repent, and to renew their first works,* not to believe in him, or to apply his merits to themselves. Now what account can be given of this thing by those who are so zealous in their sermons to exhort Christians to believe in Christ, to *roll themselves upon him,* and *apply his merits to themselves,* and are so full of motives to persuade them so to do? I say, what reason can they give, why men, assisted by the Holy Ghost, never exhorted any Christians to believe, but only to *shew forth their faith by their works,* (James ii. 18.) and to *add unto their faith virtue?* (2 Pet. i. 5, &c.) But then if Christian faith be only a firm persuasion that *Jesus is the Christ,* the *Son of God,* the *Saviour of the world,* the reason is exceeding manifest why no Christian should be exhorted to believe, because whoever is a Christian, not only doth believe all this already, but hath professed his belief of it by being baptized in the name of Jesus. There therefore needs no exhortation to any Christian to believe in Christ, but only to walk answerably to that faith, to be steadfast in it, and to add *to his faith virtue, knowledge, temperance, godliness, brotherly kindness, charity,* (2 Pet. i. 5. 8.) that they may not be *slothful and unfruitful in the knowledge of our Lord Jesus Christ.*

Obj. If it be here objected that St. John saith, *These things have I written to you that believe on the name of the Son of God, that ye may know ye have eternal life* (καὶ ἵνα πιστεύητε), *and that ye may believe in the name of the Son of God;* (1 John v. 13.) I answer,

First, That the Alexandrian and other Greek manuscripts, read not καὶ ἵνα πιστεύητε, but πιστεύοντες, that *ye may know ye have eternal life, who believe in the name of the Son of God.* And this reading is confirmed by the Vulgar, the Syriac, and Ethiopic versions.

Secondly, They who retain our version interpret the words thus, That ye may *continue to believe in the name of the Son of God;* or, that ye may *more firmly and certainly believe.** Nor will the words bear any other meaning, unless you will suppose St. John should seriously exhort believers to begin to do what he had told them, in the immediate preceding words, was so effectually done by them already, that they might *know they had eternal life.*

In a word, either it is true before we actually believe it, that our sins are pardoned, that we have a right to apply Christ's merit to us, and to roll ourselves upon his person for salvation, or it is not. If it be true before we have believed, we must have faith before, since nothing can produce his pardon of our sins, or give us any right to apply his merits to ourselves, or depend on him for salvation, but faith in Christ. If it be not true, we must obtain the pardon of our sins, and an interest in Christ's merits, by believing a lie: and so much for the first particular. To the next inquiry;

§. 4. Secondly, What is it to be *justified* in St. Paul's acceptation of the word? I answer,

First, That this justification which St. Paul speaks of, is an act of God terminated upon man. This the apostle expressly doth deliver in these words, *Who shall lay any thing to the charge of God's elect? It is God that justifies,* Rom. viii. 33. And again, *It is one God that justifies the circumcision by faith, and the uncircumcision through faith,* Rom. iii. 30. *It is God that justifieth the ungodly,* Rom. iv. 5. *He is just, and the justifier of him that believeth in Jesus,* Rom. iii. 26. Now, according to the clear tenor of the Scripture,

Secondly, God justifies the sinner by absolving him from the guilt of his past sins, by a free act of grace in pardoning his iniquities, or not imputing his sins to him, and so his justification must import his absolution from the guilt of sin, and, as a necessary and immediate consequence of that, our being reconciled to God, and received into favour with him. This will be evident, if we consider,

First, What the Baptist testified concerning him, that all men might believe, *viz.* that he was *the Lamb of God, that taketh away the sins of the world;* (John i. 29.) and what Christ testified of himself, *viz.* that *he that believeth in him should not come into condemnation;* (John iii. 36.) that his blood was *the blood of the new covenant, which was shed for the remission of sins,* (Matt. xxvi. 28.) even of that covenant in which God promises *to be merciful to our unrighteousness,* and *to remember our iniquities no more.* (Heb. viii. 13. x. 17.) As also from what his apostles promised to win men to the faith of Jesus, *viz.* remission of sins. Thus, when the Jews were pricked to the heart, and said, *What shall we do?* St. Peter answers, *Repent ye, and be baptized in the name of Jesus Christ, for the remission of sins,* Acts ii. 37. And again, *Repent you, and be converted, that your sins may be blotted out,* Acts iii. 19.: for *him hath God exalted to be a Prince and a Saviour, to give repentance and remission of sins,* Acts v. 13. St. Peter begins his sermon to Cornelius thus, *The word which God hath sent us to preach,* is *peace by Jesus Christ,* Acts x. 36. *To him give all the prophets witness, that through his name whosoever believeth on him shall receive remission of sins;* Acts xiii. 23. St. Paul declares that *God had raised up to Israel a Saviour, Jesus:* and then he adds, *Known therefore be it to you, that through*

* "Ut certiùs et firmiùs credant." Calv. "Ut in fide perseveretis." Vorst. Episcop. "That ye may be encouraged to continue in the faith." Dr. Hammond. Πιστεύειν ἀδιατάκτως, Œcum.

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this man is preached to you remission of sins; and in him every believer on him shall be justified from all things, from which they could not be justified by the law of Moses, Heb. x. 1. 4. that law being not able to take away sins, Rom. iii. 23. *i. e.* to free men from the guilt of sin. Seeing then the benefit proposed to the believer, is the remission of sins to be obtained through Christ, through his name; seeing we are said to be justified through Christ, Rom. v. 9. through faith in his blood, Eph. i. 7. that blood which is so often said to be *shed for the remission of our sins,* Colos. i. 14. 20. and to procure our *peace* and our *redemption;* since, lastly, we are said by believing in Christ to be justified from sin, Acts xiii. 39. which phrase can only signify exemption from the condemnation of it: I say, from these expressions it appears, that God's justification of a sinner by faith, or through faith in the blood of Jesus, is chiefly the remission of the believer's sins, and the exemption of him from the condemnation of the law, by virtue of Christ's blood shed for the remission of sins.

2. This we may learn from the reasonings by which the apostle confirms his conclusion, or the arguments by which he proves, that both Jew and gentile are to be justified by faith without the works of the law, or without works. His conclusion is laid down, Rom. i. 17. thus, *The righteousness of God* (which proceeds) *from faith, is revealed in the gospel, to* (beget) *faith in Jew and gentile,* ver. 16. (See the note there.) And this way of obtaining righteousness or justification he proves to be absolutely necessary to them both, beginning first with the gentiles, whom he pronounces subject to the wrath of God, for *holding the truth* (they by the light of nature knew) *in unrighteousness,* ver. 18. And this he proves to the end of that chapter, which concludes thus, *That they knowing the judgment of God, that they who did such things were worthy of death, not only did the same, but had pleasure in them that did them.* In the second chapter he declares the Jews guilty of the same things the heathens did, and so obnoxious to the same condemnation, and also guilty of violating the law of Moses; and thence concludes, that as to this matter there was no difference between them, he having proved both Jews and gentiles *to be all under sin,* (iii. 9.) and so both equally needing to be justified by faith, or to be justified freely by an act of grace, pardoning their sins through faith in Christ, (ver. 24.) His argument then is plainly this; Both Jew and gentile lie under the guilt of sin, there being *none of them that is righteous,* (Rom. iii. 9.) *i. e.* free from sin, *no not one,* (ver. 10.) Neither of them can be justified by the law, because they by the sentence of it are ὑπόδικοι τῷ Θεῷ, *guilty before God,* (ver. 19, 20.) and obnoxious to punishment, as being both transgressors of it; *therefore* (saith he) *by the law can no flesh be justified, for by the law is the knowledge of sin,* rendering us obnoxious to condemnation: where then there remains the guilt of sin, there can be no justification; where therefore there is remission of sin, and so a freedom from being guilty of it before God, there is justification. Again, *all have sinned* (saith he) *and fallen short of the glory of God;* (ver. 23.) that is, either of his approbation, as that phrase signifies, John xii. 43. or of the *fruition of the glory of God,* as it imports, Rom. v. 1, 2. therefore absolution from this sin must be sufficient to make us obtain this glory of God. *We who have thus sinned* (saith he) *are justified freely by his grace through the redemption that is in Christ Jesus,* (ver. 24.) Now what is this redemption? It is, saith the same apostle twice, *remission of our sins,* Eph. i. 7. Colos. i. 14. The apostle argues to the same effect in the Epistle to the Galatians, that justification cannot be by the law, *because the law cannot give life;* and this it cannot do, because the Scripture *hath concluded all under sin,* (Gal. iii. 21, 22.) and so shut out that way of being justified: our freedom therefore from the guilt of sin, must be sufficient for our justification to life. In his fourth chapter to the Romans he describes justification by the not imputing sin, and the forgiveness of it, in these words, *To him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness,* (ver. 5.) *As David speaks of the blessedness of the man to whom the Lord imputeth righteousness without works,* (ver. 6.) saying, *Blessed are they whose unrighteousness is forgiven, and whose sin is covered,* (ver. 7.) *Blessed is the man to whom the Lord imputeth not sin,* (ver. 8.) Since then the blessedness of which the apostle was discoursing was that of justification, the justification of the ungodly, and since this blessedness is said to consist in the remission, covering, the not imputing his sins to him, it cannot reasonably be denied, that the blessedness of a justified person is here described by the blessedness of a pardoned person, as being one and the same thing.

3. This will be farther evident from the consideration of the phrases the apostle useth as equivalent to justification, and interpretative of it. As,

1. *Reconciliation to God:* that this is the same with justification, appears by these words; *Much more being justified by his blood, we shall be saved from wrath by him: for if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life,* Rom. v. 9, 10, where to be *justified by his blood,* and *reconciled by his death,* seem plainly the same thing. Now, that reconciliation is effected by the remission of sins, is evident from these words; *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them,* 2 Cor. v. 19. and therefore justification also must be so obtained: for if, upon the not imputing sin to us, God did not account us as righteous, he could not be reconciled to us, because he cannot be reconciled to any man continuing unrighteous, or under the notion of a sinner.

2. Justification stands utterly opposed to condemnation, in these words; *Who shall lay any thing to the charge of God's elect,* or to believers? τίς ἐγκαλέσει κατὰ, who shall object a crime against them? *It is God that justifieth, who is he that condemneth them?* Rom. i. 33, 34. And again, *If the administration of condemnation, i. e.* the law, which chargeth us with guilt, and so rendereth us obnoxious to condemnation, *was glorious, much more the ministration,* τῆς δικαιοσύνης, *of justification, doth exceed in glory,* 2 Cor. iii. 9. Now what is it that mankind is accused of, and charged with by the law, but sin? What is it that they stand condemned for at God's bar, but the transgression of his law? justification, therefore, which stands opposed to it, must be a clearing and discharging them from the guilt or the condemning power of sin.

3. Justification is said to be from sin; *By him all that believe are justified,* ἐκ πάντων, *from all those sins from which they could not be justified by the law of Moses,* Acts xix. 39. And again, *The judgment was from one sin to condem-*

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nation, but the free gift to justification, ἐκ πολλῶν ἁμαρτημάτων, *from many sins,* Rom. v. 16. Now what can justification from sin signify besides our absolution from the guilt of sin?

4. The justifying the believer and the remission of his sins are divers expressions of the same thing, as is apparent from these words, *God hath set forth Christ Jesus to be a propitiation through faith in his blood:* this he hath done, saith the apostle, *to declare his righteousness in the remission of sins,* Rom. iii. 25. *viz.* to those that have this faith, *i. e.* to manifest the way of justification by faith, which he alone admits of for the remission of sins. He did this, saith the next verse, *to declare his righteousness, that he might be just,* in requiring this propitiation for our sins, *and the justifier of him that believeth in Jesus,* ver. 26. Is it not therefore manifest, that to justify the believer and to remit his sins, must be the same thing?

5. *We are justified* (saith the apostle) *through the redemption that is in Jesus, through faith in his blood,* Rom. iii. 24, 25. *through his blood,* Rom. v. 9. Now what doth this blood procure for us? *Forgiveness of sins,* Eph. i. 7. Colos. i. 14. saith the apostle, it being *shed for the remission of sins,* Matt. xxvi. 28. he appearing *in the end of the world to put away sin by the sacrifice of himself,* Heb. ix. 26. What benefit have believers by it? *He hath loved them, and washed them from their sins in his blood,* Rev. i. 5. he hath made peace for them *by the blood of his cross,* Colos. i. 20. *with a God only angry for sin;* he hath *obtained eternal redemption* from transgressions by it, Heb. ix. 12. 15. By all these equivalent expressions it appears, that God's justifying the sinner, in St. Paul's sense of the expression, is his absolving him from the guilt of his past sins, from punishment and condemnation by the law for them, by an act of grace and free pardon of them through the blood of Jesus; his being as fully reconciled to us, as if we never had offended against the former covenant we were all under, till the new covenant was established in the blood of Jesus.

§. 5. Thirdly, I add, that this justification is, by St. Paul, ascribed to faith alone, in opposition to works of righteousness done, either by the Jew or gentile. This plainly follows from that notion of justification which I have established as the true sense of the expression in St. Paul; for how could Jew or gentile be justified by the works of that law, whether Mosaical or natural, which rendered them both obnoxious to condemnation for sin, and guilty before God? Could they receive remission of sins by compliance with that law, which left them under condemnation for it? Can any man imagine, after the charge he lays against the gentiles, chap. i. and against the Jews, chap. ii. iii. he could have any inclination to assert they should be justified, or absolved from the guilt of those offences by their works, and not by faith only? The mistake in this matter seems to lie here, that men look upon justification, not as looking backward only, and procuring an absolution from our past sins; but as looking forward to our whole Christian conversation, and importing our absolution from all our sins committed against the tenor of the covenant of grace, or the new covenant; whereas it only doth consist, ἐν τῇ παρέσει τῶν προγεγονότων ἁμαρτημάτων, in *the remission of our past sins,* Rom. iii. 25. in the *redemption of us from* τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, *the sins committed against our former covenant,* Heb. ix. 15. in the *purgation of the believer,* τῶν πάλαι αὐτοῦ ἁμαρτιῶν, *from his old sins,* 2 Pet. i. 9. and leaves us afterward to be absolved or condemned, as we obey, perform, or violate the conditions of the new covenant, and so to be judged hereafter, not according to our faith, but works. (See the note on Rom. iii. 25.)

Secondly, This is exceeding evident from the plain words of the apostle, and by the arguments, by which he proves we must be justified by faith, and not by works. *For* (saith he) *by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of* (that) *sin* (which renders us obnoxious to condemnation). Now this knowledge of sin, being chiefly produced by the moral law, Rom. vii. 7. shews the apostle excludes as well that as the ceremonial law from justification. And evident it is, that the antithesis runs all along not between ceremonial and moral works, or between works done by the law of Moses, or by the tenor of the law of nature, but between works in general, and faith, the law of works and the law of faith. Again, *We are* (saith he) *justified freely by his grace,* Rom. iii. 24. *i. e.* by a free act of grace in pardoning our past sins, by which we had *fallen short of the glory of God.* Now a free act of grace is still opposed to works. Thus, if our election or calling to the faith of Christ, *be of grace, then is it not of works,* Rom. xi. 6. *By grace ye are saved through faith, not of works,* Eph. ii. 8, 9. (See the note there.) *Not by works of righteousness which we had done* (before the goodness and loving-kindness of God our Saviour appeared to us), *but according to his mercy he saved us,* Tit. iii. 5. (See the note there.) Moreover, we reckon, saith he, *that a man is justified by faith without the works of the law,* ver. 28. where it is on all sides granted, that the works of the law of Moses are entirely excluded from justification by faith, and then much more the works of the gentiles; it being *the same God who justifies the circumcision by faith, and the uncircumcision through faith,* ver. 30. In the next chapter he saith, *To him that worketh not, but believeth in him that justifieth the ungodly, his faith is reckoned for righteousness,* Rom. iv. 5. Now, how can the ungodly be justified by works, and by what words can works be more entirely excluded, than by not working?

Thirdly, That evangelical obedience, or works of righteousness, done by us after faith in Christ, are excluded from that faith which justifies, is evident, because they follow the faith which justifies, *i. e.* procures the pardon of our past sins. *For* (saith the apostle) *we are saved (from the wrath due unto us for our past sins,* Rom. v. 9. or, we are put into the way or state of salvation) *by grace through faith, not of works; for we are created in Jesus Christ to good works, which God hath ordained that we should walk in,* Eph. ii. 8—10. So that we must be first in Christ by virtue of this faith, before we can be fitted to do works of evangelical righteousness. And this argument may be confirmed from many instances of persons who believed, and were immediately baptized the same day; for, being baptized *for the remission of sins,* they must be justified. Thus, at St. Peter's sermon, three thousand believed, and were *baptized the same day,* Acts ii. 41. Thus the Samaritans, upon the hearing Philip preach *concerning the kingdom of God, and the name of the Lord Jesus,* were immediately baptized, Acts viii. 12. so also was the eunuch upon his preaching to him, ver. 38. so was Cornelius, and all that heard St. Peter's sermon, Acts x. 48. so was the gaoler, and *all his house straightway,* Acts xvi. 33. (See Acts ix.

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35. 42. xi. 21. xiii. 12. 48, 49. xiv. 1. xvii. 4. 12. 34. xix. 18. Now what evangelical obedience could these men perform to render them justified by works?

Fourthly, This may be fairly argued from the example of Abraham's justification, and the passage whence St. Paul concludes it; *Abraham believed God, and it was imputed to him for righteousness:* for it deserves to be observed, that Abraham had faith, or was a believer, before this was said unto him; for *by faith Abraham, being called, obeyed, and went forth,* Heb. xi. 8. and after by a strong faith he offered up his son Isaac, *believing that God was able to raise him from the dead,* ver. 17. But neither of these instances is pitched upon by the apostle as fit for his purpose, because in both *obedience* was joined with faith, whereas here was a pure act of faith without works; and of this act of faith it is said, what is not said of either of the other, *it was imputed to him for righteousness.* If therefore thus it was in the example of the *father of the faithful,* we may hence conclude it was so also in the children of *faithful Abraham.*

Lastly, The Scripture is express and frequent in this assertion, that *believers are justified by faith;* in which expression either faith must include works, or evangelical obedience, or it doth not; if it doth not, we must be justified by faith alone: and that it doth not formally include works of evangelical righteousness, appears,

First, From the plain distinction which the Scripture puts between them, when it informs us, Gal. v. 6. James ii. 18. 22. 2 Pet. i. 5, 6. Rom. xvi. 26. 1 Thess. i. 3. that *faith works by love, acts with our works, and is made perfect by them;* when it calls upon us to *shew forth our faith by our works,* and to *add to our faith, virtue, knowledge, godliness, temperance, patience, brotherly-kindness, charity;* and when it speaks of the *works of faith,* and the *obedience of faith.*

Secondly, Faith, in the nature of it, is only an assent to a testimony; Divine faith, an assent to a Divine testimony; faith in Christ, an assent to the testimony given by God of Christ. Now it is not reasonable to conceive, that Christ and his apostles, making use of a word which had this known and fixed import, should mean more by the word than what it signified in common use, as sure they must have done, had they included in the meaning of the word the whole of our evangelical righteousness. Though therefore faith is the spring and the foundation of that righteousness, and, where it is cordial and lasting, will most assuredly produce it; yet is not that righteousness included in the very nature, or contained in the very import of it.

Obj. But doth not St. James say expressly, that *a man is justified by works,* and *not by faith only?* ii. 24.

Ans. In answer to this capital objection, I shall first produce the words of the apostle James, with a short paraphrase, and then return a positive answer to the objection. The words I paraphrase thus:

Ver. 14. *(And let not any Jew or Christian think his faith sufficient to justify and save him, without those works of charity and mercy herespoken of,* ver. 8—13. *for)* what doth it profit, my brethren, if a man say he hath faith, *(i. e. in words profess to have faith in God,* ver. 19. *or in Christ,* ver. 1.) and have no works *(to evidence the truth of that profession)?* can *(such a naked, fruitless)* faith save him?

Ver. 15. If a brother or sister be naked, or destitute of daily food;

Ver. 16. And one of you say unto them, Depart in peace, be you warmed and filled, *(making profession of compassion for, and good-will to them in your words, but)* notwithstanding ye give them not those things which be needful for *(the clothing or feeding of)* the body, what doth it profit *(them to hear your kind words)?*

Ver. 17. Even so faith *(professed with the mouth),* if it hath not works *(answerable to that profession, or consequent upon it),* is dead *(and fruitless as those words),* being alone *(i. e. without works shewing the truth of it).*

Ver. 18. Yea, a man may say *(to such a solifidian),* Thou hast *(in profession)* faith, and I have *(real)* works: shew me thy faith *(which thou professest)* without thy works *(which thou canst never do, faith being seated in the heart, and only discoverable by its effects),* and I will shew thee by my works my faith *(as the cause is demonstrated by the effect).*

Ver. 19. Thou *(being a Jew)* believest there is one God; thou *(in this)* doest well: *(but doest no more than the very devils; for)* the devils also believe and tremble *(and if thou hast no better faith than they, thou hast the same reason to tremble which they have).*

Ver. 20. But wilt thou know, O vain man *(who makest profession of such a naked faith),* that faith without works is dead? *(and so unable to justify or save thee: see it in the example of that very Abraham, in thy relation to whom thou so confidest:*

Ver. 21. *For)* was not Abraham *(whom we style)* our father justified by works *(proceeding from his faith),* when he had offered his son Isaac upon the altar? *(counting that God was able to raise him from the dead,* Heb. xi. 17. 19.)

Ver. 22. Seest thou how (Gr. *thou seest by this example, that)* faith wrought with his works *(to produce them)?* and by works was faith made perfect *(and advanced in him to the greatest height).*

Ver. 23. And the Scripture was *(again)* fulfilled, which saith, Abraham believed *(in)* God, and it *(viz. that faith which produced these works)* was accounted to him for righteousness: and *(upon that account)* he was called the Friend of God.

Ver. 24. Ye see then how that by works *(proceeding from faith)* a man is justified, and not by faith only *(i. e. being alone, and without them).*

Now, in answer to the objection from these words, I say, That when St. Paul saith, we are justified *by faith without the works of the law,* and that *to him that worketh not, but believeth in him that justifieth the ungodly, faith is imputed for righteousness,* or to justification; justification there ascribed to faith without works, imports only our absolution from condemnation by reason of our past sins committed before faith in Christ, and our reconciliation to God by the pardon of them, or the not imputing them to those who believe in him. This I have shewed already, and it is apparent, from the chief argument the apostle useth, to prove that both Jew and gentile should be justified freely by his grace, and not by works, because they were all under sin, and become guilty before God, all *having sinned, and come short of the glory of God,* Rom. iii. 9. 19. 23. whereas, saith he, *being justified by faith, we have peace with God, and rejoice in the hope of the glory of God,* Rom. v. 1, 2. Therefore, chap. iii. he must be speaking of the condition both of Jew and gentile, before faith

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in Christ. So again when the apostle saith, *The Scripture hath concluded all under sin, that the promise* (of justification) *by* (the) *faith of Jesus Christ might be given to them that believe* (in him). *Wherefore the law was* (then) *our schoolmaster to bring us to Christ, that we might be justified by faith* (in him); *but now, after that faith is come, we are no longer under a schoolmaster* (i. e. under the pedagogy of the law); *for ye are all the children of God through faith in Christ Jesus*, Gal. iii. 22—26. he plainly insinuates that we cannot be justified by the works of the law, because the law leads us to Christ for justification. And again, *We are justified by grace, not of works; for we are God's workmanship, created in Christ Jesus to good works*, Eph. ii. 10. Where the argument seems plainly to run thus, We cannot be justified by works preceding faith, because we do no good works till by faith we are interested in Christ Jesus: whereas St. James speaks plainly of those works which follow faith, are wrought by it, and are the effects of it, and of their necessity in order to our continuance in a state of justification, and our freedom from final condemnation. St. James speaks of a mere profession of faith with the mouth; St. Paul of *believing from the heart:* St. James of a faith *dead* and *fruitless*, when we have it; St. Paul of a faith working by love when we have it, and of a person only justified without works, because he had no faith to produce them.

§. VI. Fourthly, It seemeth necessary from the nature of the thing, and the state and condition of the persons to whom the gospel was first preached, that they should be justified, or absolved from the guilt of their past sins, without new obedience, or without actual obedience to all the commandments of Christ; though not without that faith which did engage them to it, and was sufficient to produce it. For,

First, This was all that could be done by the convinced Jews or gentiles, who at one sermon or discourse believed, and were baptized for the remission of sins. It is manifest they then knew but little of the commandments of Christ, and so could not be doers of them. Either then they were not justified, and then *faith is not imputed to them for righteousness*, nor did baptism consign to them *remission of sins;* or they were justified by that faith which did not include actual obedience to all the commandments of Christ, as the condition of that justification. And seeing perseverance to the end, and being *faithful to the death*, are by our Lord himself made the conditions of salvation, and of receiving from his hands *the crown of life;* if these be also the conditions of the justification promised to faith in Christ, no person is or can be justified by faith till he dies. This faith, therefore, in Jew and gentile, thus converted, could only import three things: (1.) By way of preparation for it, an owning the true God, who gave this testimony to his Son, and so a *turning from dumb idols to serve the living God*, and a sorrow for their sins committed against him in the time of their ignorance; and in the Jews, a sorrow for their past sins, and in particular for having *crucified the Lord of life;* and in this sense repentance goes before faith: and Christ's apostles preached to the Jews *repentance for the remission of sins through faith in his name*, Acts xiv. 15. and to the gentiles, *to turn from these vain things to the living God, who made heaven and earth;* and to both, *repentance towards God, and faith in our Lord Jesus Christ*, Acts xx. 21. (2.) As a means to obtain this remission of sins, faith in our Lord Jesus Christ. (3.) An engagement for the future to cease from sin, and to give up themselves to the service of God, according to the rules and precepts delivered to them by his Son. Now this engagement was virtually contained in their repentance and their faith in Christ, and was solemnly made by them at their baptism, as will be proved hereafter. Now this being all that they could then do, it must be all they were obliged to do, in order to their justification; and yet it is certain, that a promise of obedience is not obedience, and that even the new covenant requires, in order to salvation, a sincere and constant performance of the obedience thus promised: so that the conditions of salvation, and of justification from our past offences, can never be the same.

Secondly, This will be farther evident, if we consider that no man can enter into covenant with God, be reconciled to him, be admitted to his grace and favour, or be enabled to serve him acceptably, till his sins be pardoned; for God cannot be reconciled to sinners whilst they continue under the guilt of sin unpardoned; nor can he enter into covenant with them, or receive them to his grace and favour, or accept their services, till he be reconciled to them. When God entered into covenant with his own people, a sacrifice was first offered to make atonement for their sins, and the blood of it was sprinkled upon all the people; (Heb. ix. 19.) and the new covenant, in which he promised to *be merciful to our iniquities, and to remember our sins no more*, was established in the blood of Jesus shed for the remission of our sins: so that the sins of a believer must be immediately pardoned upon his faith in Christ, or he can have no peace with God, no reconcilement to him, no interest in the new covenant, and be in no capacity to do him any acceptable service. This is the import of those words, *Christ suffered for our sins, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, that he might bring us to God*, 1 Pet. iii. 18. for *to bring us to God* in all other places of the New Testament, in which this phrase is used with respect to Christ, is to give us freedom of access to God, who by our sins were formerly excluded from it, and banished from his gracious presence: *by him* (saith the apostle) *we have προσαγωγὴν πρὸς τὸν πατέρα, admission to the Father*, Eph. ii. 18. By him we do obtain *a freedom εἰς τὴν προσαγωγὴν, of access to God with confidence*, Eph. iii. 12. This is obtained, saith the same apostle, by virtue of Christ's blood; for *we, who sometimes were afar off, are by the blood of Christ brought nigh unto him, for he is our peace*, ver. 13, 14. and he hath reconciled both Jew and gentile to God by his cross. If then the blood of Christ procured this freedom of access to God, it is certain we had no freedom of access to him without it; and it is as certain we must have it by that faith which giveth us an interest in the propitiation purchased by it.

To set this matter in the clearest light, and shew the reason why it was necessary that such an act of grace in pardoning our past sins upon our faith in Christ should be vouchsafed, that so we might be reconciled to God, capacitated for his friendship, and fitted for his service, let it be observed,

First, That *to come to God*, is to approach him in the way of worship, as in those words, *He that cometh to God must believe that he is, and that he is a rewarder of them*

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that diligently seek him, Heb. xi. 6. (See Psal. xlii. 2. lxv. 2. lxxxvi. 9. xcv. 26. Isa. i. 12.)

Secondly, That God being a holy God, none were to come into his presence who had any pollution or defilement upon them, upon pain of death, till they were sanctified, or cleansed from it by some purification or atonement made for them to God. He dwelt in the whole camp of Israel, and so those lepers, who were so unclean as to pollute the camp, were driven from it: (Lev. xiii. 46. Numb. v. 2, 3. 2 Kings xv. 5.) and those sin-offerings which were polluted with the sins of the whole congregation, were carried out of the camp. (Lev. xvi. 21, 22. 27. Heb. xiii. 11.) God dwelt more especially in the temple, and therefore they who had lesser impurities, *i. e.* who were defiled by the dead, or by an issue, and all menstruous women, were not to come thither till they were cleansed from those defilements. (Lev. xii. 14. xv. 21.) Moreover, he being a God *of purer eyes than to behold iniquity,* they who had committed any sin of ignorance, or lay under the guilt of it, were not permitted to come into the court of the God of Israel, till they had brought their offering of atonement. (See Ainsworth on Numb. v. 3.)

Thirdly, They who had no ceremonial defilement to be purged away, and no known sin to make atonement for, were admitted to come near to God, as being holy; they had προσαγωγὴν τῷ Θεῷ, *a freedom of access to God* in his tabernacle, and in his temple; whence they are styled, ὁ λαὸς ἐγγίζων αὐτῷ, *the people that draw near to God,* Psal. lxv. 4. cxlviii. 14. Lev. x. 3. And God is said to be ὁ Θεὸς ἐγγίζων αὐτοῖς, *a God drawing near to them,* Deut. vii. 4. both by relation, as having owned them as his children, and entered into covenant to be their God; and by his more especial presence with them; for the Schechinah, or the glorious presence, dwelt among them in the holy place, and so to them belonged, ἡ λατρεία, the privilege of coming to his court to worship him, and a promise of his blessing if they sincerely did it: whereas the heathens, who by reason of their idolatry were not permitted to serve him, are said to be *afar off,* and so far without God in the world, as to have no freedom of access to his service, no such converse with him, or relation to him. (Eph. i. 12, 13. 17. 19.)

Now God being still as holy a God as ever, and still of *purer eyes than to behold iniquity,* the Scriptures of the New Testament seem as plainly to make our freedom of access to God to depend upon our being sanctified in the sacrificial sense, *i. e.* our being purged and delivered from the guilt of sin by an atonement made for us by the blood of Christ, that our sins being thus pardoned through faith in his blood, we may have peace with God, and an access to his favour. This plainly seems to be the import of those words, *If the blood of bulls and goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh* (and by so doing procureth an admission of the person cleansed to serve God in the sanctuary), *how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God* (for us), *purge your conscience from dead works,* Heb. ix. 12. (or works exposing you to death, the punishment of the person who came unclean into God's presence, that so you may be admitted) *to serve the living God?* (See the notes there.) So again, the apostle having said that the covenant established in the blood of Christ, was this, that *he would be merciful to our iniquities, and remember our sins no more;* and having thence inferred, that having thus obtained remission for us, there was no need that he should make himself again *an offering for sin,* he adds, that *therefore we may draw near to God with full assurance of faith,* that we shall be accepted through the Beloved, *as having our hearts sprinkled* by his blood, and therefore cleansed from all guilt of conscience, *and our bodies washed* (by baptism) *with pure water.* (Heb. x. 16—21.)

Two things observed by the judicious Dr. Barrow, seem here considerable:

First, "That the apostle in this discourse implies that no precedent dispensation had exhibited any manifest overture or promise of pardon, and upon that account we were in a main point defective; for the light of nature doth only direct to duty, condemning every man in his own judgment and conscience, who transgresseth; but as to pardon, in case of transgression, it is blind and silent: and the law of Moses rigorously exacteth punctual obedience, denouncing in express terms a condemnation and curse to the transgressors of it in any part; and so it was a law, οὐ δυνάμενος ζωοποιῆσαι, *not able to give life,* (Gal. iii. 21.) or save us from death. Hence doth the apostle lay down this as the foundation of this whole dispute, that the gospel alone was the *power of God through faith to the salvation* both of Jew and gentile, Rom. i. 16, 17. because in that alone was *the righteousness of God by faith revealed* to beget faith in them, even the faith by which *the just shall live,* declaring that no precedent dispensation could justify any man, and that a man is justified by faith, or hath an absolute need of such a justification as that which the gospel tendereth. Λογιζόμεθα οὖν, *We therefore collect* (saith he), *that a man is justified by faith without the works of the law,* whether natural or Mosaical; which justification must therefore import their receiving that free pardon which the criminal and guilty world did stand in need of, and without which no man could have any comfort in his mind, or peace with God: for if the state of man was a state of rebellion, and so of heinous guilt, of having forfeited God's favour, and of obnoxiousness to his wrath, then that justification, which he needed, must be a dispensation of mercy removing that guilt, and restoring him to the favour of God."

And this may also strongly be argued from the objections which the Jew and gentile made against this doctrine of justification by a free act of grace, that it seemed to render it unjust in God to take vengeance on those sins which tended so highly to the glory of God's grace; (see the note on Rom. iii. 5.) and to encourage us to do *evil that good may come;* (see the note on ver. 8.) and more especially from the objections which he answers, vi. 1. 15. For thus they run, τί οὖν ἐροῦμεν; *What do we say then?* (do we say this,) *Let us* (who have received this grace) *continue* (still) *in sin, that grace may abound* (towards us)? And ver. 15. *What then, shall we* (go on in) *sin, because we are not under the law* (which condemns us to death for every transgression), *but under* (that covenant of) *grace* (which allows the pardon, and promises the forgiveness of it)? That is, do we, by declaring that *we are justified freely by his grace, through the redemption that is in Christ Jesus,* (iii. 24.) and that *as sin abounded, grace did more abound,* give just occasion for these inferences? Now, if the faith to which St. Paul, in this discourse, ascribed our justification, did not oblige us to, but even comprehend and include evangelical and constant

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obedience, what colour could there be for these objections? And therefore,

Secondly, The doctor (p. 83.) proposes it as his conjecture, that the apostle in this discourse designedly sets himself to answer this objection of the Jew and gentile against this doctrine of Christianity; *viz.* That it did upon so slender a condition or performance as that of faith, tender to all persons indifferently, howsoever culpable their former lives had been, a plenary remission of their sins, and reception into God's favour. The Jews could not conceive or relish, that any man so easily should be translated into a state equal or superior to that which they supposed they did enjoy, The gentiles themselves could hardly digest it, that the Christians said, *Believe, and ἡ πίστις σου σώσει σε, thy faith shall save thee:* this is one of the exceptions which Celsus makes against it. And Zozimus* having said, that the heathen priests having told Constantine that their religion afforded no purgation for his crimes, he was persuaded to embrace Christianity, as being told the Christian doctrine would take away all sin; and had this promise annexed to it, *That the ungodly who would embrace it, should presently be absolved from all sins;* intimates, that he looked on this as a just exception against the Christian faith.† This prejudice against the gospel, saith he, St. Paul removes, by shewing, that "because of all men's guilt and sinfulness, such an exhibition of mercy, such an overture of acceptance and remission of sins, was necessary in order to salvation; so that without it no man could be exempted from wrath and misery, and that consequently all other religions, as not exhibiting such a remission, must be esteemed in a main point defective."

§. VII. *Obj.* 1. But against this it may be objected, that our justification seems to be connected with our glorification; for *whom he justifies, them he also glorifies.* (Rom. viii. 30.) Now it is certain that our future state of glory depends not only on our faith, but works; and by the same apostle, in the same Epistle, is promised to him that *worketh good,* (Rom. ii. 6, 7. 10.) we being all to be hereafter recompensed *according to our works.*

Ans. 1. To this it may be answered in the words of the reverend Dr. Hammond (Pr. Cat. p. 89.) "That whom God justifies, if they pass out of this life in a justified state, them he will certainly glorify;" or, as in his paraphrase, "Whom he called to suffer after the example of his Son, them, upon patience and perseverance under those sufferings, he justifies, *i. e.* he approves of as sincere and worthy, as they suffer for, so to be glorified with him, Rom. viii. 17. 2 Tim. ii. 11, 12. 1 Pet. iv. 13. and whom he thus justifies, them he will also glorify." And according to this import of the words, justification doth not signify, as in the great dispute of the apostle, the remission of our past sins committed before faith in Christ; but rather our justification at the great day of our accounts, as his sincere and faithful servants. As it seems to import most clearly in those words of the same apostle, *I know nothing of myself* (whereby to condemn myself of unfaithfulness in the discharge of my office), *yet I am not thereby justified, but he that judgeth me is the Lord,* 1 Cor. iv. 4. And in those words of the Epistle to the Romans, *Not the hearers of the law* only *shall be* δίκαιοι, *just before God, but the doers of the law,* δικαιωθήσονται, *shall be justified* (Rom. ii. 13.) and so St. James, *Abraham was justified by works, and he was called the Friend of God.*

Ans. 2. But secondly, there is another ancient interpretation of these words, which cuts off the whole force of this argument, viz. *Those he glorified, by giving them that Spirit of glory,* and of God, who is the earnest of their future inheritance. *He glorified them* (say St. Chrysostom,* Theodoret, Œcumenius, and Theophylact), *by the Spirit of adoption, calling them sons, and giving them the grace of the Holy Spirit.* To strengthen this interpretation, let it be considered, that our Saviour is said, whilst he was on earth, to have wrought his miracles by the Spirit of God; and by those miracles he is said sometimes to be δοξαζόμενος *glorified,* (Luke iv. 15.) sometimes to *shew forth* τὴν δόξαν αὐτοῦ *his glory,* (John ii. 11.) and sometimes it is said that God ἐδόξασε *glorified him.* (John viii. 54. xi. 4. xiii. 31, 32. xvi. 14.) And when Christ gave to his apostles and believers the Holy Spirit, to enable them to work the like miracles, he expresses himself thus to his Father, *The glory which thou gavest me I have given them, that the world may know that thou hast sent me.* (John xvii. 22, 23.) Moreover, by reason of this Spirit given with the gospel, the ministration of justification is said to be ἐν δόξῃ, with, or *in glory,* (2 Cor. iii. 8—11.) as being the ministration of the Spirit; and believers, by the participation of this Spirit of the Lord, are said not only to *behold the glory of the Lord,* but also *to be changed into the same image with him from glory to glory,* (ver. 18.) and so to be *conformed to the image of his Son.* And thus, saith Origen on this place,† *they may be said to be glorified in this life.* Note also, that when the apostle speaks of our final glorification in this chapter, he still speaks of it as a thing future, saying, *We shall be glorified with him,* (ver. 17, 18. 21.) whereas here he speaks of it as a thing past already, saying, οὓς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε, *whom he hath justified, them he hath also glorified;* which confirms this interpretation. And, lastly, thus it connects well with the foregoing words, The Spirit which *helpeth our infirmities,* intercedeth *according to the mind of God* for the saints; Οἴδαμεν δὲ, *we know therefore that all things shall work together for good to them who love God, who are called according to his purpose* (of making them the sons of God by adoption, and giving them the Spirit of his Son in their hearts, Gal. iv. 6. Eph. i. 5. 13.) *for whom he* (thus) *foreknew, them he predestinated* (or appointed) *to be thus conformed to the image of his Son; and whom he* (thus) *predestinated, them he also called* (to the Christian faith); *and whom he called* (upon their cordial embracing of that faith) *he justified,* (we being made the sons of God through faith in Christ Jesus, Gal. iii. 26.) *and whom he* (hath thus) *justified, them he hath also glorified.*

§. VIII. *Obj.* 2. It may be said, that not only our justification, but salvation, is by the apostle ascribed to faith: as when he says, *By grace ye are saved through*

* Προσίη τοῖς ἱερεῦσι καθάρματα τῶν ἡμαρτημένων· αὐτῶν δὲ εἰπόντων ὡς οὐ παραδέδοται καθαρμοῦ τρόπος δυσσεβήματα τηλικαῦτα καθῆραι δυνάμενος. Hist. lib. ii. p. 61.

† Πάσης ἁμαρτάδος ἀναιρετικὸν εἶναι τὴν τῶν Χριστιανῶν δόξαν, καὶ τοῦτο ἴσχειν ἐπάγγελμα τὸ τοὺς ἀσεβεῖς μεταλαμβάνοντας αὐτῆς, πασης ἁμαρτίας ἴξω παραχρῆμα καθίστασθαι. Ibid.

* Ἐδόξασε διὰ χαρισμάτων διὰ τῆς υἱοθεσίας· διὰ τῶν χαρισμάτων τῆς υἱοθεσίας. Chrys. Œcum. Ἐδόξασεν υἱοὺς ὀνομαζόμενος, καὶ Πνεύματος ἁγίου δωρησάμενος χάριν. Theodor. Theoph.

† "De glorificatione in præsenti sæculo possumus illud intelligere quod dicit apostolus, 'Nos autem omnes revelatâ facie gloriam Domini speculantes, eâdem imagine transformamur à gloria in gloriam.'"

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faith, Eph. ii. 8, 9. and, *If thou believest with the heart, thou shalt be saved,* Rom. x. 9. Tit. iii. 5. whereas doubtless salvation dependeth on our works, which therefore must be included in this faith.

Ans. To this objection I answer, that salvation may very well in Scripture be ascribed to faith upon these two accounts:

1. Because faith puts us in the way of salvation; that way of owning the Saviour of the world, and subjecting ourselves to his government, which gives us a present right to salvation, should God take us hence soon after baptism into this faith, or a sincere belief in Christ; as in the case of those many martyrs who believed and suffered the same day; and if we live by, and suitably to, this faith, still owning the Lord Jesus, and still subjecting ourselves to his laws and government, will keep us in the state of salvation; for *he that* (thus) *believeth in the Son hath eternal life,* John iii. 36. (see ver. 16.) *i. e.* he hath a present right to it, and may *rejoice in the hope of the glory of God,* and by continuing so to do, he shall receive *the end of his faith even the salvation* of his soul. It puts us in a present state of freedom from condemnation, by procuring the pardon of all our past sins; for he that thus *believeth shall not come into condemnation, but is passed from death to life.* (John v. 24. iii. 18.) It doth at present save us from the wrath of God, he being only angry with us on the account of sin unpardoned; for *being justified* (saith the apostle) *by faith in his blood, we shall be saved from wrath by him.* (Rom. v. 9.) Now this is all which very frequently is signified by the words *saved* and *salvation:* as when it is said of Zaccheus, *This day is salvation come unto this house;* and *the Lord daily added to the church* τοὺς σωζομένους, *the saved,* Acts ii. 47. and again, *The word of the cross is* τοῖς σωζομένοις ἡμῖν, *to us the saved, the power of God,* 2 Cor. i. 18. See this farther proved in the notes on Eph. iii. 8. Tit. iii. 5.

Secondly, Salvation may be well ascribed to faith, not indeed in opposition to, or exclusion of, works, but rather as the cause and the producer of all works of piety and righteousness: and both the wisdom and the excellency of this method for the procuring the great ends of Christian piety, of purity of life, and of sincere obedience to the whole will of God, will be extremely evident from these considerations:

1. That this faith consigned by baptism doth lay the highest obligations on us to a life of holiness and obedience, under the pain of forfeiting all the blessings of the new covenant, or all the privileges of Christianity. For, (1.) faith in him as the true Messiah, the Prophet sent from God to declare his will, and make known his precepts, and to lay down the terms on which we may expect salvation from him, must surely oblige us to perform that will, and to submit to the terms on which alone salvation is thus tendered to us, not only that we may not miss of that salvation, but that we may not be condemned as despisers of so great salvation.

Again, Faith in him as our Saviour, one who hath, by his death, purchased deliverance to us from death, and from the wrath to come, must surely oblige us, as well in point of duty as of gratitude, to *live to him who died for us,* (2 Cor. v. 15.) and being bought with such *a price, to glorify him with our souls and bodies which are his;* (1 Cor. vi. 20.) especially when we consider, that this was one great end of these his sufferings; he having *died for all, that they who live should not henceforth live to themselves, but to him that died for them;* that he might *redeem us from this present evil world,* (Gal. i. 4.) *and purify us to himself, a people zealous of good works,* (Eph. v. 25, 26.) and that we *being dead to sin, might live to righteousness:* (1 Pet. ii. 24.) and surely, they cannot expect the blessings of his salutary passion, who defeat the design and frustrate the purpose of it.

Faith in him, as our Lord and King, as it doth presuppose his right to require service from, and prescribe laws to us, so must it engage us to the honour and service of this Lord, (for *why,* saith he, *call ye me, Lord, Lord, and do not the things that I say?* Luke vi. 46.) to fear and to obey this King of saints, as knowing he will say to all his disobedient subjects, *Bring these mine enemies, which would not I should reign over them, and slay them before me.* (Luke xix. 27.)

Faith, lastly, in him as our Judge and our Rewarder, must cause us herein *to exercise ourselves always to have consciences void of offence towards God and man,* (Acts xxiv. 16.) as we desire to be found blameless at that day, and to be steadfast and abounding in the work of the Lord, which will so plentifully be rewarded. (1 Cor. xv. 58.)

In a word, to what other end can we think a holy God was so concerned that we should firmly be persuaded of, and yield a free assent to, these things? Can it be only this, that he should fill our heads with notions, but leave us still at liberty to disobey the message sent us from heaven by his only Son? why then, said he, *This is my beloved Son, hear him?* (Matt. xvii. 5.) Can he suffer us to slight the terms on which alone salvation is thus tendered to us? why then were they at all propounded? Can he permit us to be disobedient to this Lord, or rebels to this King of saints? why then was this authority conferred upon him? Hath he made him the judge and rewarder of all men at the great day? and will he not reward them all according to their works?

But then if we consider farther this faith, as it hath baptism annexed to it, according to these words of Christ, *He that believeth and is baptized, shall be saved;* our obligation to obedience by it will still be more evident. For, is not our baptism in the name *of the Father, Son, and Holy Ghost,* an entire dedication of ourselves to the service of the blessed Trinity, a solemn entrance into covenant that we will own no other God, will serve no other Lord, will not be led by the unclean, but by the conduct of the good and Holy Spirit? Did not Christ command his disciples to teach them whom they baptized, *to observe all things which he commanded?* (Matt. xxviii. 20.) and must they not be obliged to obey what they were to be taught in his name? What is it to baptize, but μαθητεύειν, to *make disciples* to the holy Jesus? and hath he not said, *Then only are ye my disciples indeed, when ye continue in my word?* (John viii. 31.) What is it to be baptized, but to make the *stipulation of a good conscience towards God?* (1 Pet. iii. 21.) and are not we obliged to be true to this solemn promise made to God? or can we neglect to do so without mocking him, and taking his sacred name in vain? Are we not baptized into the name of Christ? and are not they who name that name engaged *to depart from all iniquity?* (2 Tim. ii. 19.) Hath not St. Paul informed us, that *as many as are baptized into Christ, are baptized into his death?* (Rom. vi. 3.) and so are by that baptism obliged *to die to sin,* (ver. 6. 11.)

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not to obey it in the lusts thereof; not to yield their members instruments of sin to unrighteousness, but to *walk in newness of life;* (ver. 12, 13.) *to live to God,* and *to present their members instruments of righteousness to God,* (ver. 4. 10. 13.) and to *have their fruit to holiness, that the end may be eternal life;* (ver. 22.) and that upon this conformity to Christ's death and resurrection depends our hope that *we shall live with him?* (ver. 8.) So that it is evident to a demonstration, that both our faith and baptism do lay upon us the strictest obligations to depart from all iniquity, and yield sincere obedience to the laws of God and Christ, as we expect the blessings purchased by him for, or promised to, believers. As then St. Peter saith on this account, that *baptism now saveth us,* (1 Pet. iii. 21.) so may salvation be on the same account ascribed to our faith in Christ.

Secondly, Faith is the spring and the foundation of all the obedience we afterward perform, and therefore may be well said to save as many as obtain salvation, because it worketh in them that obedience by which they are saved, and moves them to perform those conditions on which their actual salvation doth depend. Thus of faith in God, the apostle teacheth, that it must be necessarily laid as the foundation of all the service we perform unto him; for *he that cometh to God must believe that he is a rewarder of them that diligently seek* (to please) *him.* (Heb. xi. 6.) And thus he shews it was with all the patriarchs and holy people of God before the revelation of the gospel; they by that faith, which was *the expectation of things hoped for, the evidence of things not seen, obtained testimony that they were righteous,* (Heb. xi. 4.) and that they *pleased God,* (ver. 5. 8. 18, 19.) *obeyed his call* in the most difficult instances, *chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; wrought righteousness, and suffered death, not accepting a deliverance:* (ver. 25, 26. 33. 35.) And so it is with faith in Christ; it is the foundation of all our obedience, which therefore is in Scripture styled *the obedience of faith,* Rom. i. 5. xvi. 26. and of all our good works, they being all *the work of faith,* 2 Thess. i. 11. It is by virtue of this faith that we are enabled *to overcome the world,* to *resist the devil,* and to *quench all the fiery darts of Satan.* (1 John v. 5. 1 Pet. v. 9. Eph. vi. 16.) It is faith *that works by love* to God, and to our brother; which love we testify to God, *by keeping his commandments,* and to our neighbour, *by fulfilling the laws of justice and charity;* and this is very evident, even from the nature of faith: for can any man obey the precepts this Prophet hath delivered in his Father's name, unless he believes he was that Prophet which was sent by him to reveal his will, and that King by whose laws we must be governed? Can he submit to the terms of salvation propounded by him, till he believes *he is the author of salvation to all that obey him?* Can he herein *exercise himself to have always a conscience void of offence towards God and man,* but by that faith which doth assure him, that *he will judge all men* by these laws, awarding *glory and immortality to every man that worketh righteousness,* (Rom. ii. 8.) *and punishing them with everlasting destruction from his presence that obey not his gospel?* (2 Thess. i. 8.) And is not then this faith the true foundation of all Christian piety? Thus doth the *just man live by his faith,* and doing so, *believeth to the salvation of his soul.* As therefore we are said to be *saved by hope,* Rom. viii. 24. because it is the motive to steadfastness in our obedience, so may we be said to be saved by faith upon the same account. And,

Thirdly, We may be well said to be saved by faith, because where faith is hearty and constant, it will produce sincere obedience, and holiness will follow in the life: and when it doth not follow, this is to be ascribed to the want of faith. This will be evident, if we consider the material objects of our faith, the blessings promised to the obedient, and the evils threatened to the disobedient: for it is certain, that the blessings promised in the gospel do far exceed all other blessings that we can enjoy; and that the evils threatened there are far more lasting and intolerable than any other evils we can suffer: and it is no less certain that these blessings are by our Lord confined to the obedient; for *not every one that saith unto me, Lord, Lord, shall enter* (saith he) *into the kingdom of heaven, but he that doeth the will of my Father which is in heaven;* (Matt. vii. 21.) and it is as sure that these tremendous evils are entailed upon the wicked, Christ having solemnly declared he will say to them at the great day, *Depart from me, I know ye not, ye workers of iniquity:* (ver. 23.) and if we do believe our Saviour was a prophet sent from God, we must believe these revelations he hath made concerning both our future happiness and misery, and the conditions on which alone the one can be obtained, and the other is to be avoided. Now, can a man at the same time believe these are the greatest blessings that he can enjoy, and yet prefer a lesser good before them? if not, whenever he doth this, he ceases in effect to have this faith. Can a man fully be persuaded, that what he is about to do, will render him obnoxious to the worst of evils; and yet be moved to do it to avoid a lesser evil? if not, whenever he doth choose to do what renders him obnoxious to the worst of evils, he ceaseth to believe they are so. When therefore we neglect to do that which is by our Lord declared absolutely necessary to obtain and to secure our eternal interests, and venture upon that to which he threateneth everlasting misery, it is certain that we have no lively full persuasion of these truths then present to our minds, and therefore do not actually believe them then. So that although we may have still such an habitual assent to all that this great Prophet hath delivered, as that we do not doubt the truth of what he taught; yet doth not Christ *dwell in our hearts by faith,* nor have we any living sense or permanent persuasion of these truths on our souls, but faith is at the present dead, and so no more deserves the name of faith, than a dead man can properly be called a man. Thus, for example, when Christ saith to his disciples fearing to perish in the storm, *How is it that ye have not faith?* (Mark iv. 40.) he lays this to their charge, not that they disbelieved his power to save them, for this they testify, by saying, *Master, save us;* but they did not actually exert this trust by an entire commission of themselves to the protection of his providence. As therefore, when we do what is contrary to our love to God, or to our hope, and our affiance in him, there always is a want of love and hope and trust in God: so when we do what is opposite to the great objects of our faith, there must be in us a like want of faith; and so when this is customarily done, there must be a defect as to the habit, or the grace of faith.

Secondly, This will be still more evident, if we consider all the glorious things which are ascribed in Scripture to

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this faith, and do compare them with other passages of the same Scripture: for instance, *Whosoever believeth that Jesus is the Christ, is born of God,* saith the apostle John, 1 Epist. v. 1. but then he adds in the same chapter, *Whosoever is born of God overcometh the world,* ver. 5. by virtue of this faith: and again, *We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and the wicked one toucheth him not,* ver. 18. iii. 9. Whence it must follow, that he believeth not in the apostle's sense, that *Jesus is the Christ,* who overcometh not, by virtue of that faith, the temptations of the world, the flesh, and the devil. *Whosoever confesseth* (saith the same apostle) *that Jesus is the Son of God, God dwelleth in him, and he in God,* (1 John iv. 15.) but then he also saith, *He that abideth in him ought also to walk as he walked,* 1 John ii. 6. that we do hereby *know that we are in him, by keeping of his word,* ver. 5. that *whosoever abideth in him sinneth not, and he that sinneth hath not seen him, neither known him; that if we say we have fellowship with him, and walk in darkness, we lie:* so that if this faith doth not preserve us from sin, and engage us to walk in the light, and as he walked, it is not that faith in the Son of God the apostle speaks of. We are not *justified by the works of the law, but by the faith of Jesus,* saith St. Paul to the Galatians, Gal. v. 6. vi. 15. but then it is, saith he, that *faith which works by love,* and renders us *new creatures.* The same he saith in the Epistle to the Romans, declaring that his gospel was *the power of God through faith unto salvation,* Rom. i. 16. ver. 5. but then it is *the obedience of faith,* in the same chapter; *obedience in word and deed,* xv. 18. *obeying from the heart the form of doctrine delivered to them,* vi. 16. which makes this faith become the power of God to salvation. Whence it is evident, that he esteemed that alone true faith which was productive of obedience, and so doth virtually, although not formally, include obedience, as the effect is virtually contained in the cause: so that the difference between men of judgment, as to saving faith, is more in words than sense, they all designing the same thing, that we cannot be saved by that faith which doth not produce in us a sincere obedience to the laws of Christ.

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TO THE

EPISTLE TO THE GALATIANS.*

ONE passage in the preface to the Epistle to the Galatians hath met with very hard usage from different hands; but more especially from one who styles his book, The Preacher, but gives full demonstration that he is no Solomon. His words are these, p. 153.† "And can we imagine that that other author hath a better opinion of the writings of the New Testament, who tells us, that *in all the Scriptures of the New Testament, there is not to be found one exhortation to believe in Christ, or to act faith on Christ?* and accordingly he adds afterward; *Now what account can be given of this thing by those who are so zealous in their sermons to exhort Christians to believe in Christ, and are so full of motives to persuade them so to do?* It seems we have been in a great error and mistake hitherto; and all our sermons to our Christian auditors, to persuade them to exert faith in our Lord Christ, have been idle and vain; and the more zealous we have been in this matter, the more foolish we have been; for Christians are no where exhorted in the New Testament to believe in Christ; they are only unconverted Jews and gentiles who are called upon to do this." And such were the apostles and disciples, when our Saviour exhorted them to *believe in God,* and to *believe also in him:* "who sees not that is abusing the Scriptures?" Now here,

First, Sure I have reason to complain of very hard measure, and of great injustice, that after all the pains I have taken to prove this proposition, *That the apostles and evangelists indited these Scriptures by the assistance of the Holy Ghost;** and that, therefore, I allow no *slips of memory,* no rules of human prudence, without the guidance and direction of the Holy Spirit, §. 3. I should be publicly traduced as one, *that cannot be imagined to have a better opinion of the writings of the New Testament,* than one who asserts, that *there are several repugnances in several parts of it; that it is altered in very many places, and some of the greatest moment; and hath too many disagreements, which are material and weighty.*† How far I am from thinking any thing of this nature, how zealous in my opposition to such sentiments, the world will shortly farther see. And, that the words here cited by the Preacher have no relation to, and contain no detraction either from the authority or veneration due to that inspired book, is evident to all discerning persons: such vile and scandalous suggestions, without all ground or show of reason, is that of which I hope I never shall be guilty.

Secondly, I add, that the assertion here exposed, as *a visible abuse of Scripture,* is as certain and demonstrable as any proposition in the book of Euclid. Thus,

Definition. *A Christian is one that believes in Christ;* nor can he cease to do so whilst he is a Christian; as a man cannot cease to have a human nature whilst he lives.

Postulatum. It cannot be consistent with the wisdom of the Holy Ghost, or of the Holy Scripture, to exhort any Christian to do what he knows every Christian must do, and cannot choose to do, any more than a living man can cease to have a human nature.

Ergo, It cannot be consistent with the wisdom of the Holy Ghost to exhort any Christian to believe in Christ; this being the same in effect as to exhort a living man to retain his human nature during life.

Thirdly, To the argument of the Preacher, from John xiv. 1. I have returned a full reply in my answer to a late pamphlet, p. 20—23. to which I add, that it is not certain that these words contain any exhortation to believe in Christ; even the Synopsis informs us, that they may be rendered in the indicative mood thus, *Creditis in Deum, et me creditis:* in which sense they contain no exhortation, but

* §. 3. Arg. 7. † Pref. p. 255.

* Gen. Preface to the Gospels, §. 1. † Preacher, p. 152.

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an assertion only of this great truth, that the disciples of Christ believed in God the Father, and in Christ his only Son; and from that faith had ground of comfort under all the troubles they should meet with in the world.

Fourthly, Had he not changed my words, he would have had no show of ground for his vain imagination, that I count it *a great error to persuade Christians to exert faith in our Lord Christ.* Now this I no where say, but only that there is no exhortation in the New Testament to any Christian to believe in Christ, or (in the sense of the presbyterians and independents, against whom I there dispute) to *act faith on Christ;* to exert that faith we have in Christ, by shewing forth the fruits of it, and *walking answerably to it*, and comforting and supporting ourselves from the consideration of it; and the encouraging ourselves to the performance of all Christian obedience, is the duty of all Christians, to which I there say the Scripture doth exhort them; but to act faith on Christ for justification, or that Christians may be believers, which is the sense those writers put upon the phrase, is an unscriptural expression.

In fine, it might have reasonably been expected, that after all these hideous outcries, after these terrible accusations, that by this assertion *I have visibly abused the Holy Scriptures*, and made it *unimaginable that I have any good opinion of the writings of the New Testament*, some plain text should have been produced from those Scriptures, exhorting those, who were already Christians, to believe in Christ; and though I judge my assertion a truth, equally certain to a demonstration, yet when either the Preacher or the Pamphleteer, or any other bold condemner of it, shall shew the contrary by one plain text containing such an exhortation, I promise to renounce it publicly.

CHAP. I.

1. (*I*) PAUL, *(who am)* an apostle,[1] not of men, neither by man *(for I received not my call or my commission to that office from man, nor was I chosen to it by man, as Matthias was)*, but by Jesus Christ *(appearing to me in person for that end, that he might send me to the gentiles*, Acts xxii. 21. xxvi. 16, 17.) and God the Father, *(who chose me that I should know his will, and see that Just One, and be his witness to all men, of what I had seen and heard*, Acts xxii. 14, 15. *and revealed his Son to me*, ver. 13. *even that God)* who raised him from the dead;

2. [2] And all the brethren which are with me *(and own the doctrine which I preach, send greeting)* to the churches of Galatia:

3. *(Wishing that)* grace *(may be)* to you, and peace, from God the Father, and from our Lord Jesus Christ,

4. Who gave himself *(an expiatory sacrifice)* for our sins, [3] that he might deliver us from *(the wrath and condemnation of, or from conformity to,)* this present evil world, [4] according to the will of God and our Father (Gr. *of our God and Father*):

5. To whom be glory for ever and ever. Amen.

6. I marvel that ye are so soon removed [5] from him that called you to [6] the grace of Christ to another gospel:

7. Which *(whatsoever some may suggest, who preach another thing, under the special title of the gospel)* [7] is not *(indeed)* another *(gospel, nor would be so esteemed by any of you);* but *(that)* there be some who trouble you *(with false stories)*, and would pervert the gospel of Christ *(by mixing with it the necessary observance of the law of Moses).*

8. But *(whatsoever they suggest to you of another gospel, taught by Peter, James, and John,)* though we *(apostles)*, or *(even)* an angel from heaven, *(should)* preach any other gospel to you, than that which we *(Paul and Barnabas)* have preached to you, let him be accursed.

9. *(And that ye may not think this proceeds rashly from me, but may the more regard it,)* as we said before, so say I now again, If any man preach any other gospel to you than that ye have received *(from us)*, [8] let him be accursed.

10. *(But this you cannot reasonably suspect concerning me,)* for do I now *(in the execution of my apostleship)* [9] persuade *(obey, or seek to please)* men, or God? [10] or do I seek to please men? *(no sure,)* for if I yet pleased men *(if I made that my business)*, [11] I should not be the servant of Christ *(in that work of the gospel which creates me so much hazard from them).*

11. But *(howsoever others may lessen my gospel)* I certify you, brethren, that the gospel which was preached of me *(i. e. by me to you and others)* is not after man.

12. [12] For I neither received it of man *(as the Jews do their traditions from their fathers)*, neither was I taught it, but by the *(immediate)* [13] revelation of Jesus Christ.

13. *(And of this you may be farther satisfied from my former conversation, and my deportment since I began to preach the faith of Christ;)* for *(doubtless)* ye have heard of my conversation in times past in the Jews' religion, *(which was such)* that beyond measure I persecuted the church of God, and wasted it: (Acts viii. 3. ix. 1. 13, 14. xxii. 4. xxvi. 10, 11.)

14. And profited in the Jews' religion above many my equals in mine own nation *(or above many Jews of the same age with me)*, being more exceedingly zealous *(than they were)* [14] of the traditions of my fathers.

15. *(Thus, I say, was my conversation in times past;)* but when it pleased God, who separated me from my mother's womb *(as he had formerly done Jeremiah, to be a prophet of the nations*, i. 5.) and *(after)* called me by his grace *(to preach the gospel*, Acts xxii. 14.)

16. To reveal his Son [15] *(to)* me, that I might preach him among the heathen; immediately I conferred not [16] with flesh and blood *(i. e. with any man so as to receive any mission from them to that work, or any instructions how to perform it):*

17. Neither went I up to Jerusalem to them that were apostles before me *(as, if I had wanted either authority or instruction, I should have done)*, but I went from Damascus *(the place of my conversion)* to [17] Arabia, and returned again to Damascus *(preaching the gospel there).*

18. Then after three years *(of my conversion)* I went up to Jerusalem to see Peter, and abode with him fifteen days.

19. But [18] other of the apostles saw I none, save James the Lord's brother *(and therefore could not learn my gospel from them).*

20. Now *(of the truth of)* the things which I write to you *(you may rest assured, for,)* [19] behold, before God I lie not.

21. Afterward I came into the regions of Syria *(i. e. to Cæsarea*, Acts xxii. 17, 18.) and Cilicia *(to Troas*, Acts ix. 30. xxii. 3. *in Asia Minor):*

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22. And was *(all the while)* unknown by face to the churches of Judea which were in Christ.

23. But they had heard only, that he which persecuted us *(Christians)* in times past, now preacheth the faith [20] which once he destroyed.

24. [21] And they glorified God *(for the conversion he had wrought)* in me.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΟΥ'Κ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, *Not of man, neither by man.*] It is no objection against the truth of these words, that the Holy Ghost, saying by the prophets at Antioch, *Separate me Barnabas and Saul to the work of the ministry, to which I have called them,* they fasted and prayed, and laid their hands on them, and sent them away: (Acts xiii. 2, 3.) for that this was not a mission to the apostolical office appears, because St. Paul, at least nine years before, was immediately called to it by God, and sent to exercise it by Jesus Christ; and because Barnabas is here equally separated to this office, and sent with him, who yet was never an apostle properly so called. This separation and mission therefore of them was only by way of prayer and benediction of them in their ministry; or by way of special commission to preach in the synagogues of the Jews, (ver. 5.) And this mission they presently completed, and then returned to Antioch, declaring to them what they had done in pursuance of it. (Acts xiv. 26, 27.)

[2] Ver. 2. Καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, *And all the brethren that are with me.*] It is the conjecture of the reverend Dr. Hammond, that the word *brethren* here denotes those that accompanied St. Paul in his travels, and assisted him in preaching the gospel; in which sense Sosthenes is called *a brother,* 1 Cor. i. 1. as also Apollos, 1 Cor. xvi. 12. Timothy, 2 Cor. i. 1. Titus, ii. 12. Tychicus, Eph. vi. 23. Epaphroditus, Phil. ii. 25. Onesimus, Colos. iv. 9. Sylvanus, 1 Pet. v. 12. St. Paul, 2 Pet. iii. 15. And in this sense the word *brethren* seems to be distinguished from that of *saints,* Phil. iv. 21. and mention is made of the *brother whose praise is in the gospel,* 2 Cor. viii. 18. of Titus, *Paul's fellow-worker;* of the brethren, who are the *apostles* of the *church,* and of the brethren, who, for his name's sake, went forth to preach the gospel, *taking nothing of the gentiles,* 3 John 3. 7. or else it may be said, that the apostle writes according to the form of epistles, used in the beginning of Christianity, when bishops sent to other churches, not in their own names only, but in the names of the whole church where they resided: so Clemens* begins his epistle to the church of Corinth thus, *The church of God in Rome, to the church of God at Corinth;* and so this epistle being writ from Rome, shews the consent of that church with him in his doctrine.

[3] Ver. 4. Ἵνα ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, *That he might deliver us from this present evil world.*] That *this present evil age* should signify the *present Jewish constitution and nation together,* is very improbable: for did Christ die for our sins, to deliver the Galatians and other gentiles from the Jewish nation, or from that constitution they were never under? How much more natural is it to say, with the fathers, he died for our sins, that he might deliver us ἐκ τῶν πονηρῶν πράξεων καὶ διεφθαρμένης ζωῆς, *from the evil actions and corrupt manners of this present world,* or age; from those lusts of the flesh, and that corruption of mind, in which the heathens formerly lived, κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, *according to that course of life* the men of the world then led, (Eph. ii. 2, 3.) when they were guided by the wisdom, τοῦ αἰῶνος τούτου, *of this world,* (2 Cor. iv. 4.) and under the power of the rulers, τοὺ σκότους τοῦ αἰῶνος τούτου, *of the darkness of this world.* (Eph. vi. 12.)

[4] Κατὰ τὸ θέλημα τοῦ Θεοῦ, *According to the will of God.*] These words may refer to our deliverance, ἐκ τῶν πονηρῶν πράξεων καὶ τῆς διεφθαρμένης ζωῆς. Œcum. from the evil manners of this world; this being *the will of God, even our sanctification,* (1 Thess. iv. 3.) and the great end of our Lord's salutary passion, *who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works; and bare our sins in his body on the tree, that we, being dead to sin, might live to righteousness:* (1 Pet. ii. 24. 2 Cor. v. 15. Eph. v. 25, 26.) whence it is evident that Christ's inherent righteousness is not imputed to us; for sure he died not to this end, that we might do ourselves what he already had done for us, and so what he had made it needless for us to do. Or else these words may be connected thus; Christ gave himself for us according to the will of God, *viz.* that he should die for our sins; and then the apostle here asserts, in opposition to the Judaizing Christians, that our justification by faith in Christ's death is according to the will of God, and that he died in pursuance of his decree to establish that new covenant in his blood by faith, by which we are translated from that wrath and state of alienation from God in which the world lies, and have obtained peace with God, and are become his church and people.

[5] Ver. 6. Ἀπὸ τοῦ καλέσαντος ὑμᾶς, *From him that called you.*] *i. e.* From God: for the apostle scarce ever ascribes this work to himself, but constantly to God the Father: see Rom. ix. 24. 1 Cor. vii. 15. Gal. i. 15. 1 Thess. ii. 12. iv. 7. v. 24. 2 Thess. ii. 14. 2 Tim. i. 9.

[6] Ἐν χάριτι Χριστοῦ, *To the grace of Christ.*] Or rather, *by,* or *through, the grace of Christ* offered you in the gospel; for though ἐν be often put for εἰς, yet ἐν χάριτι, where it is elsewhere used, doth either signify, *in the grace,* or *through the grace,* as Rom. v. 15. 2 Cor. i. 12. 2 Thess. ii. 16. 2 Tim. ii. 1. nor do I find where it is ever used in the Epistles for εἰς χάριν.

[7] Ver. 7. Ὃ οὐκ ἔστιν ἄλλο.] These words cannot signify, *which is not any thing else;* or, *which is not owing to any thing else,* as one here thinks: for the pronoun ὃ hath no other antecedent but ἕτερον εὐαγγέλιον, ver. 6. Nor is it any objection against our translation that the apostle doth not say, ὃ οὐκ ἔστιν ἕτερον, as before, but ἄλλο; it being noted by Budæus and others, that the Greeks use, ἄλλο καὶ ἕτερον ἐκ παραλλήλου, these two words as equivalent: and when two *allos* come together, the second is always rendered, ἕτερος, *another,* ἄλλος πρὸς ἄλλον λέγοντες, *saying one to another,* Acts ii. 12. xxi. 34. so ἄλλη σὰρξ ἀνθρώπων, ἄλλη δὲ κτήνων, *there is one flesh of men, and another flesh of beasts,* &c. 1 Cor. xv. 31. and again, ver. 41. The apostle's meaning then is, that the preaching of the gospel to you, παρ' ὃ εὐαγγελισάμεθα, *besides that which we have preached,* would be the preaching of another gospel; but that which these perverters of the Galatians taught as such, was not

* Ἡ Ἐκκλησία Θεοῦ ἡ παροικοῦσα Ῥώμην τῇ ἐκκλησίᾳ Θεοῦ παροικούσῃ Κόρινθον.

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indeed another gospel, but rather a setting up of the law in opposition to the gospel. Note also, that εἰ μὴ here is used as ii. 16. 1 Cor. vii. 17. Rev. ix. 4. 21. 27.

[8] Ver. 9. Ἀνάθεμα ἔστω, *Let him be anathema.*] Hence it follows, (1.) that the doctrine of justification by faith, as it stands opposed to the contrary doctrine of the necessity of the observance of the Mosaical law to justification, is a fundamental doctrine, to which he that opposeth himself, maintaining the necessity of observing the law of Moses to that end, deserveth an anathema, as introducing another gospel: whence commentators here observe, that the apostle calls not the Galatians *saints*, because they had begun to decline from the gospel, by seeking thus to be justified by the law; but speaks of them as those who had Christ yet to be formed in them, and who were to be *born again*, iv. 19.

(2.) Hence it appears that a man may err fundamentally, not only by rejecting a fundamental article of faith, but also by maintaining and teaching in the name of Christ things unnecessary to be necessary, so as to say, salvation cannot be obtained without them: and herein consists the great guilt of the church of Rome, and particularly of the Trent council, that they have added many unnecessary articles to the true Christian creed, and have defined them to be so necessary to be believed by all Christians, that no salvation can be obtained without the belief of them: and so they seem plainly to have fallen under the anathema of St. Paul, more dreadful than all the vain anathemas they have thundered out against the protestants.

Mr. Obadiah Walker and Grotius note, that the apostle speaks here only of doctrines contrary to his gospel; but this exposition is (1.) contrary to the very words of the apostle, who saith not *against*, but, παρ' ἃ, *besides what* I have delivered: and it is contrary to the exposition of the fathers,* St. Chrysostom, Œcumenius, among the Greeks, and St. Austin among the Latins, whose note is this: *He saith not, If they preach things contrary, but, If they preach things never so little different from the gospel which I have preached to you.* It is very true, as Esthius suggests, that the apostle doth not pretend to propound an anathema against any man who shall suggest any thing farther in confirmation of Christ's gospel, as St. John after did, or give any farther rules pursuant to the precepts of it, by the suggestion of that Spirit by which the gospel was indited, for then he would have pronounced an anathema upon all that writ after him, and even upon himself, who writ many Epistles after this; but yet he pronounceth an anathema upon all those who preach a gospel which differed from the gospel which they preached, to whom alone it was by Christ committed to propound the terms of salvation; and this is that of which we do accuse the church of Rome, that they propound terms of salvation no where delivered by Christ or his apostles.

Secondly, This exposition of Mr. Walker will not free them from the anathema of the apostle; for by this very thing, that they add any thing, to the gospel of Christ as necessary to be believed, or done to salvation, they do no less oppose the doctrine of the apostle, than they did who joined the observation of the law of Moses, as necessary to the faith of Christ: for therefore did they oppose his doctrine, because they teaching this was needful to salvation, did thereby teach, that what the apostle had taught as sufficient to salvation, was not so without their additions, which is the very thing the papists do by their new articles and traditionary doctrines; for if they be indeed necessary to salvation, what is delivered in the gospel, in which confessedly some of their doctrines are not, cannot be sufficient to salvation. Moreover, it is extremely evident, that *prayer in an unknown tongue* is plainly contrary to the apostle's doctrine, 1 Cor. xiv. and that *communion in one kind* is opposite both to Christ's institution, and to St. Paul's discourse upon that sacrament, 1 Cor. xi.

[9] Ver. 10. Πείθειν, *To persuade.*] The critics here observe, that the word πείθειν signifies to *pacify* and *appease* any one incensed against us. So when David's soldiers, hunted and harassed by Saul, were earnest, when they found Saul in the cave, that they might have liberty to slay him, ἔπεισε Δαβὶδ τοὺς ἄνδρας αὐτοῦ ἐν λόγοις, *David pacified his men with words*, 1 Sam. xxiv. 7. So, to induce the soldiers to own that Christ's body was stolen away by his disciples from the sepulchre whilst they slept, the chief priests and elders promise, that if this came to the governor's ear, πείσομεν αὐτὸν, *we will appease him*, Matt. xxviii. 14. And Menelaus promised Ptolemy to give him much money, πρὸς τὸ πεῖσαι τὸν βασιλέα, *if he would pacify the king towards him*, 2 Macc. iv. 5. Or (2.) the word may signify *to obey;* for so the word is used by St. Paul in this Epistle, when he says, *who hath bewitched you*, τῇ ἀληθείᾳ μὴ πείθεσθαι, *that you should not obey the truth?* iii. 1. and, *ye did run well, who hindered you*, τῇ ἀληθείᾳ μὴ πείθεσθαι, *that you should not obey the truth?* v. 7. and elsewhere: so τοῖς ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, *to those who obey not the truth, but obey unrighteousness*, Rom. ii. 8. πείθεσθε τοῖς ἡγουμένοις, *obey your governors*, Heb. xiii. 17. (See also Acts v. 36, 37. James iii. 3.) And so is the word often used by heathen authors when they treat of moral subjects: so Plato* saith, philosophy compels *the irrational affections to obey reason*, and introduceth Socrates† saying, πείσομαι τῷ Θεῷ μᾶλλον ἢ ὑμῖν, *I will obey God rather than you.* Plutarch ‡ saith, *It is the same thing*, ἕπεσθαι Θεῷ, καὶ τὸ πείσασθαι λόγῳ, *to follow God, and obey reason.* So Arrian,§ *This is to be placed among the highest pleasures*, ὅτι πείθῃ τῷ Θεῷ, *that thou obeyest God; I am free, and the friend of God*, ἵν' ἑκὼν πείθωμαι αὐτῷ, *that I might willingly obey him. I know to whom I ought to be subject*, τινὶ πείθεσθαι, τῷ Θεῷ καὶ τοῖς μετ' ἐκεῖνον, *and to obey God, and those that are next to him.* And Zeno, *that it is fit*, τὸ πείθεσθαι παῖδας τοῖς παιδαγωγοῖς, *that children should obey their masters.* (Diog. Laert. lib. vii. p. 432.) So then the import of these words is this; Do I in preaching the gospel act in obedience to men, who every where persecute me and oppose me for it, or in obedience to that God who called me to be an apostle of the

* Καὶ οὐκ εἶπεν ἐὰν ἐναντία καταγγέλλουσιν, ἀλλὰ κἂν μικρόν τι εὐαγγελίζονται παρ' ὃ εὐηγγελισάμεθα. "Restat ergo, ut non ex Divinis Scripturis, sed ex vobis ista dicatis. Proinde dignissimè respondebitur, 'anathema sitis.' Tenent enim ecclesiæ apostolico labore fundatæ, cum quantâ curâ sibi prædictum sit; 'si quis vobis evangelizaverit præterquam quod accepistis, anathema sit.'" De unitate eccl. contra Epist. Peril. tom. vii. cap. 15. p. 542. "Sive de Christo, sive de ejus ecclesiâ, sive de quacumque alia re, quæ pertinet ad fidem vitamque nostram, si angelus de cœlo nobis evangelizaverit præterquàm quod in Scripturis legalibus et evangeliis accepistis, anathema sit." Lib. iii. contra Lil. Peril. cap. 6. p. 167.

* Τὸ μὲν ἄλογον τῷ λογικῷ πείθεσθαι. Tim. loc. p. 1096. C.
† Apol. p. 23. II. ‡ De audit. p. 37. F.
§ Arrian. lib. iii. cap. 4. p. 343. lib. iv. cap. 3. 12.

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gentiles? (ver. 15, 16.) And this sense is confirmed by the verse following.

[10] Mr. Clerc here is positive that πείθω signifies only to *persuade;* whereas the lexicographers say expressly,* *tria significat pareo, morem gero, suadeo, persuadeo.* So Hesychius, πείθω σε τόδε τὸ πράγμα, *I obey thee in this thing;* and πείθομαί σοι τοῦτο, saith Stephanus, ought to be rendered, *pareo tibi in hac re,* or *pareo consilio tuo in hac re.* And whereas he fancies an ellipsis of μὴ ἀγανακτεῖν μοι, *not to be displeased with me;* making the sense to run thus, For do I now persuade men, or God, not to be displeased with me? he is still out; for who can see either any connexion of these with the former words, or any force in the apostle's reason, according to this strained sense? *If any man* (saith he) *preach any other gospel than that which ye have* received from us, *let him be anathema:* (ver. 9.) for do I in preaching this gospel obey men or God? saith our interpretation, making both the connexion clear, and the reason strong; seeing God could not command him to preach one gospel and others another. *Let him be anathema,* saith Mr. Clerc, for do I now persuade God not to be displeased with me? where, let him that can, shew either reason or connexion. Secondly, How could St. Paul say, he did not persuade men not to be displeased with him, when in this Epistle he so often doth it, saying, *Brethren, I beseech you be as I am,* iv. 12. *Am I therefore become your enemy, because I tell you the truth?* ver. 16. *From henceforth let no man trouble me,* vi. 17. (See v. 11.) And, thirdly, why should he tell the Galatians he persuaded God not to be displeased with him, when he was so honestly discharging his office, that he knew nothing of insincerity by himself in the execution of it, (1 Cor. iv. 4.) and surely had no mind to give them any reason to suspect he had displeased him.

Ἢ ζητῶ ἀνθρώποις ἀρέσκειν;] These words, which Dr. Mills saith crept in from the margin, are owned by all the Greek scholiasts, by the Vulgar, the Cod. Alexandrinus, Hilarius Diac. and St. Jerome. (See Examen Millii in locum.)

[11] Χριστοῦ δοῦλος οὐκ ἂν ἤμην, *I should not be the servant of Christ.*] That is, say the Greek commentators, I should not have left Judaism to embrace Christianity; *i. e.* I should not have quitted honour, friends, and kindred, for dangers, persecutions, and dishonours, which I continually suffer for the cause of Christ. And this exposition is confirmed from those words, *If I preach circumcision, why do I yet suffer persecution, since then is the offence of the cross ceased?* v. 11. and from this account that others preached up circumcision only, *lest they should suffer persecution for the cross of Christ,* vi. 12.

[12] Ver. 12. Οὐ παρ' ἀνθρώπου, *I received it not by man.*] In the first verse he saith, he was not an apostle by man, *but by Jesus Christ:* here, that he was not taught his gospel by man, *but by Jesus Christ;* whence Chrysostom, Theodoret, St. Jerome, Œcumenius, and Theophylact conclude, that our Lord was not only man, but God; and so Novatian (chap. xiii.) argued before the Nicene council, *If St. Paul was not constituted an apostle of, or by man, and yet was constituted such by Jesus Christ,* " meritò Christus est Deus," *Christ must be God:* for though the Scripture sometimes calleth magistrates and judges gods, as Crellius here notes, it never saith, that what was done by them was not done by man. Crellius adds farther, that our Lord being the only-begotten Son of God, and having now obtained his celestial kingdom, was exempted from the common rank of men; *and from the state of mortal men,* saith Grotius: and so the apostle might speak of him not as a man, as Samson saith of himself, *If they bind me with wreaths I shall be as a man,* (Judg. xvi. 7. 11. 17.) but *chiachad aadam, as one man; i. e.* as weak as one man only, or having no more strength than another man. Crellius therefore hath not said any thing apposite in answer to this argument: nor doth the apostle here oppose man to man, or mortal man to those blessed spirits who are immortal, but only to Jesus Christ and God the Father.

[13] Δι' ἀποκαλύψεως, *By revelation.*] At what time this revelation was made to him is uncertain, but it is probable it must be before he went to preach the gospel to the gentiles; for the words following, *I consulted not with flesh and blood, but preached at Damascus,* seem plainly to imply this revelation was made to him before he preached there, or went to Jerusalem.

[14] Ver. 14. Τῶν πατρικῶν παραδόσεων, *Of the traditions of my fathers.*] He being a pharisee, and speaking of the traditions not of the law, but of the fathers, seems to mean the oral traditions that sect so highly magnified, even above the law and the prophets. (See note on Mark vii. 3. Acts xxvii. 17.) Now there is reason to believe, that a man so exceeding zealous for the religion of the Jews, and so full of hatred to that of Christians, would not have renounced a religion he had so great a reverence for, to embrace that he was so incensed against, without some more than human motive.

[15] Ver. 16. Ἐν ἐμοὶ, *To me.*] So ὁ λαλῶν ὁ ἐν ἐμοὶ, *he that speaketh to me shall be a barbarian,* 1 Cor. i. 11. (See Mark i. 15. Acts iv. 12. 1 Cor. ix. 15. 2 Cor. iv. 3. viii. 1.)

[16] Σαρκὶ καὶ αἵματι, *With flesh and blood.*] This phrase in Scripture and among Jewish writers is only a periphrasis for man, as Matt. xvi. 17. 1 Cor. xv. 20. Eph. vi. 12. Heb. ii. 14. Ecclus. xiv. 18. and so all other interpretations of it must be alien from the scope of the apostle.

[17] Ver. 17. Εἰς Ἀραβίαν, *Into Arabia.*] Of this journey into Arabia, St. Luke, not being with him, saith nothing.

[18] Ver. 19. Ἕτερον τῶν ἀποστόλων, *Other of the apostles.*] Hence it appears,

First, That only Peter and James were then at Jerusalem, for Barnabas brought him to the apostles that were there. (Acts ix. 27.)

Secondly, That James, the Lord's brother, was an apostle in the strict and proper sense of the word, since Peter, who is mentioned with him, was doubtless so, and Barnabas, who brought him to Peter and James, is said to bring him to the apostles; and Peter, James, and John, who are here called *the men of reputation,* and *pillars of the church,* ii. 6. 9. seem plainly to be the same persons who, in his Second Epistle to the Corinthians are called λίαν ἀπόστολοι, *the chief of the apostles:* and Origen* saith expressly of James the Just, *This is that James whom Paul*

* Constantine.

* Ἰάκωβος δέ ἐστιν οὗτος, ὃν λέγει Παῦλος ἰδεῖν ἐν τῇ πρὸς Γαλάτας ἐπιστολῇ, εἰπὼν Ἕτερον δὲ τῶν ἀποστόλων, &c. Hom. 13. in Matt. ed. Huet. p. 223. C. et lib. i. contra Celsum, p. 35.

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in his Epistle to the Galatians saith he saw, citing these very words for the proof of it. See this confirmed in the preface to the Epistle of St. James. Note,

Thirdly, That the apostle's argument is to this effect, Having therefore preached the gospel so long before I saw them, and staying so little while with them, and going then only to see, not to learn of them, it cannot be conceived I should receive my instructions how to preach the gospel from them.

Note also, that Nicephorus * saith, this James was τοῦ μνήστορος τοῦ Ἰωσὴφ παῖς, *the son of Joseph, the husband of the mother of our Lord.*

[19] Ver. 20. Ἰδοὺ ἐνώπιον τοῦ Θεοῦ, *Behold, before God.*] Hence it is evident that the apostle, when it was necessary to confirm the truth of the gospel, or of his commission to, or his sincerity in preaching it, *i. e.* when the benefit of souls required him thus to attest to men, what otherwise they could not be assured of, refused not to swear, and so esteemed not our Saviour's prohibition of an oath to be absolute. (See Rom. i. 2. ix. 1. 2 Cor. i. 23. xi. 31. 1 Thess. ii. 5. see the note on 2 Cor. i. 23.)

[20] Ver. 23. Ἦν ποτε ἐπόρθει;] See this reading vindicated, Examen Millii in locum.

[21] Ver. 24.] This testimony of the Jewish Christians was a confirmation of his doctrine; for if they could have found any just exceptions against it, they would not have glorified God for his preaching of it.

CHAP. II.

1. THEN, [1] fourteen years after *(my first journey thither),* I went up again to Jerusalem with Barnabas, and took Titus with me also *(though uncircumcised, to shew the liberty I took of conversing with persons not circumcised).*

2. And I [2] went up by revelation, and communicated to them *(at Jerusalem)* that gospel which I preach *(every where)* among the gentiles; but *(this I did)* [3] privately to them which were of reputation, *(or the chief men there; not that I distrusted my doctrine, or needed their instructions, but)* lest by any means *(or false suggestions of the Judaizers, that my doctrine was contrary to what they who were called before me preached, and such as they would not own)* I should run *(hereafter),* or had run *(hitherto),* in vain.

3. But *(even then was nothing done by me, which shewed any change in my doctrine or practice, or any opposition made by them to it; for)* neither Titus, who was *(then)* with me, being a Greek, was *(upon that account)* compelled to be circumcised *(as they would have contended he should, had they thought circumcision necessary to the gentiles):*

4. And that *(which concerns the bringing and retaining Titus with me uncircumcised was done)* [4] because of false brethren *(who came down to Antioch,* Acts xv. 1.) unawares brought in, (Gr. *introduced into the assembly,* Acts xv. 5. *or insinuating themselves into the church of Antioch,* ver. 1.) who came in privily to spy out (Gr. *to ensnare us in)* our liberty *(from the observance of the Jewish law)* which we have in *(and through)* Christ Jesus, that they might bring us into bondage *(to it, they pleading for the necessity of circumcising the gentiles, and commanding them to keep the law,* Acts xv. 1.)

5. [5] To whom we gave place by subjection, no, not for an hour *(by submission to their demands, but continued firm to our resolution, not to subject the gentiles to this yoke of bondage);* that the truth of the gospel *(of Christ, which frees the gentiles from the obligation of the law)* might continue with *(or among)* you.

6. But of those who seemed to be somewhat, whatsoever they were *(or, but whatsoever they were who seemed to be somewhat),* it maketh no matter to me *(their seeming, or their real greatness, affects not my doctrine):* God accepteth no man's person; for they who seemed to be somewhat in conference added nothing to me *(or to my doctrine, nor corrected any thing in it; and so neither am I concerned for their greatness, nor doth God respect them the more upon that account:*

7. *They added, I say, nothing to my doctrine,)* but contrariwise *(they approved of it; for)* when they saw that the gospel of the uncircumcision was committed to me *(and I was authorized to preach to the gentiles),* as the gospel of the circumcision was to Peter *(he being appointed to preach to the Jews:*

8. *As evidently it was;)* for he who wrought effectually in *(with)* Peter towards the apostleship of the circumcision, the same was mighty in me (Gr. *wrought also in me)* towards the gentiles: (Rom. xv. 19.)

9. [6] And when James, Cephas, and John, who seemed to be pillars *(of the church),* perceived the grace *(of God)* that was given to me *(for the apostolic office),* they gave to me and Barnabas the right hand of fellowship; *(concluding)* that we should *(still)* go *(on to preach)* to the heathen, and they *(should still continue preaching)* to the circumcision.

10. [7] Only they would that we should remember the poor *(Christians in Judea),* the same which (Gr. *which same thing)* I also was forward to do:

11. But when Peter was come to Antioch, [8] I withstood him to the face, because he was to be blamed.

12. For before that certain *(brethren of the Jews)* came from James, he did *(freely)* eat with the gentiles; but when they were come, he withdrew, and separated himself *(from them),* fearing *(to exasperate or scandalize)* them which were of the circumcision.

13. And the other Jews dissembled likewise with him, insomuch that *(even)* Barnabas also was carried away with their dissimulation.

14. But when I saw that *(in this matter)* [9] they walked not uprightly, according to the truth of the gospel, I said to Peter before them all, If thou, being a Jew *(one of that nation to which alone the law of Moses was given),* livest after the manner of the gentiles *(conversing freely with them, and eating of their meats, as, since the vision which thou sawest, thou hast done),* and not as do the Jews *(abstaining from their meats and persons as unclean),* why *(now)* compellest thou the gentiles *(by thy example)* to live as do the Jews?

15. We who are Jews by *(birth or)* nature, and not [10] sinners of the gentiles *(not idolatrous heathens),*

16. Knowing that a man is not justified by the works of the law, but *(only)* by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and *(thereby have testified to our con-*

* Hist. Eccles. lib. ii. cap. 3.

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viction, that we could) not *(be justified)* by the works of the law *(as indeed we cannot be):* for by the works of the law shall no flesh be justified.

17. [11] But if, while we *(thus)* seek to be justified by Christ, we ourselves also are found sinners *(as we must be, if we be still obliged to observe that law we have renounced as unable to justify us),* is therefore Christ *(who taught us thus to renounce the law, and to seek justification by faith in him)* the minister of sin? God forbid *(that we should charge this on him.*

18. *And yet we, by asserting the necessity that the gentiles should observe the law, and so much more the Jews, do in effect say that Christ hath taught us to be sinners;)* for if I *(thus)* build again the things that I destroyed *(urging the necessity of observing that law to justification, which I declared unable to justify, and therefore renounced for faith in Christ),* I make myself a transgressor *(by not observing it to that end.*

19. *But whatsoever others may think fit to do, far be it from me to imitate them,)* for I through the law *(teaching me that it condemns all men to death, and bearing witness to the justification which is of God by faith,* Rom. iii. 21.) am *(become)* dead to *(the observance of)* the law, that I might *(for the future)* live to God. (Rom. vii. 4.)

20. I am crucified with Christ, *(and so dead to the law:* Rom. vi. 4.) nevertheless I live; yet not I *(as formerly a Jew, and an observer of the law),* but Christ liveth in me, *(and I am acted by his Spirit:* Rom. vii. 6.) and the life that I now *(lead)* in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.

21. I do not frustrate the grace of God *(as I should do, did I seek for righteousness by the law):* for if righteousness come by the law, then Christ is dead in vain *(there being then no necessity that he should die to purchase justification for us, and no sufficient virtue in his death to procure it).*

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. ΔΙΑ' δεκατεσσάρων ἐτῶν, *Fourteen years after.*] I cannot assent to those critics who, for δεκατεσσάρων, *fourteen,* would read τεσσάρων, *four years after;* for not only all the manuscript copies and versions read *fourteen,* but Irenæus, lib. iii. cap. 13. doth confirm this reading in these words: *Then after fourteen years I went up to Jerusalem,* &c. *if any man carefully examine, by the Acts of the Apostles, the time mentioned of his ascent to Jerusalem for the question aforesaid, he will find the years agreeing with those mentioned by St. Paul.* Now these years must be reckoned from the time of his conversion, mentioned here, i. 18. which happened in the year of our Lord 35. his journey to St. Peter was A. D. 38. and then between that and the council of Jerusalem, assembled anno Christi 49. will be *fourteen* intervening years; for whereas some reckon these *fourteen years* from the third year of his conversion to the council met at Jerusalem, and so make that council meet anno Domini 52. because it is said here, ἔπειτα *afterward,* and πάλιν ἀνέβην, *I went up again;* it may be answered, that the word ἔπειτα, *afterward,* doth not connect these words with the three years mentioned i. 18. as is evident, because there follows another ἔπειτα, *afterward,* ver. 21. nor doth πάλιν ἀνέβην, *I went up again,* relate to his first journey to Jerusalem, mentioned i. 18. for he had been twice at Jerusalem; three years after his conversion to see Peter, and nine years after that to carry alms to the brethren at Jerusalem, (Acts xi. 30.) though, seeing then none of the apostles, he makes no mention of that journey here, as being nothing to his purpose; (see Dr. Pearson's Annal. Paulin. p. 8, 9.) so that whereas he had said, i. 18. that *three years after* my conversion *I went up to Jerusalem to see Peter,* he saith here, *and fourteen years after it I went up again.* Now, that the apostle here speaks of the journey to Jerusalem mentioned Acts. xv. will appear,

First, From the agreement of what he here relates with what then happened, as that *he communicated to them the gospel, which he preached among the gentiles,* ver. 2. as he then did, Acts xv. 4. that circumcision was not then judged necessary to the gentiles, ver. 3. as we find, Acts xv. 24. that *when they saw the gospel of uncircumcision was committed to him, they gave to him and Barnabas the right hand of fellowship,* ver. 9. as then they did, sending their very decree, with one consent, to the gentiles, *by the hands of Paul and Barnabas,* Acts xv. 22. 25. who were received by the *whole church,* ver. 4. and styled *beloved,* ver. 25.

Secondly, It seems not likely that the apostle, writing this Epistle about nine years after the decree of that council, should make no mention of a thing so advantageous to the cause he is pleading here, and so proper to confute the pretences of the adversaries he disputes against. And

Thirdly, James, Peter, and John, being all the apostles that were present at the council then held at Jerusalem, the mention of their consent to his doctrine and practice was all that was necessary to his purpose to be mentioned concerning that council. It is no objection against this opinion, that we find no mention, Acts xv. of Titus's being with him; for he is not mentioned in the whole book of the Acts, during which interval this journey must have happened.

[2] Ver. 2. Ἀνέβην κατὰ ἀποκάλυψιν, *I went up by revelation.*] Made to the apostle, saith Dr. Hammond, to comply with this determination of the church of Antioch; made to the prophets of the church of Antioch, to send them, saith Dr. Lightfoot, which I do not gainsay. But the apostle doth not say he went up, δι' ἀποκαλύψεως, *by revelation,* but κατὰ ἀποκάλυψιν, *according to revelation*: now he had said before he received not his doctrine or gospel by men, or of men, *but by the revelation of Jesus Christ;* and here he may be supposed to add, that in his journey he acted suitably to the revelation which constituted him the apostle of the gentiles; telling the church of Jerusalem what things he had done among the gentiles in pursuance of it, not inquiring what they did, but declaring what God did by him, not permitting Titus, a Greek, to be circumcised, *not giving place for an hour to the false brethren,* &c.

[3] Κατ' ἰδίαν δὲ τοῖς δοκοῦσι, *Privately to them of reputation.*] Not that his doctrine might be confirmed by the concurrence of St. Peter, or others with him in it, as Esthius from St. Jerome and St. Austin here suggests; for sure that doctrine, which he received by immediate revelation from Jesus Christ and God the Father, needed no farther confirmation from the authority of man; but only to obviate the cavils of those who laboured to hinder the effect of his gospel, by suggesting that it was contrary to, or disowned by, those apostles who were called before him.

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[4] Ver. 4. Διὰ τοὺς ψευδαδέλφους, *Because of false brethren.*] These false brethren, saith Epiphanius,* were Cerinthus, and those of his party.

Διὰ δὲ, &c.] Here also it seems necessary to supply the sense from the first verse thus; συμπαρέλαβον δὲ Τίτον διὰ τοὺς ψευδαδέλφους; *and I took with me Titus, because of the false brethren.* Examples of the like ellipsis, or deficiency, to be supplied from the precedent words, in the Old Testament, are very numerous; see Glassius de figuris Grammaticis, lib. iv. tract. 2. observ. 11. So Matt. ii. 10. ἰδόντες δὲ τὸν ἀστέρα, *seeing the star,* ἑστῶτα ἐπάνω οὗ ἦν τὸ παιδίον, add, *standing over the place where the child was,* (ver. 9.) *they rejoiced.* This addition was necessary, because they before saw the star going before them, (ver. 9.) So John ix. 3. *Neither hath he sinned, nor his parents;* add, from ver. 2. ἵνα τυφλὸς γεννηθῇ, *that he should be born blind,* ἀλλὰ ἵνα, but add again, *he was so born, that the works of God might be made manifest in him.* 1 John ii. 19. *They went out from us, but they* (who thus went out) *were not of us; for if they had been of us, they might have remained with us,* ἀλλ', *supple,* ἐξῆλθον ἐξ ἡμῶν, *but* (they went out from us) *that it might appear they all were not of us.*

[5] Ver. 5. Οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ.] Here Dr. Mills contends from the authority of the Vulgar, Tertullian, and Hilary D. that οὐδὲ is an addition to the text; though Jerome positively saith, that this was only the reading *quorundam Latinorum codicum, reclamantibus Græcis,* of some Latin copies against the authority of the Greek fathers: see this reading confuted, Examen Millii in locum. And there also, οἱ δοκοῦντες, ver. 6. is proved against the doctor, not to be irreptitious.

Ver. 6. Οἱ ἀπὸ δε,] As some would read, if not suitable to the Greek idiom; begin the words as you must the construction, ὁποῖοι δέποτε ἦσαν ἀπὸ τῶν δοκούντων εἶναί τι, and the sense is plain, *but of what quality they were, who seemed to be somewhat, or were of reputation,* οὐδέν μοι διαφέρει, *I was not the better for it;* where note, that the scholiast on Thucydides saith thus, διαφέρει, i. e. ὠφελεῖ, the word signifies to *profit,* or *be advantageous.* Phavorinus and Hesychius say, that it signifies βέλτιον εἶναι, *to be the better;* so that the words may be thus rendered: *It was no advantage to me, I was not the better for it;* and this sense is confirmed by the following reason, *For they who were of reputation added nothing to me.*

[6] Ver. 9.] Note, that the beginning of this verse from the Greek runs thus, *And James, Cephas, and John, who seemed to be pillars of the church, knowing the grace,* &c.

[7] Ver. 10.] Note, that from these four verses, the supremacy of Peter over the rest of the apostles, and the whole church, may be by many arguments refuted. For,

1. James is here mentioned first among the apostles of the circumcision, according to the common doctrine of the ancients, who style him,† *the first bishop, archbishop, prince, and bishop of bishops,* τὸν τῆς νέας Ἱερουσαλὴμ Ἀρχιστράτηγον, τὸν τῶν Ἱερέων ἡγεμόνα, τῶν ἀποστόλων τὸν ἔξαρχον τὴν ἐν κεφαλαῖς κορυφὴν, *the chieftain of the new Jerusalem, the leader of the priests, the prince of the apostles, the top of the heads.* And this agrees with the ecclesiastical tradition mentioned by Eusebius,* that the brethren and kinsmen of our Lord, whilst they lived, were preferred before other apostles and bishops, and that therefore Peter and John contended not with James, the Lord's brother, but *chose him bishop of Jerusalem,* and after his death judged Simeon, *his cousin-german, worthy of that see,* ὡς ἀπὸ γένους ὄντος τοῦ Κυρίου, *as being of the kindred of our Lord.*

Secondly, He puts no difference betwixt these *pillars* or *chief of the apostles;* which no more agrees with the supposed supremacy of Peter, than it would with the pope's supremacy, to be reckoned among or after some of the cardinals; which as it is never done by them who own the pope's supremacy, so neither would this have been done by St. Paul, had he owned the supremacy of Peter.

Thirdly, He says the gospel of the uncircumcision was committed to him, as was that of the circumcision to Peter, by which words *he shews himself equal to Peter,* say the scholiasts.† By these words, saith Hilary the deacon, *Plena autoritas Petri in prædicatione Judaismi data dignoscitur, et Pauli perfecta autoritas in prædicatione gentilium invenitur.* So that then Peter's supremacy was not owned at Rome.

Lastly, *It makes no matter to me* (saith he) *what they were;* which sure could not fitly be said of him whom Christ had constituted to be his head and judge.

[8] Ver. 11. Αὐτῷ ἀντέστην, *I withstood him,* &c.] *Quis ergo auderet Petro, primo apostolo——resistere, nisi alius talis qui fiduciâ suæ electionis, sciens se non esse imparem, constanter improbaret quid ille sine consilio fecerat?* ‡

[9] Ver. 14. Οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, *They walked not uprightly,* &c.] By this action Peter is charged with a sinful fear, ver. 13. *not walking uprightly according to the truth of the gospel,* ver. 14. with hypocrisy and dissimulation against his own knowledge and practice elsewhere, ver. 13. with *building again what he had pulled down,* ver. 18. and with *compelling the gentiles to live as do the Jews,* ver. 14. where observe, that he is said *to compel,* in Scripture, not only who doth violently force, but who, being of authority, provokes by his example, as here; as also they who lay a necessity on others to do any thing, either by their deportment, as the Corinthians who *compelled* St. Paul to glory, 2 Cor. xii. 11. or by their doctrine, as did the Judaizers, *compelling the gentiles to be circumcised,* Gal. vi. 12. and in this sense our Saviour says to his disciples, *compel them to come in,* Luke xiv. 23.

[10] Ver. 15. Ἁμαρτωλοὶ, *Sinners of the gentiles.*] This word in the Scripture-phrase signifies a great and habitual sinner; and because the gentiles were by the Jewish nation still esteemed such, and generally were so, therefore the word is used to denote the gentiles that knew not God. So what is ἐθνικοὶ, the *heathens,* in many copies, Matt. v. 46, 47. is ἁμαρτωλοὶ, *sinners,* Luke vi. 32—34. and to be delivered εἰς χεῖρας τῶν ἁμαρτωλῶν, *into the hands of sinners,* Matt. xxvi. 45. Mark xiv. 41. is, to be delivered τοῖς ἔθνεσι, *to the gentiles,* Matt. xx. 19. Mark x. 33. Luke xviii. 32.

[11] Ver. 17, 18.] This exposition of these two verses, which I have taken from Hilary, and all the Greek scholiasts, seems much better than that of late commentators, who make the seventeenth verse to be an objection against

* Καὶ ἄλλοτε στάσιν ὁ Κήρινθος, καὶ οἱ μετ' αὐτοῦ εἰργάσαντο, ἵν αὐτῇ τῇ Ἱερουσαλὴμ, ὁπηνίκα Παῦλος ἀνῆλθε μετὰ Τίτου——διὸ καὶ Παῦλος λέγει, ἀλλὰ οὐδὲ Τίτος ὁ σὺν ἐμοὶ, &c. Hær. xxviii. §. 4. p. 112.

† Hesych. apud Phot. Cod. 275. p. 1525. See Colel. Not. in Barnab. p. 6.

* Eccles. Hist. lib. ii. cap. 1. lib. iii. cap. 11. lib. iv. cap. 20. 32.

† Δείκνυσιν ἑαυτὸν ἰσότιμον τῷ Πέτρῳ, ἑαυτὸν ἐξισοῖ τῷ Πέτρῳ. Chrys. Œcum. Theoph.

‡ Hilar. in locum.

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St. Paul's doctrine of justification by faith, and the eighteenth an answer to it; for which I see no ground in the apostle's words.

Or these words may be paraphrased thus; εἰ γὰρ ἃ κατέλυσα, If the things which *(by Christ's authority committed to his apostles,* Matt. xviii. 18.) I have loosed *(by declaring men absolved from the ritual precepts of the law of Moses),* I again build up *(by teaching they are to be observed),* I make myself a transgressor.

CHAP. III.

1. [1] O FOOLISH Galatians, [2] who hath bewitched you, *(or envied your happiness, and so endeavoured)* that you should not obey the truth, [3] before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2. This only would I learn of you, Received you the Spirit *(in his gifts and powerful operations)* by *(obedience to)* the works of the law, or by the hearing of faith? *(i. e. the belief of the gospel: if by the latter, this is a manifest token, that your justification and acceptance with God was the fruit of your faith, and not of your obedience to the law; since God, by giving you his Spirit whilst uncircumcised, as well as to the believing Jews, bare witness to this very thing, that he puts no difference betwixt you and them on that account,* Acts xv. 8, 9.)

3. Are ye *(then)* so foolish? having *(thus)* begun in the Spirit *(as to receive his miraculous gifts by faith, without the works of the law),* are ye now *(seeking to be)* made perfect by the flesh *(by circumcision, and observing the carnal ordinances of the law)?*

4. Have ye suffered so many things *(from the persecuting Jews,* Acts xvii. 5.) in vain? [4] if it be yet *(or even)* in vain.

5. *(To reassume my argument:)* He therefore that ministereth the Spirit to you *(in his extraordinary gifts),* and [5] worketh miracles among you, doeth he it by *(virtue of your obedience to)* the works of the law, or by the hearing of faith? *(i. e. that faith which taught you to believe in a crucified Saviour.*

6. *For we must be justified)* even as Abraham *(the father of the faithful was, who)* [6] believed in God, and it was accounted to him for righteousness.

7. Know ye therefore that they who are of faith *(and seek justification by it),* the same are the *(true)* children of *(faithful)* Abraham.

8. And the *(Holy Ghost in)* Scripture foreseeing that God would justify the heathen through faith, [7] preached before *(the giving of the law, and before his circumcision)* the gospel to Abraham, *(by)* saying, (Gen. xii. 3.) [8] In thee shall all nations be blessed.

9. So then they which are of faith *(and seek justification by it,* Rom. ix. 32.*)* are blessed with faithful Abraham, *(and as he was;*

10. *And not by the works of the law;)* for as many as are of the works of the law *(and seek to be justified by them)* are under the curse *(of it, and so incapable of justification by it):* for it is written *(there),* Cursed is every one that continueth not in all things that are written in the book of the law to do them. (Deut. xxvii. 26. *Now this being perfectly done by none, all that are under the law are under the curse of it.)*

11. But that no man is justified by *(observance of)* the law in the sight of God, it is *(farther)* evident: for, *(the prophet Habakkuk saith,* ii. 4.) [9] The just shall live by faith.

12. And *(now, or whereas)* the law is not of faith: but *(saith),* The man that doeth them *(i. e. that perfectly observes what is required by the law)* shall live in *(or by)* them.

13. *(This being so)* Christ hath redeemed us from the curse of the law, *(by)* being made *(according to the sentence of the law)* a curse for us: for *(there)* it is written, [10] Cursed is every one that hangeth on a tree *(as you know he did upon the cross:*

14. *And this he suffered,)* that the blessing of Abraham might come on the gentiles through *(faith in)* Jesus Christ, that we *(gentiles believing in him)* might receive the promise of the Spirit [11] through faith; *(for we are all the sons of God through faith in Christ Jesus; and because we are sons, God hath sent forth the Spirit of his Son into our hearts,* Gal. iv. 5, 6.)

15. Brethren, I speak after the [12] manner of men; *(using an example taken from the common practice of all men, and speaking what is owned in all civilized nations:* see note on 1 Cor. ix. 8.) Though it be but a man's covenant *(that is made),* yet if it be *(legally)* confirmed, no man disannulleth *(it),* or addeth any thing thereto.

16. Now to Abraham and his [13] seed were the promises made. He *(God)* saith not, And to seeds, as of many; but as *(speaking)* of one, And [14] to thy seed, which is Christ.

17. And this I *(farther)* say, that the covenant, which was confirmed before of God in Christ *(i. e. the covenant made in Christ the promised seed, and confirmed by God to Abraham before the law was given),* the law, which was *(given)* [15] four hundred and thirty years after, cannot disannul, *(so)* that it should make the promise *(be)* of none effect *(as it must have done, were justification to be obtained by the law; for then none could be blessed in and by the promised seed only, or without the law).*

18. For if the inheritance *(of the blessing promised to Abraham)* be *(to be obtained by observance)* of the law, it is no more *(the effect)* of *(the)* promise: but *(that cannot be said, for)* God gave it to Abraham by promise.

19. *(But you will inquire,)* Wherefore then serveth the law? *(I answer,)* It was added *(after the promise made)* [16] because of transgressions, until the seed should come to whom the promise was made; and it was ordained *(or delivered, not as the promise, immediately by God himself to Abraham, but)* by angels, *(it being the word spoken by angels,* Heb. ii. 2. *not as the promise, without a mediator betwixt God giving and Abraham receiving, but)* in the hand of a mediator *(even Moses, who stood between them and the Lord at that time, to shew them the word of the Lord,* Deut. v. 5. *and ratify the covenant on the people's part).*

20. Now *(but the promise required no mediator, for)* [17] a mediator is not of one *(party only),* but God *(who made the promise to Abraham)* is one *(only).*

21. Is the law then against the promises of God, *(as it must be, if it condemns them to whom the promise doth assign a blessing? or is it against those promises, which say, The just shall live by faith, and the blessing of Abraham shall come upon us by faith; as it must be, provided we are to be justified not by faith, but by the works of the law? but)* God

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forbid *(it should be thought he had given a law which disannulled his promises; as it must have done, had justification to life depended on the observance of it):* for if there had been *(such)* a law given which could have given life, verily righteousness *(i. e. justification to life,* Rom. v. 18.) should have been by the law; *(whereas it subjecting us to death, we may be sure God never did intend it for that end.)*

22. But the Scripture hath concluded all *(men of all nations)* under sin, *(and so under condemnation by the law moral and ceremonial, and sentenced not to life, but death by it, and thereby shewed the necessity)* that the promise *(of justification)* by faith of Jesus Christ *(the promised seed)* might be given to them that believe *(in him; and thus the law is not contrary, but subservient to the promises of living by faith).*

23. But before faith came *(to be revealed),* we were kept under *(the discipline of)* the law, [18] shut up unto the faith which should afterward be revealed.

24. [19] Wherefore the law was *(then)* our schoolmaster to bring us to Christ, *(and cause us, thus condemned by the law, to fly to him who is the end of the law for righteousness,* Rom. x. 3.) that we might be justified by faith *(in him).*

25. But *(now),* after that faith is come, we are no longer under a schoolmaster, *(being no longer children in minority,* Rom. vii. 3.)

26. For ye are all the *(adult)* [20] children of God *(and so heirs of God)* by faith in Christ Jesus.

27. For as many of you as have *(believed in Christ, and upon that faith have)* been baptized into Christ, have put on Christ, *(and so are become sons of God; for to as many as believed in him, he gave power to be the sons of God,* John i. 12.)

28. There is *(under the gospel-dispensation)* neither *(distinction made of)* Jew nor Greek, there is neither *(of)* bond nor free, there is neither *(of)* male nor female *(as under the Jewish economy, the male only bearing the sign of the covenant):* for ye are all one *(as to the privileges of the gospel)* in Christ Jesus.

29. And if ye be Christ's, then are ye *(indeed)* Abraham's seed *(not from Ishmael, but Isaac),* and *(therefore)* heirs [21] according to the promise.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. Ὦ ἈΝΟΗΤΟΙ, *O foolish,* &c.] The apostle by calling the Galatians *foolish,* doth not contradict our Saviour's precept, because he doth it not εἰκῇ *rashly* and *without cause,* saith Theophylact, nor out of anger and ill-will to them, but from an ardent desire to make them sensible of their folly.

[2] Τίς ὑμᾶς ἐβάσκανε; *Who hath bewitched you?*] Τίς ἐφθόνησε; *who hath looked upon you with an evil or envious eye,* as envying you the blessings of the gospel? So the Greek scholiasts. The word also signifies, *oculis præstigia imponere,* to put delusions, or, as we say, *mists before the eyes,* which import suits best with the following words. The reverend Dr. Hammond observes here, that this seduction may refer to the Ebionites, if the time would permit, as doubtless it will; for they were only a branch of the Nazarenes or Cerinthians, who were contemporary with St. Paul; and all his Epistles shew that then there were many who maintained and eagerly promoted, among the gentile converts, the chief doctrine of those sects, *viz. that they were obliged to observe the legal constitution,* as being not capable of salvation only by faith in Christ, and a life agreeable to it.* And if this once be granted, there will be no need of his gnostics in this, and perhaps not in any other of St. Paul's Epistles.

Τῇ ἀληθείᾳ μὴ πείθεσθαι;] These words, saith Jerome, are not extant *in exemplaribus Adamantii,* in the copies of Origen; but they are extant in the Arabic version, the Vulgar, Hilary D. Theodoret, Œcumenius, and Theophylact.

I cannot sufficiently wonder at Mr. Le Clerc's wild conjecture, That the Ebionites were Samaritans, especially after he had given us the words of Origen, in which he twice saith, they were οἱ ἀπὸ Ἰουδαίων εἰς τὸν Ἰησοῦν πιστεύοντες, *those of the Jews that believed in Jesus,* lib. ii. contr. Cels. p. 56. Had he not read in Irenæus that they did *prophetica curiosius exponere, et Judaico charactere vitæ uti, et Hierosolymam adorare, quasi domus sit Dei?* lib. i. cap. 26. And could the Samaritans do this? doth not St. Jerome say of them, *Dum volunt Judæi esse, et Christiani, nec Judæi sunt, nec Christiani?* Ep. ad August. Yea, even his own Epiphanius informs us, (Hær. x. Anaceph. p. 240.) that Ἰουδαῖοι ὄντες, *being Jews,* they used the gospel.

[3] Οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη, ἐν ὑμῖν ἐσταυρωμένος.] These words may bear this construction, *Before whose eyes Jesus Christ crucified, hath been evidently set forth to, or among you; viz.* in and from the Scriptures of the Old Testament; for the words ἐν ὑμῖν are not in the Alexandrian manuscript, and so may be here omitted, or construed with the word προεγράφη; and so they accord both with the context, and with the way of preaching used by the apostles, whose custom it was to prove, out of the Old Testament, that *Jesus was the Christ,* and that *Christ ought to have suffered for us according to the Scriptures:* (Acts xvii. 3.) and then the argument runs thus, If he died to procure the pardon of our sins, and so our justification, why do we render his death upon the cross vain, by seeking to be justified by the law? He having by his sufferings *blotted out the hand-writing which was against us, and nailed* these ordinances *to the cross,* why is it that you, *who are dead with Christ* from *these elements of the world, are still subject to ordinances?* (Eph. ii. 15, 16. Colos. ii. 14. 20.)

[4] Ver. 4. Εἴ γε καὶ εἰκῇ, *If it be in vain.*] As it must be upon your hypothesis of the necessity of the observance of the law, for *then is the scandal of the cross ceased,* (v. 11.) and all necessity of suffering persecution is removed; these deceivers themselves doing and urging others to these things only, *lest they should suffer persecution for the cross of Christ:* (vi. 12.) for the first persecutions which the church suffered, were either from the Jews in person, or by the incitation of the Jews, (Acts viii. 1. 1 Thess. ii. 14—16. Acts xiii. 15. xiv. 19. xvii. 5. 13.) who being every where dispersed, *sent chosen men from Jerusalem to all places, where they and the Christians were, to stir up the heathen governors against them,* as Justin Martyr† testifies. Note

* Ὡς μὴ διὰ μόνης τῆς εἰς τὸν Χριστὸν, καὶ τοῦ κατ' αὐτὸν βίου σωθησομένους. Euseb. Eccl. Hist. lib. iii. cap. 27.

† Dial. cum Tryph. p. 234.

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also, that they were chiefly scandalized at the doctrine of the cross, (1 Cor. i. 23.) not only as it contradicted their pleasant dream of a temporal Messiah, under whom they should live gloriously and triumphantly, but as being that which put an end to the Jewish ceremonies, and taught men to expect justification, not by observance of the law, but by faith in the blood of Christ shed for us; upon which account they were incensed against all who thus taught or thus believed it.

Note also hence, that all the good actions we have done will be done in vain, if we persevere not in well-doing to the end.

[5] Ver. 5. Ἐνεργῶν δυνάμεις, *He that worketh miracles among you.*] This is the observation of all the ancients,* that comment upon this and the second verse, that *to commend the beginning of the Christian faith, the gift of tongues, prophecy, and working of miracles, were vouchsafed to believers, as to the apostles at the beginning, according to our Lord's prediction,* Mark xvi. 17, 18.

And let those that question the truth of Christianity observe, that this was the chief argument which carried the cause in the council at Jerusalem, that the miraculous gifts of the Holy Ghost were equally vouchsafed to the uncircumcised gentile and to Jews, Acts xv. 8, 9. and that this is here urged by St. Paul as a thing undeniable, to confirm the Galatians, and to confute those who endeavoured to prevail on them to admit of circumcision, and the observance of other legal rites. This confirmation therefore of the truth of Christian faith, was such as none, concerned to do it then, were able to gainsay, much less can any now find reason to doubt of it.

[6] Ver. 6. Ἐπίστευσε τῷ Θεῷ, *Believed God.*] Hence it is evident, that it is the act of faith, and not the object of it, which doth justify; for Abraham believed God ויחשב "et imputavit eam fidem," *and he imputed that faith in him for righteousness,* Gen. xv. 6. *The blessed God* (saith R. Salom) *imputed this to Abraham for righteousness, for the faith by which he believed in him.*

[7] Ver. 8. *Preached the gospel to Abraham, saying,* &c.] Well might the apostle argue thus from the example of Abraham, he being styled by the Jerusalem Talmud, *Abraham the just,* Gen. xv. 1. xviii. 2. and these words being paraphrased thus; *In thy righteousness shall all the families of the earth be blessed.* Here Jerome saith, *Hoc autem in omnibus penè testimoniis, quæ de veteribus libris in novo assumpta sunt testamento, observare debemus quod memoriæ crediderunt evangelistæ, vel apostoli, et tantum sensu explicato, sæpe ordinem transmutaverunt, nonnunquam vel detraxerint verba, vel addiderint:* for which wild note, this verse ministers no occasion: for though the words, *in thy seed,* occur not, chap. xxii. yet xii. 2. they are found expressly as they are cited here, only with the addition of ἀπὸ γῆς, of the earth, which adds nothing to the sense. So again, on ver. 10. he makes this note, *Incertum habemus utrum Septuaginta interpretes addiderint* omnis homo, *et* in omnibus, *an in veteri Hebraico ita fuerit, et postea à Judæis deletum sit, in hanc me suspicionem illa res stimulat, quod verbum* omnis, *et* in omnibus *apostolus vir Hebrææ peritiæ, et in lege doctissimus, nunquam protulisset, nisi in Hebræis voluminibus haberentur;* whereas, as I have shewed, that nothing is here added, but what was necessarily included in the full sense of the words, and therefore is in the version of the Septuagint; so to imagine, that all the apostles who understood Hebrew must have cited all that they produced out of the Old Testament, exactly according to the Hebrew, and not at all according to the Septuagint, is an imagination contrary to ocular demonstration.

[8] Ἐν σοι, *In thee.*] That is, *in thy seed,* ver. 6. so Acts iii. 25. *Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying, And in thy seed shall all the families of the earth be blessed;* that is, *in Christ:* for so it follows, ver. 26. *To you first, God having raised up his child Jesus, sent him to bless you.* And this confutes them who, with the Jews, interpret these words as a form of benediction thus, *God makes thee like to Abraham.*

[9] Ver. 11. Ὁ δίκαιος, &c. *The just shall live by faith.*] Thus do the Jews themselves expound these words of Habakkuk, *Faith is the cause of blessedness, as it is the cause of eternal life, according to these words, The just shall live by his faith.* (Sepher Ikkarim, lib. i. cap. 21.)

[10] Ver. 13. *For it is written,* ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου.] Here again St. Jerome's note is, *Scire non possum, quare apostolus in eo, quod scriptum est, 'maledictus à Deo omnis, qui pendet in ligno,' vel subtraxerit aliquid, vel addiderit; si enim semel autoritatem Septuaginta interpretum sequebatur, debuit, sicut ab illis editum est, et Dei nomen adjungere, sin verò, ut Hebræus ex Hebræis, id quod in linguâ suâ legerit, putabat esse verissimum, nec* omnis, *nec* in ligno, *quæ in Hebræo non habentur, assumere; ex quo mihi videtur, aut veteres Hebræorum libri (libros) aliter habuisse, quàm nunc habent, aut apostolum sensum scripturarum posuisse, non verba; aut quod magis æstimandum est, post passionem Christi, et in Hebræis, et in nostris codicibus ab aliquo Dei nomen appositum, ut infamiam nobis inureret, qui in ligno Christum maledictum à Deo credimus.* But to omit the incredible supposition, that the Jews should have falsified both the Hebrew and Greek text, and the Samaritan copy should agree with them in that falsation;

First, The words ἐπὶ ξύλου are no addition to the text, לע עצ being in the former verse, which saith, *you shall hang him on a tree;* and ἐπικατάρατος is in effect κατάρατος ἀπὸ τοῦ Θεοῦ.

Secondly, The business of the apostle here is, to shew that Christ had redeemed us, ἐκ τῆς κατάρας, *from the curse, by being made a curse for us; i. e.* by suffering that death, which by the law was counted execrable: now to prove this, it was sufficient to shew, that by being hanged on the tree, Christ suffered that punishment, which by the law was styled execrable.

Thirdly, The Hebrew saith, *chilelah heloim, accursed by the judges,* is he that is hanged on a tree. Now these judges being the ordinance of God, he that receives an execrable sentence from them, may be said to lie under the curse of God, as receiving that execrable punishment, which his vicegerents do inflict upon him, by the determinate counsel of God; in which sense Christ is said to be *smitten of that God,* who made our sins to meet upon him, (Isa. liii. 4. 6.) and *to be delivered up for our offences;* and

* "Ad rudimenta fidei commendanda," Hilar. in locum. Κατ' ἐκεῖνον τὸν καιρὸν οἱ τῆς πνευματικῆς χάριτος ἀξιούμενοι, καὶ γλώτταις διαφόροις ἐλάλουν, καὶ προεφήτευον, καὶ ἐθαυματούργουν, ἀπὸ τῶν θαυμάτων λαμβάνοντες τοῦ κηρύγματος τὴν βεβαίωσιν. Theodoret. Chrysost. Œcum. Theophylact.

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he who suffers a death which the law styles accursed by the *heloim*, or magistrates, who are appointed to execute the judgment of the Lord, may be said to undergo his curse.

Ἐπικατάρατος πᾶς, *Cursed is every one.*] When all were obnoxious to the curse of the law, saith Theodoret, he undertook that death which by the law was accursed, to free us from the curse. To restrain the words, *he redeemed us from the curse of the law*, to the Jews only, is in effect to say, Christ only suffered for the Jews, seeing he only suffered by hanging on the cross, the tree on which he did expire. The gentiles were not indeed subject to the particular maledictions contained in the law of Moses, because that law was not given to them, but only to the Jews: but they were subject to that death, which was the general punishment threatened to the violaters of the law, and was the curse denounced against Adam and his seed. And since it was by virtue of Christ's hanging on the cross, that *the blessing of Abraham came upon the gentiles*, he must have been thus made a curse for them also, and not for the Jews only.

Now here seems to be a plain evidence that our Lord suffered in our stead, by way of surrogation, the punishment the law denounced against us for sin: for we were obnoxious by the law to a curse; he, that he might redeem us from it, did for our sakes, and in our stead, willingly submit himself to that death, which by the sentence of the law did render any man accursed; for *he bare our sins in his own body on the tree.* Now the law expressly saith, *Cursed is every one that hangeth on a tree;* and Crellius here is forced to own a double commutation, both of the person suffering and of the evils suffered; for whereas we ought to have suffered, Christ, saith he, suffered for us; and whereas we ought to have suffered a curse, Christ suffered a curse for us. But then he adds, that we ought to have suffered a real curse, Christ only suffered a curse improperly so called for us. The curse threatened by the law to us was death eternal, the curse Christ suffered for us was only temporal death. But,

First, If the curse threatened to us was only the curse of the law, and Christ suffered the curse of the law, both which things the apostle here affirms, what ground hath Crellius to put these differences betwixt the curse Christ suffered, and the curse threatened by the law? or does he not hereby seem to make the apostle's argument sophistical and unconcluding?

Secondly, The sins to which the curse is threatened, Deut. xxvii. were either such to which God elsewhere threatened death, or cutting off, or such as he required them to abstain from, that they *might live*, and *not die.* Now seeing the Socinians so stiffly do contend, that the life promised to the observers of the law was only temporal, why should they say, that the death threatened to the violation of it is *eternal death?* It is true all death must be eternal to them that cannot raise themselves, and have no promise of a resurrection; upon which two accounts our Saviour's death was not eternal, because he had power to revive himself, and had a promise that *he should not see corruption;* but the death threatened by the law, in its own nature, being only the separation of the soul and body, this our Lord did as truly suffer, as they could do who should never live again.

The distinction therefore which the case requires, is only that which results necessarily from the difference of the person; *i. e.* we should have suffered the curse of the law for our own sins, and consequently should also have been accursed in the sight of God. Christ actually suffered the legal curse to obtain pardon for the sins of others, and therefore only was accursed in the eye of the law, and in the sight of men; but being in his own person wholly innocent, he could not be accursed in the sight of God: and thus it is, and must be, in all vicarial sufferings, the person sinning, and he that undertakes to suffer for him, are both guilty in the eye of the law, and suffer the punishment the law requires, but one of them alone is guilty in the sight of God. Christ therefore was so made a curse, as he was *made sin for us*, (2 Cor. v. 20.) not by contracting the guilt, but by suffering the punishment of our sins, by being *numbered with transgressors*, and condemned with them to the death which the law styles *accursed.*

[12] Ver. 14. Διὰ τῆς πίστεως, *Through faith.*] It seems to follow from these words, and from 2 Cor. ii. 7, 8. that the ministration of the Spirit belonged not to the law, but to the gospel, the law being rather the ministration of death: hence the apostle here opposes to the curse of the law, *the blessing of Abraham, which* (saith he) *is the promise of the Spirit through faith.*

[13] Ver. 15. Ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἐπιδιατάσσεται.] Here I would read ὁμῶς, which signifies ὁμοίως, *similiter*, in like manner; in which sense ὅμως is plainly used in these words, ὅμως τὰ ἄψυχα, and is translated, *in like manner*, 1 Cor. xiv. 7.

[13] Ver. 16. Αἱ ἐπαγγελίαι, *The promises*] Made to Abraham, Gen. xii. 3. and repeated, Gen. xxii. 18. and to Isaac, Gen. xxvi. 4.

[14] Καὶ τῷ σπέρματί σου, *And to thy seed, which is Christ.*] This interpretation is owned by the Jews,* who observe, that *it is not written here, thy son, but thy seed; that is, the King Messiah.* And, as Theodoret observes, the words are capable of no other sense; for by Christ only was the promise fulfilled, and in him alone did the gentiles receive this blessing. He therefore in whom alone this promise was verified, must be the person of whom it was chiefly, if not only, intended. And so St. Peter, assisted by the Holy Ghost, interprets these words, saying, *You are the children of the prophets, and of the covenant which God hath made to your fathers, saying, And in thy seed shall all the families of the earth be blessed: to you first, God having raised up his child Jesus, sent him to bless you:* this child therefore is the seed. We need not the gloss of Mr. Clerc, that St. Paul here argues according to the *allegorical interpretation of that age; but if it be considered in itself, it cannot be thought of any force by those who have other sentiments, because the Hebrew Zerah is a collective name:* for this is the very objection of R. Isaac, that great enemy of the Christian faith, and is answered by the right reverend Bishop of Bath and Wells, by shewing that the Hebrew word is used of one, Gen. iii. 15. iv. 25. xv. 3. xxxviii. 8, 9. and that the Jews themselves so expound it: (Demonstrat. of the Messiah, par. ii. p. 256.) nor his other corrupt gloss, that *by Christ is meant Christ's disciples;* for is this sense, *In thy seed*, i. e. *in Christ's disciples, shall all the*

* Moses Haddarsan ad Gen. xix. 34.

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families of the earth be blessed? Is not this to ascribe that to Christ's disciples which belongs to him alone; and to make them the Saviours of the world? And why does he say that *nothing was promised to Christ,* when the apostle tells us, that *in thee* and *in thy seed* signifies Christ, who was to be the blessing both of Jew and gentile? for though indeed the promise was to Abraham, the first subject of it was Christ, which is all the apostle here intends.

[15] Ver. 17. Μετὰ ἔτη τετρακόσια καὶ τριάκοντα, *Four hundred and thirty years after.*] Hence it is evident, that the apostle here refers primarily to the promise made, Gen. xii. 3. since from that only are the four hundred and thirty years to be computed; for then Abraham was *seventy-five years old;* (Gen. xii. 4.) from thence to the birth of Isaac, which happened when Abraham was *a hundred years old,* (Gen. xxi. 5.) is five-and-twenty years; from his birth to the birth of Jacob was sixty years; for Isaac *was sixty years old when Rebekah bare him;* (Gen. xxv. 26.) from Jacob's birth to his descent into Egypt, was one hundred and thirty years, as he saith to Pharaoh, Gen. xlvii. 9. the abode of him and his posterity in Egypt was two hundred and fifteen years; so that, with their sojourning in Canaan, was four hundred and thirty years, (Exod. xii. 40.) according to the Septuagint.

[16] Ver. 19. Τῶν παραβάσεων χάριν, *Because of transgressions.*] Maimonides,* in his More Nevochim, acknowledges, that the ceremonial law was given for the extirpation of idolatry: "For (saith he) when God sent Moses to redeem his people out of Egypt, it was the usual custom of the world, and the worship in which all nations were bred up, to build temples in honour of the sun, moon, and stars, and to offer divers kinds of animals to them, and to have priests appointed for that end: therefore God, knowing it is beyond the strength of human nature, instantly to quit that which it hath been long accustomed to, and so is powerfully inclined to, would not command that all that worship should be abolished, and he should be worshipped only in spirit; but that he only should be the object of this outward worship; that these temples and altars should be built to him alone; these sacrifices offered to him only, and these priests should be consecrated to his service." (Exod. xx. 24. xxv. 24. Lev. i. 2. Exod. xxii. 19. xxxiv. 14. Exod. xxii. 41.) And the like is said by Cedrenus† of their festivals, separations, purgations, oblations, decimations, that God enjoined them, that τῆς πολυθέου πλάνης ἐκστήσωνται, *being employed in doing these things to the true God, they might abstain from idolatry.* And thus, saith Dr. Spencer, were they kept or guarded under the discipline of the law, and shut up from the idolatrous rites and customs of the heathen world, by the strictness of these legal observations, and the penalties denounced against the violaters of them. And it is well known that all the ancient fathers were of this opinion, that God gave the Jews only the decalogue, till they had made the golden calf, and that afterward he laid this yoke of ceremonies upon them, to restrain them from idolatry. Thus when God first brought them out of Egypt, and commanded them not to *defile themselves with the idols of Egypt,* (Ezek. xx. 7.) he is said to have *given them his statutes, and shewed them his judgments, which if a man do he shall live in them,* (ver. 11.) But, saith he, still their hearts were after their fathers' idols, the Egyptian Apis, &c. *wherefore I gave them statutes which were not good, and judgments whereby they should not live,* (ver. 24, 25.) that is, that law of carnal commandments, which, saith the apostle, was abolished for *the weakness and unprofitableness of it,* Heb. viii. 16. 18. And those words of Maimonides give us a clear reason why these rituals were called by St. Paul στοιχεῖα τοῦ κόσμου, *the rudiments of the world,* Gal. iv. 3. Coles. ii. 28. namely, because, for matter, they were the same which heathens used before to their false gods. This is a very ancient exposition, and is partly true, but it containeth not the whole truth; for the apostle, in the Epistle to the Romans, which is the best expositor of this, informs us, that *the law entered, that sin might abound,* Rom. v. 20. *i. e.* that it might appear to abound unto death, that *sin might appear sin, working death in us,* vii. 13. and that the *law worketh wrath,* iv. 15. iii. 20. by giving us the knowledge of that sin which deserveth it: and this answers to that which the apostle here saith, that *the law was added because of transgressions, viz.* to discover them and their punishment; that the *Scripture hath concluded all men under sin, viz.* by virtue of the law; that *as many as are under the law are under the curse,* ver. 10. and that upon these accounts, *the law is our schoolmaster, to bring us to Christ, that we may be justified through faith in him,* who are condemned by the law, ver. 24. *Christ being the end of the law for justification to every one that believeth,* Rom. x. 3.

[17] Ver. 20. Ὁ δὲ μεσίτης.] Perhaps these words may better be expounded thus:* *But this mediator* (*viz.* Moses) *was only the mediator of the Jews; and so was only mediator of one party, to whom belonged the blessing of Abraham,* ver. 8. 14. *but God who made the promise, that in one should all the families of the earth be blessed, is one,* the God of the other party, the gentiles, as well as of the Jews, and so as ready to justify the one as the other; ἐπείπερ εἷς, ὁ Θεὸς, *seeing he is one God who will justify the circumcision by faith, and the uncircumcision through faith.* (Rom. iii. 30.) To strengthen this exposition, let it be noted, that the ancient Jews thought, that in those words, *the Lord thy God is one God,* (Deut. vi. 4.) was contained this mystery, that God should be owned and celebrated not by the Jews only, but by the gentiles; that he should be the king over all the earth, and in that day the Lord should be one, and his name one. So Jarchius on these words, *The Lord our God is one God,* says, *It is intimated that Jehovah, who is now our God, and not the God of the gentiles, shall hereafter be one God, as it is written,* Zeph. iii. 9. *Then will I turn to the nations a pure lip, that they may all call upon the name of the Lord;* and Zech. xiv. 9. *The Lord shall be king over all the earth, and in that day shall the Lord be one, and his name one.* (See Campegius Vitringa de Synag. Vet. lib. iii. par. ii. cap. 17. p. 1084. 1086.)

Secondly, This exposition is confirmed from the place parallel to this, Rom. iv. 14. 16. for as there it is argued, that if οἱ ἐκ νόμου κληρονόμοι, *they that are of the law be heirs,* faith is made void, *and the promise is of no effect:* so here he argues, ver. 18. that if ἐκ νόμου κληρονομία, *the inhe-*

* Par. ii. cap. 32. p. 432, 433.

† Comp. Hist. p. 239.

* Λέγει τοίνυν ὅτι Μωσῆς μὲν ἐμεσίτευσε πρὸς τὴν δόσιν τοῦ νόμου, ἀλλ' ἐπὶ μόνον ἐμεσίτευσεν Ἰσραήλ, δεῖ δὲ τὸν ὡς ἀληθῶς μέλλοντα μεσιτεύειν πρὸς τὸν τῶν ἁπάντων Ἴθνων ἕνα Θεὸν, οὐκ ὑπὲρ ἑνὸς ἔθνους ἀλλ' ὑπὲρ πάντων κοινὴν τὴν μεσιτείαν ποιήσασθαι, ἐπειδὴ καὶ πάντων Ἐθνῶν εἷς ἐστι Θεός. Gennadius in locom.

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ritance be of the law, it is no more of promise. And as there the apostle adds, ver. 16. *That therefore the inheritance is of faith, that the promise might be made firm to all the seed; not to that of the law only,* but to that part also which becomes so by the faith of Abraham, *who is the father of us all:* so here he must be supposed to argue, that the inheritance could not be by the law delivered by Moses to the Jews, as the mediator betwixt God and them, because he was not the mediator, παντὶ τῷ σπέρματι, *to all the seed of Abraham,* but to that part of it only which was of the law, that is, to the Jews only: or the words may be paraphrased thus; The promise, I say, was made to the seed of Abraham, ὡς ἀφ' ἑνὸς, *as of one,* ver. 16. ὁ δὲ Μεσίτης, *but this mediator, Moses, is not* the mediator *of one (i. e.* of that one seed Christ, which was to bring the blessing), but God (who made the promise, that in one seed all the nations of the earth, whether Jew or gentile, should be blessed) is one (and the same, always true to the word). So Dr. Allix.

[18] Ver. 23. Συγκεκλεισμένοι.] The apostle having said in the foregoing verse, συνέκλεισεν, *the Scripture hath shut up all, both Jew and gentile, under sin,* it seems most reasonable to interpret the word here, of men shut up as prisoners, condemned by the law to death, the punishment of sin, till that faith came to be revealed, by which we obtain a happy freedom from condemnation to death.

Or this may be spoken of the Jews, who only were under the law, and were, by virtue of the peculiar observations it required, an enclosed people, separated from communion with all other nations, till the Messiah, the great object of their faith, should be revealed.

And having thus explained the apostle's argument, it seemeth necessary a little to consider what Mr. Clerc here offers in his notes upon this chapter, from ver. 10. to the end.

1. Therefore when he says, *It was very difficult indeed to observe all the rites of Moses, yet he supposes his law might be observed, and that it did not require a degree of holiness above human strength:* I answer, with the distinction mentioned note on ver. 24. This is all true as to such a sincere performance of it as God would accept of; but it is not true as to the most exact, perfect, and unsinning observation of it in the highest import of the words.

Obj. But doth then God command what is impossible? Is it not absurd to make laws that cannot be kept, and to punish men for what they cannot do?

Ans. God never commands what is naturally impossible, and which when we offend against, we can justly plead, that had we used our utmost strength and diligence, we could not have avoided the doing what was forbid, or leaving undone what was commanded; for of what is so impossible no man can rationally repent, nor can his conscience condemn him for it; but he may require what, through the weakness of the flesh, is morally impossible to be always done or avoided; *v. g.* an infinitely holy God cannot but command, that we should not sin against him, *sin being a transgression of the law:* but though there be no particular sin of which we can truly say, it is impossible we should have avoided it; yet, through the infirmity of human nature, we have too much cause to say, that it is morally impossible we should live without or always be free from sin.

Secondly, When he says, *The laws of Moses are not so severe as not to pardon the least sin, God having instituted sacrifices for some sins:* his also I grant, according to the distinction mentioned, *viz.* That God for the sake of those sacrifices cleansed them from ceremonial defilements, and freed them from the civil and ecclesiastical punishments which by the law of Moses they would have been subject to, had no such sacrifice been offered for them. God also fully pardoned the sins of the upright Jews, and freed them from the punishments of the other life, but not by virtue of *the blood of bulls and goats,* for the reasons there alleged, but by virtue of their faith in the Messiah, owned by them to be the *Messiah their righteousness.*

Thirdly, When he says, That *the Jews in St. Paul's time had got quite another notion of it than the law of Moses, as it is set down in the Pentateuch, had, and boasted it to be the most complete and perfect pattern of sanctity imaginable; as appears by several places in Josephus, and particularly in his books against Appio:*

Ans. I answer, That neither is Josephus in this matter of much credit; neither saith he more than Moses had said before him in these words, *What nation is there so great that hath statutes and judgments so righteous as all the law which I set before you this day?* Deut. iv. 8. and much less than David, when he saith, *The law of the Lord is perfect,* Psal. xix. 8. Besides, our Saviour seems to give us a contrary account of this matter, in his sermon on the mount, where though it be disputed whether he added to the law itself, yet no man questions but that he added to the gross senses the Jews had then of it, and had upon it.

Fourthly, When he adds, That *the rabbins used (as appears by the version of the Septuagint and the citations of St. Paul in this place) to interpret* Deut. xxvii. 26. *as if the meaning of Moses was there, that God required of them the most perfect holiness, which if they did not perform, they must expect to be cursed by him; but in reality all that Moses says, is only, that the people were to curse him that did not confirm the words of the law to do them.*

Ans. In all this there is scarce one word of truth: for, (1.) the rabbins were so far from expounding this, or any other text of Moses, in so high a sense, that they thought it sufficient to exempt them from God's curse, that they were *of the seed of Abraham,* and had him *for their father,* (Matt. iii. 8, 9.) that they should be accepted for *the merit of circumcision,* and that it was enough *to be hearers of the law, though they were not doers of it,* (James i. 22.) and that *the observation of some precepts of the law* would excuse their neglect of the rest. (See note on Rom. ii. 13. and James ii. 10, 11. and the note there.)

(2.) Whereas he saith, *This appears by the version of the Septuagint:* if that way of arguing be of any force, then the contrary appears from the Targum of Onkelos, and B. Uziel, who have added nothing to the words. Moreover, what hath the Septuagint here added, which is not necessarily contained in the sense of the words, as they lie in the Hebrew? For (1.) whereas they add, πᾶς ἄνθρωπος, *every man;* do not all interpreters add *he,* and is not that the same in sense? Ought not every man, who committed the sins against which any of these curses were denounced, to think himself subject to these curses? (2.) Whereas they add ἐν πᾶσι to the Hebrew, doth not the context plainly lead them to that addition? when it saith, ver. 3. 8. *Thou shalt write,* כל דברי, *all the words* of this law, were not the Jews obliged to *do all the words of the law, i. e.* all

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things commanded by the law of Moses? Deut. xix. 9. Yea, are not the blessings in the next chapter promised to them only who *observe to do all the commandments*, ver. 1. and the curses denounced against them who *do not observe to do all his commandments and statutes?* ver. 15. Doth not the Holy Ghost, assisting the sacred penman, warrant this addition in other places? *See that thou make according to the pattern*, say the Hebrew and the Septuagint, Exod. xxv. 43. See that thou make πάντα, *all things according to the pattern*, saith St. Paul, Heb. viii. 5. *At the mouth of two or three witnesses shall a word be established*, saith the Hebrew; σταθήσεται πᾶν ῥῆμα, *shall every word be established*, say the Septuagint and St. Paul. Nor (3.) hath St. Paul added any thing to the sense of the words; for all the words of the law being written by Moses in the book of the law, it is plainly the same thing to say, *all the words of the law*, and all the words *written in the book of the law*.

(4.) When he saith, Doubtless St. Paul would never have altered any thing in the words of Moses, nor followed the Septuagint at all, but rendered the Hebrew himself exactly, if he had reasoned from the bare authority of the prophet, and not from the opinion of the Jews: I answer,

First, That he casts the vilest imputation on St. Paul, by saying here, that he argues only upon the false supposition of the Jews: for St. Paul lays down this general proposition, *As many as are under the law are under the curse:* This is false, saith Mr. Clerc: *for in reality all that Moses says is only, that the people were to curse him that did not confirm the words of the law to do them.* It is so, saith St. Paul, γέγραπται γὰρ, *for it is written:* By your good leave, St. Paul, you are out again, there is no such thing; but you are guilty of adding to the word of God; if you understand yourself, you do not, and if you understand the words of Moses, you cannot in this argument depend upon what is written, but only on the false and rotten notion of the Jews, touching these words: so Le Clerc.

Secondly, Through the sides of St. Paul here he wounds our blessed Saviour, and all the sacred penmen: for if it be true of St. Paul, it must be also true of them; that if they had reasoned from the bare authority of the prophets, and not from the opinion of the Jews (not grounded on the true sense of the prophets), they would have rendered the Hebrew exactly, and never have altered any thing in the words of Moses, nor followed the Septuagint at all; which seeing ocular demonstration shews, that both our Lord and his apostles have often done, *you must not think* (saith Mr. Clerc) *that they have given us the true sense of the prophets*, but only some corrupt opinions which the Jews had of them. And let Mr. Clerc say as dogmatically as he pleases, that *it is common with St. Paul to cite the Old Testament*, so as it was usually alleged by the doctors of the Jews, whom they call *darschanim*, that is to say, *with little regard to the circumstances of the place, or the proper signification of the words, and to argue from them so alleged*, I cannot but look upon it as a very bad suggestion.

[19] Ver. 24.] Note, for the right explication of these words from ver. 21. to this verse,

First, That it cannot be denied that good and holy men under the law were justified, and obtained the pardon of their sins; since otherwise they could not be accepted by God here, or saved hereafter.

Secondly, It also seemeth evident from the discourse of the apostle in this and the Epistle to the Romans, that they could not be justified by the observance of the law; for he lays down this as the foundation of his discourse, that *by the works of the law no man is justified*, Rom. iii. 20. and *no flesh shall be justified*, Gal. ii. 16. The proofs he offers to confirm this position, do equally concern all times and persons, from the giving of the law to the revealing of the gospel: as, *v. g.* (1.) because *by the law is the knowledge of sin* condemning us to death, Rom. iii. 20. vii. 9—11. 13. Gal. iii. 22. (2.) *Because the just* (saith the prophet Habakkuk) *shall live by his faith*, Rom. i. 17. *whereas the law is not of faith;* whence he infers, that *no man is justified in the sight of God by the works of the law*, Gal. iii. 11. (3.) Because *as many as are under the law are under the curse*, ver. 10. (4.) Because it was impossible, through the weakness of the flesh, that the law should justify, (Rom. viii. 3.) or that it should give life, (Gal. iii. 21.) and so it never was designed for that end. It had indeed its expiatory sacrifices, but they procured only pardon of that guilt, which rendered them obnoxious to the violent death threatened by the law to such and such offenders, but gave no remedy against natural death, by the promise of a resurrection to eternal life, and so exempted no man from the punishment of Adam's sin; or they only released offenders from the obligation to civil and ecclesiastical punishments, but could not free them from the punishment of the other life: for the apostle assures us, that the *blood of bulls and goats could not take away sin*, Heb. x. 4. and that they did only *sanctify to the purifying of the flesh*, Heb. vii. 13. (See the note there.)

Now, thirdly, hence it follows, that they also must be justified by faith from all those sins by which they could not be justified by the law of Moses. (Acts xiii. 39.)

Obj. But are not the Jews styled *righteous* before God, by virtue of their obedience to the law of Moses? As in these words of David, *The Lord rewarded me according to my righteousness*, Psal. xviii. 20. *For I have kept the ways of the Lord, and have not wickedly departed from my God*, ver. 21. *For all his judgments were before me, and I did not put away his statutes from me*, ver. 22. *I was also upright before him and kept myself from mine iniquity*, ver. 23. *Therefore hath the Lord recompensed me according to my righteousness*, ver. 24. Is it not said of Zacharias and Elisabeth, that *they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless?* Luke i. 6. Yea, doth not our apostle say, *Not the hearers of the law are* δίκαιοι, *just before God, but the doers of the law* δικαιωθήσονται, *shall be justified?* Rom. ii. 13.

Ans. Now to this I answer, That there is a double justification of which the Scripture speaks: (1.) that which consists in the absolution of a sinner from the guilt of sin, by God's free pardon or remission of it, or his not imputing it to the sinner. And thus no man is or can be justified by the law, either ceremonial or moral, since neither of them does contain any promise of the pardon of it. Now all men being sinners, this justification must be necessary to all men, to put and keep them in a state of favour with God. And this is that justification which St. Paul ascribes to faith, and which, saith he, could never be obtained from the works of the law. But,

(2.) There is a justification to be undergone by all men at the great day of their accounts; and this is only the pro-

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nouncing them sincere in the performance of their covenants, legal or evangelical, or in compliance with the laws of nature, Moses, or of grace, the providence of God had placed them under; and in this sense we find mention of men *working righteousness* under the law of nature, Job i. 1. Acts x. 35. under the law of Moses, Psal. xviii. 20. 24. Luke i. 6. and under the law of grace, 1 John iii. 7. Rev. xxii. 11. And thus all pious persons, who made it their sincere endeavour to obey the law of Moses, were righteous before God; though still the imperfections which cleaved to their obedience, were pardoned through faith. To explain this, note,

First, That the whole nation of the Jews believed in the promised Messiah, or the Messiah that was to come, and that *in the seed of Abraham should all the families of the earth be blessed;* this being one of their fundamental articles.

Secondly, They believed that this Messiah should confer upon them not only temporal, but spiritual, yea, eternal blessings; they expected spiritual blessings from him, even remission of sins. So Zacharias speaks of the Baptist, that *he should go before the Lord to prepare his way, to give knowledge to his people of salvation through the remission of sins,* Luke i. 76, 77. *To him* (saith Peter) *give all the prophets witness, that through his name all that believe in him should receive remission of sins,* Acts x. 43. So the Jews say, that the Messias* was to remove הרג כולל, *the general sin of mankind,* or *the sin of the first man.* 2. They expected by him justification, he being styled by the prophet, *The Lord our righteousness,* and by the Jews משיח עדקבי, *Messiah our justification.* Now this, say the ancient fathers, might be a justifying faith in them, without explicitly believing that Christ should die for their sins; though we have no reason to think, that they who were so plainly taught this by the prophet Isaiah, by the type of Isaac, the lifting up of the serpent, and by their sacrifices, should be wholly ignorant of it.

[20] Ver. 26. Υἱοὶ Θεοῦ διὰ τῆς πίστεως, *The sons of God through faith.*] Hence, saith the antipedobaptist, it appears, that infants cannot be made the sons of God by baptism, because we are all made the sons of God *by faith in Christ Jesus:* now infants have no faith. *Ans.* They might as well argue thus: *By grace you are saved, through faith,* Eph. ii. 7. but infants have no faith, therefore they cannot be saved. Or thus: *He that believeth not shall be damned,* Mark xvi. 16. no infants do believe, *ergo,* all infants shall be damned. The apostle plainly speaks here of persons converted from heathenism to Christianity, who were therefore baptized, being adult persons, as he doth in the Gospel of St. Mark and the Epistle to the Ephesians. This place can therefore with no more reason be applied to the case of infants, than the places cited from St. Mark and that Epistle. (See the preface to this Epistle.)

[21] Ver. 29. Κατ' ἐπαγγελίαν κληρονόμοι, *Heirs according to the promise.*] It is to be observed, for the explication of many places in these Epistles, that there is frequent mention in the New Testament of the promises in the plural number; to the Israelites *belong the promises,* Rom. viii. 4. *Jesus Christ was a minister of the circumcision to confirm the promises,* Rom. xv. 8. *To Abraham and his seed were the promises made,* Gal. iii. 16. and, ver. 21. *Is the law then against the promises? These all died in faith, not having received the promises,* Heb. xi. 13. 17. and, ver. 39. *They all having obtained a good report through faith, received not the promises.*

Now there is mention made in the New Testament of three sorts of promises:

First, The promise of a seed, *in which all the families of the earth shall be blessed,* viz. *in Christ,* Acts iii. 25. xii. 23. 33. xxvi. 6. Rom. iv. 13, 14. 20. ix. 9. Gal. iii. 21, 22. (see the note there.)

Secondly, The promise of the Holy Spirit, in his extraordinary gifts and operations, Acts ii. 33. 39. by which believers were then *sealed up to the day of redemption,* Eph. i. 13. and this is called *the promise of the Father,* Luke xxiv. 49. Acts i. 4. And this promise was not immediately made to Abraham, but was the consequent of the blessing which God had promised to his seed; *the blessing of Abraham* being first to come upon the gentiles, that they might receive the promise of the Spirit, *i. e.* that being made *the sons of God through faith in Christ Jesus,* the seed promised, *God might send the Spirit of his Son into their hearts, crying, Abba, Father,* iv. 6.

Thirdly, The promise of a future rest, and an eternal inheritance; there being a *promise made of entering into rest,* Heb. iv. 3. 9. (see the note there), peculiar to believers, and to the people of God, after the rest which God had given them in Canaan, and a promise of an *eternal inheritance,* Heb. ix. 15. x. 36. For that the patriarchs did by faith expect a *city having foundations, whose builder and maker was God,* and *a heavenly country,* we learn from Heb. xi. 9. 14, 15. yea, they expected to obtain *a better resurrection,* ver. 35. *viz.* by virtue of their Messiah, this being their common saying, *The Messiah shall raise up those that sleep in the dust;** and one of their fundamental articles is this, That the Messiah will come, וירים אמתא, and *will raise the dead,* and bring them into paradise. This faith generally obtained among them before our Saviour's advent, as we learn, not only from the book of the Maccabees, but from St. Paul's plain words, Acts xxiv. 15. xxvi. 7, 8. If you inquire, where any such promise was made to Abraham or others? I answer, That such a promise was made to him and to the patriarchs, we are assured from this, that they by faith expected such things, all faith being built upon a promise; this promise therefore might be made to Abraham, Gen. xvii. 7. where God saith, *I will establish my covenant betwixt thee and thy seed after thee, in their generations, for an everlasting covenant, to be thy God, and the God of thy seed after thee;* for that to be *the God of Abraham, Isaac, and Jacob,* is to be the God that will raise them up from the dead, we learn from our Saviour's argument, Matt. xxii. 32. (see the note there,) and that he therefore was *called their God, because he had prepared for them a city,* from Heb. xi. 15. And in reference to this future recompence, it is that the apostle saith, *These all died in faith, not having received the promise, God having provided some better thing for us, that they without us should not be made perfect,* Heb. xi. 39, 40. (see the note there): now this seems to be the promise mentioned here, of which Christians are said to be the heirs, *they being heirs of God, joint-heirs with Christ,* Rom. viii. 15. Gal. iv. 7.

* Voisin de leg. Div. lib. i. cap. 8. p. 6. 66—68.

* Maim. Expl. cap. 10. Tract. Sanhed. p. 136. Pocock. not. p. 109, 110.

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CHAP. IV.

1. NOW I say, *(to shew how you, who are heirs of the promises, should be kept in bondage under a schoolmaster,* iii. 23. 25.) That the heir, as long as he is a child, differeth nothing *(as to the possession and free use of his estate)* from a servant, though he be *(by right of inheritance)* lord of all *(his father left);*

2. But is under tutors and governors until the time appointed by the father *(in his last will and testament).*

3. Even so we *(the seed of Abraham),* when we were children *(as till faith came we were),* were in bondage under the [1] elements of the world *(as servants were of old to their masters):*

4. But when the fulness of the time *(appointed for the appearance of the Messiah for the benefit of Jew and gentile, that they might be made sons by him,)* was come, God sent forth his Son, made of a woman, made under *(subjection to)* the law,

5. To redeem them that were under the law *(from the bondage of it),* that we *(together with them)* might receive the adoption of sons.

6. And because ye are *(now made)* sons *(of God by faith,* iii. 25.) God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father *(i. e. witnessing to your spirits that ye are the sons of God, and that he is your Father,* Rom. viii. 15, 16. *and enabling you to use the language, not of servants, but of sons).*

7. Wherefore thou art *(after this redemption wrought)* no more a servant, [2] but a son; and if a son, then an heir of God through Christ.

8. *(I say, thou art no more a servant,)* howbeit then, when ye knew not God, [3] ye did service [4] to them which by nature are no gods.

9. But now, after that ye have known God, or rather are known of God *(being made his sons by adoption),* how *(after this freedom purchased by Christ)* turn ye [5] again to the weak and beggarly elements *(of the law),* whereunto you desire again to be in bondage?

10. *(For)* ye observe *(the Jewish sabbath)* [6] days, and months *(the new moons),* and times *(of their solemn festivals),* and *(sabbatical)* years.

11. [7] I am afraid of you, lest I have bestowed on you labour in vain *(in preaching the gospel to you).*

12. Brethren, I beseech you, be as I am; for [8] I am as ye are: ye have not injured me at all.

13. Ye know how *(that)* through infirmity of the flesh I preached the gospel to you at the first.

14. And *(notwithstanding)* [9] my temptation which was in my flesh ye despised *(me)* not, nor rejected *(me);* but received me *(rather)* as an angel of God, even as Christ Jesus *(thinking yourselves very happy in having such an apostle).*

15. Where is then the blessedness ye spake of *(in having me for your apostle, who taught you no such thing as this, that you were to be justified by the observance of the law)?* for I bear you record, *(you had once such a great affection to me,)* that, if it had been possible, you would have plucked out your own eyes, and have given them to me.

16. *(And after this)* am I therefore become your enemy *(or looked upon as such),* because I tell you the truth?

17. They *(who seduce you, do indeed)* zealously affect you, but not well *(and in a due manner);* yea, they would exclude us *(from your affections),* that you might affect them *(only).*

18. But it is good *(for you)* to be zealously affected always in a good thing *(as your affection to me, and to the truth I preached, is),* and not only when I am present with you.

19. My little children, of whom I travail in birth again *(to renew you in the faith from whence ye are fallen)* till Christ be *(fully)* formed in you *(as the child is in the womb),*

20. I desire to be present with you now, and to [10] change my voice; for I stand in doubt of you.

21. [11] Tell me, ye that desire to be under the law, do ye not hear *(what is contained in the Pentateuch, the book of)* the law?

22. For it is *(there)* written, that Abraham had two sons, the one *(to wit, Ishmael)* by *(Agar)* a bondmaid, the other *(to wit, Isaac)* by *(Sarah)* a freewoman *(a lady or princess, as her name imports).*

23. But he that was of the bondwoman [12] was born after the flesh *(and so was not to be accounted for the seed);* but *(whereas)* he of the freewoman was by promise, *(and so was only to be accounted for the promised seed,* Rom. ix. 8.)

24. Which things are an allegory *(expressing one thing, and by that hinting another to us):* for these *(two, Agar and Sarah,)* are *(intended typically to represent to us)* the two covenants; the one *(viz. that of the law, given)* from Mount Sinai, *(is that covenant)* which gendereth to bondage, *(i. e. subjects its children to bondage, and is the covenant)* which is *(typified by)* Agar *(the bondwoman).*

25. [13] For this Agar *(whose name signifies a rock)* is *(in the allegory)* Mount Sinai in Arabia *(whence the law was given),* and *(so she)* answereth to *(that)* Jerusalem which now is *(they living long in the wilderness, and receiving the law from Mount Sinai in Arabia),* and is in bondage with her children *(to the law given there).*

26. *(Thus it was and is with the terrestrial Jerusalem,)* but *(the)* [14] Jerusalem which is *(from)* above *(and is signified by Sarah, the type of the second covenant)* is free, *(is the freewoman, and so her children cannot be in bondage to the law, as the Jews were, and it is this Jerusalem)* which is the mother of us all.

27. For *(of this Jerusalem,* Isa. liv. 1.) it is written, Rejoice, thou barren which bearest not; break forth and cry, thou that travailest not *(and so in this art like to Sarah):* for *(now)* the desolate hath many more children than she that hath a husband *(the gentile, than the Jewish church).*

28. Now *(to apply these things to us),* we, brethren, as Isaac was, are the children of the promise *(as being born, not of the flesh, but of the Spirit, by virtue of the promise, In thy seed shall all the families of the earth be blessed).*

29. But as then he that was born after the flesh *(i. e. Ishmael)* [15] persecuted him that was born after the Spirit, *(i. e. Isaac, the seed produced by the Spirit of God, and the representative of us who are born of the Spirit,* John iii. 3. 5.) even so it is now; *(the Jews, the seed of Abraham according to the flesh, every where persecuting us Christians,* 1 Thess. ii. 14—16.)

30. Nevertheless, what saith the Scripture? *(i. e. What is contained in the Scripture? even these words, approved by*

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God, Gen. xxi. 12.) Cast out the bondwoman and her son: for the son of the bondwoman [16] shall not be heir with the son of the freewoman.

31. So then, brethren, we *(being children of the promise,* ver. 28.) are not children of the bondwoman *(and so in subjection to the law),* but of the free *(woman, and therefore at liberty from the obligation or bondage of it).*

ANNOTATIONS ON CHAP. IV.

[1] Ver. 3. ΣΤΟΙΧΕΙΑ τοῦ κόσμου, *The elements of the world.*] *i.e.* The Jewish rites so called; because, as was observed, iii. 19. they were for matter mostly the same which had before obtained in the world, only they were directed to a better object and a better end.

[2] Ver. 7. Ἀλλ' υἱὸς, *But a son.*] That the notion of adoption includes a state of immortality; and that the sons of God were to be *sons of the resurrection,* I have shewed upon the parallel place, Rom. viii. 16—23. and that the Jews were not ignorant of this import of the phrase, we learn from the author of the book of Wisdom, (ii. 12.) who introduced the wicked atheists speaking thus, *Let us lay in wait for the righteous, for he calleth himself a child of God. He maketh his boast that God is his Father. Let us see if his works be true——for if the just man be the Son of God, he will help him——Let us condemn him to a shameful death, for by his own saying he shall be respected. Thus* (saith he) *were they deceived, neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls. For God created man to be immortal, and made him an image of his own eternity.——The souls of the righteous are in the hands of God, and their hope is full of immortality. Having been a little chastised, they shall be greatly rewarded; for God tried them, and found them worthy of himself.* And chap. v. he introduced the same wicked persons, saying, *We fools counted his life madness, and his end to be without honour; how is he numbered among the children of God, and his lot is among the saints!* where,

1. The righteous are represented as the *sons* and *children of God:* and it is farther said,

2. That as such they are to be rewarded in their souls, which are to be received into *the hands of God,* and to be at rest; and in their bodies, which are to be *immortal.*

3. That, at the day of recompence, they shall *stand in great boldness,* and shall, as being *the sons of God,* have their *lot and portion with the saints,* ἐν ἁγίοις ὁ κλῆρος αὐτοῦ, that is, he shall be ὁ κληρονόμος, *an heir* with the saints.

[3] Ver. 8. Ἐδουλεύσατε, *Ye did service.*] Hence we learn how frivolous is the distinction of the papists, that *latria* is indeed service proper to God, but *dulia* is such worship as may be paid to saints and angels; for seeing saints and angels are by nature no gods, the giving *dulia* to them must be the thing condemned here in the heathens, that being only this, that they did δουλεύειν, give *dulia to them which by nature were no gods.*

[4] Τοῖς μὴ φύσει οὖσι θεοῖς, *To them which are not gods by nature.*] Hence we learn the consequence of the Socinian hypothesis, that *Jesus Christ is not by nature God,* and yet is to be honoured with the same worship, which all Christians give to him who is by nature God, seeing it teacheth us to do what St. Paul here condemneth in the very heathens: and surely it must be absurd to make that an article of Christian faith, and a part of Christian worship, which the apostle here makes a great crime of the heathen world, and a certain evidence of their ignorance of the true God. That the Socinians cannot answer this objection, appears from what they here return to it; *viz.* that *gods by nature is not here opposed to gods by grace, or to those who have received their divinity from the one true God; for to serve and worship such a God, by reason of the empire which he hath received from God, is not profane and wicked, but pious and necessary.** Now in answer to this, I say,

First, That it is very evident from the text, that those who *are not gods by nature,* are opposed to him who is God by nature; *viz.* to him whom the heathens knew not, and to him whom the Galatians, being Christians, knew, and by whom they were known. Since then the Socinians' *God by grace* is not *a God by nature*; since he is not the God intended in these words, *ye know not God;* he must be ranked among those who are here opposed to him.

Secondly, I have elsewhere shewn, that the heathens had the very same sentiments with the Socinians, as to the worship of their inferior deities; and it is wonderful to see how they concur in sense, and almost in words.

SOCINIANI.

1. *Qui Divinitatem habet ab illo uno Deo acceptam.* Crell.
2. *Christum pro ratione imperii, quod à Deo accepit, colendum sentiunt.* Crell.
3. *Eum sic colere pium et necessarium est.* Crell. *Christi enim honor et adoratio spectat ad gloriam Dei Patris.* Wolf.

ETHNICI.

1. *Dii minores ab uno illo facti, et sublimiter collocati.* Apud August. de Civ. Dei, lib. vi. cap. 1.
2. Τοῦτον οὖν, τὸν ἐκεῖθεν ἐξουσίας τετυχηκότα, οὐ θεραπεύει δικαίως ὁ σέβων τὸν Θεόν; Cels. apud Orig. lib. vii. p. 377.
3. Τὸν θεραπεύοντα θεοὺς πλείονας τῷ ἕν τι τῶν τοῦ μεγάλου θεραπεύειν φίλον καὶ ἐν τούτῳ ἐκείνῳ ποιεῖν. Cels. ibid. lib. viii. p. 381.

Indeed, there is scarce any plea they use for the worship of Jesus Christ, as a *made God,* which was not before used by the philosophers† for the worship of their inferior deities.

Secondly, Hence also it appears to be a mistake, to say that the Galatians, to whom the apostle here writes, before they received the gospel, were, as to the greatest part of them, proselytes of the gate, or also of righteousness; seeing it is plain that they were heathens, not knowing the true God, but serving them which *by nature were no gods,* iv. 8, 9. and by the gospel were to be delivered ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, *from the present evil age,* i. 4. from which they who were made *proselytes of the gate,* and worshipped the true God, were in a great measure delivered. Thirdly, The great endeavour of the Judaizers that crept in among them, was to persuade them to be circumcised; (Gal. v. 2. vi. 12.) whereas all the proselytes of righteous-

* "Natorà Dii non opponuntor Diis ex Gratia, qui divinitatem habent ab illo uno Deo acceptam; tali enim Deo, pro ratione imperii quod à Deo accepit, servire, eundique colere, non est profanum et impium, sed pium et necessarium." Crellius in locum.

† Vide Tract. de vera Christi Deitate.

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ness, all the gentiles which had before been subject to the Jewish rites, must be circumcised when they were admitted to be proselytes of righteousness, they being made such by circumcision, and a promise of obedience to the law of Moses.

Obj. It is the Jewish law which is styled *the elements of the world, to which they were in bondage*, iv. 3.

Ans. The Jewish law is indeed so called, but it was for this reason, that it was made up of ceremonies, which for the matter were the same with those which had been used by other nations of the world, the object of them only being changed: (see the note on iii. 19.) and they are no where called the *elements of piety*, as Mr. Clerc supposes.

[5] Ver. 9. Πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, *Again to weak and beggarly elements.*] Here interpreters find great difficulty to shew, how the Galatians, who were never under the law, can be said to be *again, and anew, in bondage to these elements.* But the observation made on iii. 19. that the rites of the Jews and heathens were for the matter mostly the same, removes that difficulty; and shews that they are said to return to these elements, not because they before observed the Jewish ceremonies, but because the ceremonies of the law, being for the matter mostly the same with those the gentiles used to their heathen deities, by returning to them, they returned to those elements. These rites are also weak and beggarly elements in comparison of the riches of the Holy Ghost, and the power of the Holy Ghost; they are weak, as having no power to cleanse the soul; and beggarly, as not being able to confer upon us the spiritual riches of the gospel, pardon of sins, adoption, the gifts and graces of the Spirit, eternal redemption.

[6] Ver. 10. Ἡμέρας καὶ μῆνας, *Days and months.*] That this verse is to be interpreted of the Jewish solemn times, and the festivals observed by them, as far as they could be observed out of Judea, the whole drift of this Epistle shews, which is to bring off the Galatians from thinking they were obliged to observe the rites and ceremonies of the law: for that the Jews did ἑορτάζειν, *keep their feasts* in Egypt and Alexandria, and wherever they were settled among the heathens, we learn from Philo,* in his oration against Flaccus; that they were very numerous in Asia Minor, of which Galatia was a part, see the note on James i. 1. that in those places where they dwelt, they had converted a great many to the Jewish worship, and made them as it were a part of themselves, Josephus testifies; (see note on 1 Pet. i. 1.) and if it were so at Galatia, this might make them so ready to relapse to their old Jewish rites.

[7] Ver. 11. Φοβοῦμαι ὑμᾶς, *I am afraid of you.*] As well he might; for by this practice they must revolt again from Christ to the Jewish synagogues: for it belonged only to their great Sanhedrin,† or to the doctors of the law, to state the certain times of their new moons and other festivals; so that for the due observation of them they must entirely depend upon the Jewish Sanhedrin.

[8] Ver. 12. Ὅτι κἀγὼ ὡς ὑμεῖς, *I am as you are.*] That is, say the fathers, I was once zealous for the law as you are; but now I live as do the gentiles, and not as do the Jews; do you who are not Jews, but gentiles, live in like manner, as men exempted from the law: but this exposition seems not to cohere with these words, *Ye have not injured me at all.* They may therefore be thus interpreted: Brethren, be still as affectionate to me as I am to you, *and count me not your enemy, because I tell you the truth;* for I am still as affectionate to you, as ever you were to me, (ver. 14.) I do not look upon you as persons who have done any thing with an intent to injure me; and though your false teachers have done you this injury, by their pernicious doctrines, yet have they not prevailed on you to speak evil of me, or act injuriously towards me.

[9] Ver. 14. Τὸν πειρασμόν μου τὸν ἐν τῇ σαρκὶ, *My temptation which was in the flesh.*] It is the opinion of the Greek commentators, and of the reverend Dr. Hammond, that the ἀσθένεια τῆς σαρκὸς, *the infirmity of the flesh*, ver. 13. and *the temptation in the flesh*, here, only signify the persecutions the apostle suffered for preaching the gospel; but that this cannot be the full import of the words, is evident from these considerations: (1.) That the persecutions which he suffered for the cause of Christ, could administer no reason to the Galatians, ἐξουθενῆσαι καὶ ἐκπτύειν, *to condemn, vilify, despise* him as nothing, and even *to spit upon him* who preached the gospel, with such great demonstration of the Spirit, and such power of miracles under all his persecutions. Moreover, the apostle, in the Epistles to the Corinthians, represents these sufferings as a vindication of the truth of his apostleship; yea, as an argument of the *life and power of that Jesus* who did such mighty things by his apostles under all their sufferings, and as that which should create the greater respect to him; and gives them a large catalogue of them, confirming it with an oath, 2 Cor. xi. 31. which shews, that though he sometimes feared the greatness of his tribulations might make them faint, or shake them who were taught, that they must also be partakers of the like sufferings; yet did he not conceive himself more contemptible or vile in his own person for his persecutions: and therefore, as he mentions this to the Thessalonians as a proof of his sincerity, that *having before suffered, and been shamefully entreated at Philippi, he was still bold to preach the gospel to them*, 1 Thess. ii. 2. as he mentions his sufferings to the Ephesians, as *their glory*, iii. 13. so here he declares to his Galatians, that he still suffered persecution; and he concludes his Epistle thus, *From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus*, Gal. v. 11. insinuating, that these sufferings were so far from giving any person a just reason to despise him, that they were rather an inducement to a more honourable treatment of him.

Secondly, Though ἀσθένεια and πειρασμὸς, *infirmity* and *temptation*, absolutely put, do sometimes signify afflictions or persecutions; yet do we never elsewhere read that ἀσθένεια σαρκὸς, πειρασμὸς ἐν σαρκὶ, σκόλοψ ἐν σαρκὶ, an *infirmity, temptation*, or *thorn in the flesh*, is used in that sense. Nor was it only the sufferings he endured in his body, but the very presence of his body, which was weak: see note on 2 Cor. xii. 7—9. Having therefore in that place proved, that besides his persecutions, he had a weakness and imperfection in his body; which rendered both his person and his speech contemptible, I think it reasonable to refer these words to it.

Ver. 18. Ἐν καλῷ.] It is thought, that by this expression St. Paul means himself; but it seems not reasonable to think that he would call himself *a good man*, when he was

* P. 760. A. B. † Mechilta Parasch.

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speaking to them who had so bad an opinion of him; but he might say this of his doctrine, nor will the Greek bear the other sense.

[10] Ver. 20. Ἀλλάξαι τὴν φωνήν.] To temper my voice to you, as your affairs require; lamenting the fall of some, and striving to recover them, and commending the steadfastness of others in the faith.

[11] Ver. 21. Τὸν νόμον οὐκ ἀκούετε; *Do not you hear the law?*] *i. e.* Do not you, Christians, to whom the law and the prophets are read every Lord's-day, and which you have the liberty to read at all times, hear what the law speaks? Here, saith Mr. Clerc, *it is to be noted, that St. Paul argues from some received midrash vulgarly known; for if that allegory whereof he here speaks, had not been before heard of, he would have had no reason to wonder that the Galatians had never collected any such thing from the story which he refers to.*

Ans. 1. To this I answer, That no such interpretation of this passage was vulgarly known among the Jews, is apparent from the silence of all the Jewish paraphrasters upon the place, and of all those interpreters, who have conversed most in the writings of the Jewish rabbins; and yet produce not the least hint of any such thing, nor can Mr. Clerc do it. It is true indeed that the Jews had this canon, that *proles sequitur matrem*, and so allowed that the offspring of a bondwoman must be born in bondage, the offspring of a freewoman must be free; but it is not true that they ever deemed Agar the representative of those under the first or legal covenant, and Sarah only of those who were under the new and gospel covenant.

Secondly, This supposed midrash is contrary to their known and avowed principle, that *their law was to be eternal*, and so that there was no new covenant to succeed for the abolishing of it, as is plain from the apostle's dispute against them, both here and in the Epistle to the Romans, and in that to the Hebrews. Moreover, doth not Mr. Clerc tell us, in his annotations on the former chapter, that *the law, and a perfect pattern of holiness, was the same in the opinion of the Jews?* and must *this perfect pattern of holiness* here, in the opinion of the same Jews, be only a *covenant gendering to bondage*, and represented by Agar, a bondwoman?

Thirdly, the apostle doth not wonder that the Galatians had collected no such allegory from the story referred to; but only asks, if they had not heard the words he doth thus allegorically expound to them. He proceeds thus:

Obj. "Farther, seeing this interpretation could not be urged against those who might deny that the Scripture ought to be so understood, and the apostle doth not make use of his authority to confirm it; it is evident, that he argues here from what was generally allowed, which kind of things it is not material should be true, or well-grounded, as long as they contain nothing prejudicial to true piety, and are believed by those against whom we dispute. So that from St. Paul's using such an allegory against the Judaizing Galatians, it does not follow, that we in this age are bound to admit it as a secret revealed from heaven to the apostle."

Ans. To this I answer, (1.) That it is too confidently said, that *the apostle doth not make use of his authority to confirm this interpretation;* for is it not *Paul an apostle, not of man, but of Jesus Christ, and of God the Father,* (i. 1.) who writes thus to the Galatians? And had not the apostles from the Holy Ghost *the word of wisdom, and of knowledge,* to direct them in the understanding the mysteries of the Old Testament? Does he not declare, they spake *the wisdom of God in a mystery?* 1 Cor. ii. 7. That wisdom *which God had revealed to them by his Spirit?* ver. 10. that they had *received the Spirit which is of God, that they might know the things which are freely given us of God; which things they also spake, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual?* see the note, ver. 12, 13. there. And is not this a sufficient confirmation of all which they declared they writ, as the apostles of Jesus Christ?

Secondly, I add, that it cannot reasonably be said, *he argues here from what was generally allowed,* not only because I have proved that nothing of this nature ever was, or could be, allowed by the Jews; but also because no one instance can be produced where the apostle useth any such argument *ad hominem*, or from their own mistaken principles; but where it is evident from his own words and declarations that he doth so. Had the apostle said, as he is forced in his paraphrase to make him speak, *These things used to be allegorically explained by the Jews, and may be interpreted so as to signify what I a little before said;* or, as he begins his Christian allegorist, *We take you at your word, O Jews!* there might have been some probability in this fancy: but the apostle having not given us the least hint of any thing of this nature, it must pass for mere romance; and the other things he adds, can be no better than a reflection on the authority and writings of the apostles; for *do you not hear the law?* saith the apostle: No, saith Mr. Clerc, that they do not, yea, they cannot in this case; *it being not at all necessary that the words of Scripture should have any such allegorical interpretation, as that which is supposed* (here) *to belong to them.—Do you not hear the law, for it is written?* saith the apostle: What then, saith Mr. Clerc, you grossly impose upon us in these words, connecting them to the former by a γὰρ, *for*, and saying gravely, *it is written;* when indeed you argue not from what is written, but from some whimsies of the Jews, perhaps neither true nor well-grounded. These things *are an allegory*, saith the apostle: So you say, St. Paul, quoth this critic: but *if we thoroughly consider it, we shall find that most that hath been said by learned men against this way of interpreting Scripture in the general, may be objected against this particular allegory.—These are the two testaments*, saith St. Paul; *But* (saith Mr. Clerc) *we of this age are not bound to admit this as a secret revealed from heaven to you:* and by your good leave, *this interpretation cannot be urged against those who deny that the Scripture ought to be so understood.*

To conclude, what shall we say to the unbelieving Jews, objecting thus from this interpretation? "Finding that your apostle hath produced against us a weak argument, false and ill-grounded, you pretend to help him out by saying, it is a Jewish midrash vulgarly known: this we must take for an officious lie, till you can shew that either we, or our fathers, or Philo the allegorist, who speaks of Agar and Sarah in a quite different way of allegory, had any such sentiments. And if your apostle hath imposed upon you here with such ill-grounded arguments and inter-

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pretations, without giving you the least hint that he was arguing only from our concessions; how know you that he hath not often done the like in all his other writings?

[12] Ver. 23. Κατὰ σάρκα γεγέννηται, *Was born after the flesh.*] *i. e.* By natural generation, and the strength of the flesh, before Abraham's body became dead: (Rom. iv. 19.) the other by virtue of the promise made to him by God, when his body and Sarah's womb were both dead, (ver. 20.) and only quickened by that Spirit which is the power of God.

[13] Ver. 25. Τὸ γὰρ Ἄγαρ, Σινᾶ ὄρος ἐστὶν, *For this Agar is Mount Sinai in Arabia.*] *i. e.* She represents it (1.) in her name, for הגר, in the Arabian language, signifies a *rock*, as Mount Sinai is called. (2.) By her flight, she flying twice into Arabia from her mistress, Gen. xvi. 7. into the wilderness of Shur, called by the Chaldee Chagra, there and Gen. xxv. 18. and after flying again into the same wilderness. And (3.) by her station, for there dwelt the posterity of Ishmael, called from her name Hagarens, as the oriental writers witness: see Bochart. Geogr. Sacr. lib. iv. cap. 11. p. 255. cap. 27. p. 312. and Grotius here.

Τὸ γὰρ Ἄγαρ, Σινᾶ ὄρος ἐστὶν ἐν Ἀραβίᾳ.] Note, that it seems very unreasonable to me to expunge these words, Σινᾶ ὄρος ἐστὶν ἐν Ἀραβίᾳ, against the plain evidence of all the ancient versions, and the concurrent suffrage of all the ancient interpreters, Chrysostom, Theodoret, Œcumenius, and Theophylact, among the Greeks; Ambrose and St. Jerome among the Latins, who take not the least notice of any various reading here; and to add δὲ for γὰρ, only to solve a difficulty: for if this liberty may be allowed, we may take the same liberty in all other places, and strike out such words as spurious or suspected, which create the difficulty. And this is less to be allowed when the words rejected, according to the descants of the ancients, give a plain reason why Agar is made the symbol of the covenant given from Mount Sinai, *viz.* τὸ γὰρ ὄνομα τοῦ Ἄγαρ, *because the name Agar*, saith Bochart, is by interpretation a *rock;* and, say the Greek interpreters, is the name given to Mount Sinai, ἐν Ἀραβῶν γλώσσῃ, in the Arabian tongue. But we need here no various lection, the interpretation which Dr. Mills hath excellently given us of this place, being very clear only by adding κατ' ὑποτύπωσιν, by representation, after the word ἐστὶν, which is the sense it usually bears in allegorical propositions, and by referring συστοιχεῖ δὲ τῇ νῦν Ἰερουσαλὴμ, not to the mountain, but to Agar, for then the sense of the whole runs thus: These two sons of Abraham, Ishmael born of Agar his handmaid, and Isaac born of Sarah the freewoman, contain an allegory, in which the name is put for the thing signified or represented by it; for these two women and their children are, by representation, the two covenants; the one covenant being that from Mount Sinai, gendering to bondage, ἥτις ἐστιν, which is, by representation, Agar the bond-woman, and so bearing a child which also was in bondage, τὸ γὰρ Ἄγαρ, for that which is signified by Agar, from whom Ishmael descended, is Mount Sinai in Arabia, whence the law was given; and this Agar answers to Jerusalem that now is, and is in bondage with her children to the law, as the bondwoman and her child were to Abraham; but the Jerusalem which is above, ἐλευθέρα ἐστὶν, is by representation Sarah the freewoman, whose son was born, not according to the flesh, but *according to the promise;* and this woman is the mother of us all; for *we, brethren*, as Isaac was, *are the children of the promise*, and so the spiritual seed of Abraham, and *heirs according to the promise.*. And this interpretation is confirmed by the conclusion of the whole allegory thus: *So then, brethren, we are not the children of the bond-woman, but of the free.* O si sic omnia!

[14] Ver. 26. Ἡ ἄνω Ἰερουσαλὴμ, *The Jerusalem which is above.*] As the state of the church under the gospel is styled, by the evangelists, *the kingdom of heaven;* so here the Jerusalem which is from above, the gospel-state, or new kingdom, being erected by the Holy Ghost sent down from heaven, and leading us to it, is styled the *heavenly Jerusalem.* Note also, that the Jews tell us,* that *the inferior Jerusalem is a type of that which is above.*

Ver. 27.] Note, that the Jews themselves interpret these words, cited from Isa. liv. 1. of the times of the Messiah. (Midrash shir Hashirim, ad Cant. i. 5.)

[15] Ver. 29. Ἐδίωκε, *Persecuted.*] St. Jerome here saith, *Ishmael struck Isaac;* but the text, Gen. xxi. 9. saith only, that he mocked him: this derision therefore must be reputed, as a persecuting him with the tongue.

[16] Ver. 30. Οὐ κληρονομήσῃ, *Shall not be heir.*] Hence we may learn what that persecution, mentioned ver. 29. was, even a derision of Isaac's pretensions to be the heir of Abraham; (so among the Jews rabbi Salom,† cited by Cartwright on Gen. xxi. 9. and St. Jerome in his Questions and Traditions upon Genesis;) even as the carnal Jews contended with the believing gentiles, that they must be the true heirs of the promise made to Abraham, who were his seed according to the flesh.

CHAP. V.

1. STAND fast therefore in the liberty wherewith Christ hath made us *(Christians)* free, and be not entangled again with the yoke of bondage *(to the law,* Acts xv. 10.)

2. Behold, I Paul say unto you *(Galatians)*, that if ye be circumcised *(in order to your justification)*, Christ shall profit you nothing, (ii. 1. 3, 4.)

3. For [1] I testify again to every man that is circumcised, that he is a debtor *(by virtue of that circumcision)* to do the whole law.

4. Christ is become of none effect to you, whosoever of you are *(seeking to be)* justified by the law *(and not by faith in him only);* ye are fallen from *(justification by)* grace.

5. For we *(Christians)* through the Spirit *(which we have received)* wait [2] for the hope of righteousness by faith.

6. *(We expect it, I say, by that faith which ministers this Spirit, and not by circumcision;)* for in *(the economy of)* Jesus Christ neither circumcision availeth any thing, nor uncircumcision *(as to our acceptance with God, and our reward from him);* but [3] faith which worketh by love.

7. Ye did run well *(in the beginning of your Christian race);* who did hinder you that ye should not *(continue to)* obey the truth?

8. [4] This persuasion *(of the necessity of your being circumcised, and obeying the law of Moses)* cometh not of him

* Voisin de Lege, p. 369.

† "R. Sal. ait; Ismaelem cum Isaaco de hæreditate contendisse, dicentem, ego sum primogenitus, et duplex portio ad me pertinet. Dupliciter hoc ab Hebræis exponitur, sive quod idola ludo fecerit, sive quod adversum Isaac quasi majoris ætatis joco sibi et ludo primogenita vendicaret." Tom. ult. F. 73. L.

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(i. e. that God) that calleth (Gr. *called)* you *(to the faith of Christ.*

9. *Nor ought this circumcision to seem a little thing to you, nor are these Judaizers to be disregarded because they are few, for they are like to leaven; now ye know)* [5] a little leaven leaveneth *(and so corrupteth)* the whole lump. (See the note on 1 Cor. v. 6.

10. *But)* I have confidence in you through the Lord, that *(after consideration of what I have written)* you will be no otherwise minded *(than I exhort you to be):* but he that troubleth you shall bear his judgment (τὸ κρῖμα, *the sentence of condemnation due to him on that account),* whoever he be.

11. And *(whereas some of the Judaizers have suggested, that I elsewhere preach up that circumcision I oppose in you),* brethren, *(you may learn the falsehood of that suggestion from my sufferings, for)* [6] if I yet preach circumcision, why do I yet suffer persecution *(from the Jews; since)* then is the offence *(they take at preaching)* of the cross ceased?

12. [7] I would they were even cut off *(from the communion of the church)* that *(do thus)* trouble *(and unsettle)* you.

13. For, brethren, ye have been called *(by Christianity)* to liberty *(from the Jewish yoke);* only *(be careful that ye)* use not *(your)* liberty [8] for an occasion to the flesh, but by love serve one another.

14. [9] For all the *(moral)* law *(respecting our neighbour)* is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

15. But [10] if you *(in contradiction to this law)* bite *(calumniate)* and devour one another, take heed that ye be not *(in the issue)* consumed one of another.

16. [11] This I say then *(to prevent these miscarriages),* Walk in the Spirit, *(i. e. according to the motions of the Holy Spirit,* Rom. viii. 1, 2. 9. 12—14.) and ye shall not fulfil the lusts of the flesh: *(i. e. these carnal motions,* ver. 13. *and those uncharitable contentions,* ver. 15.)

17. For the flesh *(indeed)* lusteth against the Spirit *(and so incites you to these things),* and *(but)* the Spirit *(lusteth)* against the flesh; and these *(two principles)* are contrary one to the other: so that ye *(who are led by the Spirit)* cannot do the things ye would *(according to the flesh; nor ye who are led by the flesh, the things that ye would according to the Spirit).*

18. But if ye are led by the *(conduct of the Holy)* Spirit, ye are not under the law, *(and so sin shall not have dominion over you,* Rom. vi. 14.)

19. [12] Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness,

20. Idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresy,

21. Envyings, murders, drunkenness, revellings, and such-like: of the which I tell you before, as I have also told you in times past, that they who do such things shall not inherit the kingdom of God.

22. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23. Meekness, temperance: against such [13] there is no law *(that can condemn or render them obnoxious to the wrath of God).*

24. And they that are Christ's have crucified the flesh, with the affections and lusts *(of it).*

25. If *(then)* we *(pretend to)* live in *(and by)* the Spirit, let us also walk in the Spirit *(according to the motions, not of the flesh but of the Spirit).*

26. Let us not be desirous of vain-glory (Gr. *vain-glorious),* [14] provoking one another, envying one another.

ANNOTATIONS ON CHAP. V.

[1] Ver. 3. ΜΑΡΤΥΡΟΜΑΙ πάλιν, *I testify again.*] These words must not be thought to import, that he had testified this before in this Epistle; and now did it again, there being nothing said before of this matter, but thus, *I Paul say to you, that if ye be circumcised Christ shall profit you nothing:* and again, *I testify that you are debtors, by admitting this circumcision, to yield obedience to the whole law of Moses:* for as by baptism we Christians do oblige ourselves to observe all the institutions of the Christian faith; so did the Jews by circumcision oblige themselves to yield obedience to the whole law of Moses. This the apostle elsewhere intimates, by saying to the Jews, *Circumcision verily profiteth, if you keep the law,* Rom. ii. 25. to which thou art obliged by it; and by objecting to them who were so zealous for the circumcision of others, that they acted insincerely in that zeal, because they themselves did *not keep the law,* Gal. vi. 13. When any one became a proselyte of justice, or turned from heathenism to Judaism, they first instructed him in the law of Moses, and when he declared himself resolved to obey it, then they circumcised him, and so admitted him into the congregation, and he became as one of them. For circumcision being the sign by which they entered into covenant with God, when the Mosaical law became the covenant betwixt God and the seed of Abraham; that circumcision, by which they entered into covenant with him, must lay an obligation on them to observe the law of Moses. And hence the Judaizing Christians, who held that the law of Moses was an everlasting covenant, thought that the believing gentiles were to be dealt with as their proselytes; that is, unless they were circumcised, and observed the law, they could not be saved. (Acts xv. 1.)

But still it remains a great inquiry, whether the words contained in the second, third, and fourth verses, are to be taken generally, so as to exclude all believing Jews from any benefit by Christ, or by the covenant of grace, who sought for justification by the works of the law? or whether they are to be restrained only to the believing gentiles? Now in answer to this question, let it be noted,

First, That it is not the being circumcised, which is here said to exclude from grace and salvation, but the being circumcised *to obtain justification and salvation by it;* as is apparent from the words, *Christ is become of none effect to you, whosoever of you are justified by the law.* Had the bare use of circumcision rendered Christ unprofitable to the Jew and gentile, or put them under the curse of the law, St. Paul would not have circumcised Timothy, nor have owned the believing Jews as Christian brethren, who were still zealous for the law.

Secondly, Observe, that the law of Moses, being given to the Jews, and some of its precepts being styled *everlasting covenants* and *commandments,* and they having all engaged to observe it, might think themselves obliged still to be circumcised, and observe the law, by virtue of God's precept, till it was more solemnly by God declared to be abrogated, though they expected not to be justified by it:

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for, so we find it was with the believing Jews: they all continued *zealous of the law,* Acts xxi. 20. and thought all Jews obliged to observe it, ver. 24. but then they thought to be saved, not by the law, *but by the grace of our Lord Jesus Christ,* Acts xv. 11. as the believing gentiles were, and they *believed in Christ,* that they *might be justified by faith in Christ, and not by the works of the law,* Gal. ii. 16. But now the gentiles being not under the obligation of the law of Moses, they having first believed in Christ, and received, upon that faith, the Holy Ghost, they could not afterward submit to the observance of the law; but by so doing, they must testify they thought not faith in Christ sufficient to justification, or acceptance with God, without the observance of the law; and therefore must submit to it for these ends, and so must in effect deny, that faith in Christ would justify them; or, that the giving of the Holy Ghost was a sufficient evidence of their acceptance with God; which was a tempting or distrusting of God, after so full a demonstration of his grace and favour to them. (Acts xv. 8—10.)

I therefore think these words concern as well those Jews as gentiles, who sought for justification still, not by their faith in Christ, but through the works of the law, (Rom. ix. 31, 32.) and held circumcision necessary to all; not by way of precept only, but *as a necessary means of salvation:* for by these things, saith the apostle, they in effect declared, that *Christ was dead in vain,* and *frustrated the grace of Christ,* (Gal. ii. 21.) and so fell from it. Nor is it easy to perceive how they should have justification and salvation from him, from whom, after the revelation of him, they did not expect it; or have faith in him to justification, by whom they thought not that they should be justified.

[2] Ver. 5. Ἐλπίδα δικαιοσύνης, *Hope of righteousness.*] Or justification, *i. e.* the hope of glory, the consequent of our justification: for, *being justified by faith, we have peace with God, and rejoice in the hope of the glory of God:* it is through the Spirit that we wait for, and expect this glory; for he is the *pledge* and *earnest* of it; *by him we are sealed up to the day of redemption, and wrought up to the expectation of it;* (Rom. v. 1. 2. Eph. i. 14. 2 Cor. i. 22. Eph. iv. 33. 2 Cor. v. 5. Rom. v. 5.) and therefore are not ashamed of our hope, *because the love of God is shed abroad into our hearts by the Spirit he hath given us:* and thus do we, *who have the first-fruits of the Spirit, wait for the redemption of our bodies, and the glorious liberty of the sons of God.* (Rom. viii. 21. 23.)

[3] Ver. 6. Πίστις δι' ἀγάπης ἐνεργουμένη, *Faith working by love.*] There be great disputes about, and divers interpretations of, these words, which I think may be rendered, Faith working or made active by love, or excited to perform our duty to God, and to our neighbour for his sake, by that love which we bear to him; or from considerations of his great love to us, according to those words of the apostle, *The love of Christ constraineth us,* 2 Cor. v. 14. And here, *The life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me,* Gal. ii. 20.

[4] Ver. 8. *This persuasion cometh not of him that calleth you.*] Here Jerome's note runs thus: *Persuasio nostra non est ex eo qui vocavit nos, sed ex nobis qui consentimus, vel non consentimus vocanti; aliud quippe Dei opus, aliud hominum: Dei opus est vocare, hominum credere, vel non credere; et sicubi aliter de Scripturis liberum hominis affirmatur arbitrium, ut ibi* si volueritis, et si audieritis me, Exod. xix. 2. *et iterum,* et nunc Israel, quid petit à te Dominus Deus tuus? Deut. x. *et ex hoc loco vel maximè comprobatur.*

Accusat enim, quare non obediverint veritati, ostendens in eorum arbitrio positum vel obedire vel non obedire. And in this he speaks the sense of all the ancients till St. Austin's time.

[5] Ver. 9. *A little leaven,* &c.] That is, saith Chrysostom, circumcision, though it be but one command, brings us under an obligation to obey the whole Jewish law, as the apostle teacheth, ver. 3.

[6] Ver. 11. Εἰ περιτομὴν ἔτι κηρύσσω, *If I yet preach circumcision.*] All the Greek interpreters say, this verse returns an answer to the suggestions of the patrons of the law, *viz.* that * *he was a hypocrite, in some places preaching up circumcision, in others not.* (See the note on iii. 4.)

[7] Ver. 12. Ὄφελον καὶ ἀποκόψονται, *I wish they were even cut off.*] The interpretation of all the Greek fathers, and of St. Ambrose, Austin, and Jerome on this place, is this, "Utinam non sol m circumcidantur, sed etiam abscindantur," *I wish not only they were circumcised, but even made like the priests of the mother of the gods,* worshipped formerly by you of Galatia, who had that member cut off. But if this interpretation seem too light to be affixed to the words of the apostle, I rather choose to interpret them as a wish, that they were cut off from the communion of the church, because this seems agreeable to a like passage, 1 Cor. v. 6, 7. where having said, as here, *a little leaven leavens the whole lump,* he adds, *purge out therefore the old leaven,* i. e. *put away from yourselves the wicked person,* which he himself here would not do alone; because he saw his authority among them was impaired, and he feared this rather might exasperate, than cure their distemper. (See note on 2 Cor. x. 16.) That ὄφελον is sometimes joined with an aorist, and sometimes with an imperfect of the indicative mood, we learn from these examples, ὄφελον ἐν ᾅδῃ με ἐφύλαξας, *I wish thou wouldest hide me in the grave,* Job xiv. 13. ὄφελον γὲ ἐβασιλεύσατε, *I wish you did reign,* 1 Cor. iv. 8.

[8] Ver. 13. Εἰς ἀφορμὴν τῇ σαρκὶ, *For an occasion of the flesh.*] This is done (1.) by a carnal use of it to gratify the motions of the flesh, as they who *turned the grace of God into lasciviousness,* and thought they might sin more freely, *because they were not under the law, but under grace:* (Rom. vi. 1. 15.) or, (2.) by an uncharitable use of it, to the scandal of their weak brethren; or the contempt of those who did not fully understand their liberty; or by contending with, or biting one another, (ver. 16.) which was an evidence that they were carnal: (1 Cor. iii. 3.) or, lastly, by refusing obedience to their masters, (see note on 1 Tim. vi. 1, 2.) and subjection to superiors; (see note on 1 Pet. ii. 16.) the remedy of which distempers, is true Christian love; for *he that loves sincerely, will not refuse to serve him whom he loves.*†

[9] Ver. 14. *The whole law is fulfilled in this, That thou shalt love thy neighbour as thyself.*] So that if thou be still desirous to fulfil the law, thou mayest do it by observing this comprehensive law of love. So Œcumenius.

[10] Ver. 15. Εἰ δὲ ἀλλήλους δάκνετε, *If ye bite,* &c.] Theo-

* Ὑποκριτής ἐστιν ἀλλαχοῦ περιτομὴν κηρύσσων, ἀλλαχοῦ δὲ οὔ. Theodoret.

† Ὁ γὰρ εἰλικρίνως ἀγαπῶν οὐδὲ δουλεύειν παραιτεῖται τῷ φιλουμένῳ. Theophylact.

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doret here notes, that the contentions and quarrels which arose betwixt them that stood firm, and those who warped to the legal observances, gave occasion to these words: and as I have observed, that the zeal of the Jews would not suffer an uncircumcised person to live among them; so might it be also with these zealous Judaizers.

[11] Ver. 16, 17.] Note, that I have interpreted these verses as most commentators do; but I conceive, they may be best interpreted from Rom. vii. thus:

Ver. 16. *But this I say* (to take you off from this bondage to the law), *Walk in the Spirit* (in newness of the Spirit, and not in the oldness of the letter, Rom. vii. 6.) *and ye shall not fulfil the lusts of the flesh; (i. e.* the motions of the flesh shall not have dominion over you, and bring you captive to the law of sin, as it doth in them; because ye are not under the law, but under grace, Rom. vi. 14.)

Ver. 17. *For* (in them) *the flesh lusteth against the Spirit* (or inward man not renewed, ver. 23. 25.) *and the Spirit lusteth against the flesh,* (ver. 19—22.) *and these two are contrary; so that ye* (who are under the law, and walk not in newness of the Spirit) *cannot do the things that ye would,* (for the good that ye would, ye do not, ver. 19.)

[12] Ver. 19. Τὰ ἔργα τῆς σαρκός, *The works of the flesh.*] That some of these may very properly be called works of the flesh, cannot be doubted; but seeing some of these sins seem chiefly to consist in errors of the mind, as heresy and idolatry, and others of them to derive from evil dispositions of the spirit, as envy, malice, witchcraft, it seems not easy to perceive with what propriety they are here called the works of the flesh. But,

1. That *strife, contentions, bitter zeal,* are indeed works of the flesh, we may discern from a reflection on the usual objects of them; for we do not use to contend with or envy men on the account of things truly spiritual, because they bring forth the fruits of the Spirit, or have the pleasures of an upright conscience; but our contentions generally are about worldly, carnal things, the pleasures, honours, or enjoyments of the present world: for *whence come zeal and envy?* saith St. James, *come they not from your lusts which war in your members?* James iv. 1.

Moreover, *murder* and *witchcrafts,* or φαρμακεῖαι, as that word imports, those poisonous ingredients which are used to destroy human life, are the fruits of this hatred, envy, malice; and so must have their rise from the same sensual lusts.

The idolatry of the heathens, not only as it was attended with revellings and uncleanness; but as it represented God to corporeal eyes in images, and brought him down unto the senses, may well be deemed a sensual crime.

And, lastly, heresy, according to the Scripture-notion, being not a pure mistake of judgment, but an espousing a false doctrine out of disgust, pride, or envy, or from worldly principles, or to avoid persecution or trouble in the flesh, may well be ranked among carnal lusts. Hence are such men said, *not to serve God, but their own belly,* (Rom. xvi. 17, 18.) *to teach what they ought not for filthy lucre's sake,* (Tit. i. 11.) to account *gain for godliness,* (1 Tim. vi. 5.) and *through covetousness, with feigned words, to make merchandise of others;* (2 Pet. ii. 3.) and therefore the apostle doth not advise us to convince, but only to admonish and reject the heretic, as knowing that *he sins, being convinced of his own conscience.* (See note on Tit. iii. 10.)

[13] Ver. 23. Οὐκ ἔστι νόμος, *There is no law.*] The exposition of those who say, *such persons had no law,* is not to be approved, because it suits not with the word κατὰ τοιούτων, *against such there is no law.* Moreover, the law of liberty they are under was given to oblige them to the practice of these virtues; and so was needful to that end.

[14] Ver. 26. Ἀλλήλους προκαλούμενοι, *Provoking one another,* &c.] Theodoret here observes, that they who stood firm in the faith, and so enjoyed their spiritual gifts, might be apt to condemn, and glory over the weak on that account; and others might envy their gifts: and this shews the seasonableness of this exhortation, and connects these words with the beginning of the following chapter, where the apostle condemns them who had high thoughts of themselves, and upon that account were apt to overlook and to neglect their fallen brother.

CHAP. VI.

1. BRETHREN, if any man be overtaken with [1] a fault, [2] you that are spiritual *(endowed with those spiritual gifts which enable you for the public ministrations in the church)* restore such a one [3] in the spirit of meekness *(to a right understanding of his duty, and a suitable practice);* considering thyself, [4] lest thou also be tempted *(and so fall as he did).*

2. Bear ye one another's burdens *(infirmities in judgment or in manners),* and so fulfil the law of Christ *(which requires you by love to serve one another,* v. 13.)

3. For [5] if a man think himself to be something, when *(wanting charity,* 1 Cor. xiii. 2, 3.) he is nothing, he deceiveth himself.

4. But *(to avoid this deceit)* [6] let every man prove his own work, and then shall he have rejoicing in himself alone, and not *(only)* in *(comparing himself with)* another.

5. For every man shall bear [7] his own burden.

(The apostle having thus instructed their teachers, or spiritual men, not to despise or undervalue their Christian brethren, proceeds now to instruct these brethren how to behave themselves towards their teachers, saying,)

6. Let him that is taught in the word [8] communicate to him that teacheth in all good things *(he stands in need of, as God's blessing may enable him).*

7. Be not deceived *(by your false teachers);* God is not mocked: for whatsoever a man soweth, *(of)* that *(kind)* shall he also reap.

8. For he that soweth to the flesh *(by doing the works of the flesh,* v. 20, 21.) shall of the flesh reap corruption; but he that soweth to the Spirit *(by bringing forth the fruits of the Spirit, mentioned* v. 22, 23.) shall of the Spirit *(raising him up to it,* Rom. viii. 11.) reap life everlasting.

9. And *(but then)* let us not be weary of well-doing *(or of exercising these fruits of the Spirit):* for [9] in due season we shall reap *(the rewards of them),* if we faint not *(but hold out unto the end).*

10. As we have therefore opportunity *(ability),* let us do good *(and charitable offices)* to all men, [10] especially to them who are of the household of faith.

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11. Ye [11] see how large a letter I have written unto you with my own hand.

12. As many as desire to make a fair show in *(things concerning)* the flesh *(endeavouring to gratify men, and avoid their displeasure)*, they *(would)* constrain you to be circumcised; only lest they should suffer persecution *(from their hands)* [12] for the cross of Christ.

13. *(I say, it is upon this account, and not out of regard to the law, that they so zealously plead for circumcision, and the observation of it;)* [13] for neither do they themselves who are circumcised keep the law; but desire to have you circumcised, [14] that they may glory in your flesh.

14. But *(whatsoever they may glory in)* God forbid that I should glory, save in the *(knowledge and in the profession of the)* cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world, (ii. 20. *as being dead to sin*, Rom. vi. 3, 4. *to the flesh*, Gal. v. 24. *to the law by the body of Christ, and separated from the world to live unto God).*

15. For [15] in *(the economy of)* Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature *(one dead to sin, the flesh, and the world, but living unto God).*

16. And as many as walk according to this rule *(being chiefly concerned, that the new creature may be formed in them)*, peace *(shall)* be upon them, and mercy, and *(or that is)* upon the Israel *(not of the flesh, but)* of God.

17. From henceforth let no man [16] trouble me *(with their contentions against my office; because I renounce circumcision, and my legal righteousness)*: for I bear in my body the marks of *(a servant, not of the law, but of)* the Lord Jesus *(these wounds and stripes which testify me to be a faithful servant of that Jesus, for whose sake I suffer them).*

18. Brethren, the grace *(favour and good-will)* of our Lord Jesus Christ be [17] with your spirit. Amen.

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. ΠΑΡΑΠΤΩ'ΜΑΤΙ, *With a fault.*] They seem not well to have considered the use of this word in Scripture, who say it is, "Lapsus hominis ex improviso impingentis," *a fault committed unawares, or for want of circumspection;* since the apostle applies it to all the sins of the heathen world, styling them νεκροὶ ἐν τοῖς παραπτώμασι, *dead in trespasses*, Eph. ii. 1. 5. Colos. ii. 13. and to all the sins forgiven us through faith in Christ, Rom. iv. 25. v. 16. 2 Cor. v. 19. Eph. i. 7. The word προληφθῇ seems rather to import such a surprise.

[2] Ὑμεῖς οἱ πνευματικοὶ, *You that are spiritual.*] I have noted on 1 Cor. xiv. 32. that in the beginning of Christianity, when churches were first converted, they had for a time no settled church-governors; but all their church-offices were performed by men who had spiritual gifts; and by them are said to *prophesy* in the church, to their edification, exhortation, and comfort, ver. 3. So I conceive it was when St. Paul writ to the Galatians: for, here is no direction of this Epistle to any stated church-governors; no salutation of any in the close; no charge against any for suffering these great miscarriages in the church; no exhortation to them to take heed of their ministry, and to oppose themselves to these deceivers: and then the spiritual men here mentioned must be the prophets, who then performed all spiritual offices among them.

[3] Ἐν πνεύματι πραΰτητος, *In the spirit of meekness,*] 2 Tim. ii. 24. that so they may not provoke them to fly off to Judaism, (v. 26.) whom they should restore to a right understanding of their Christian liberty, and to a freedom from that yoke of bondage.

[4] Μὴ καὶ σὺ πειρασθῇς, *Lest thou also be tempted.*] *i. e.* Lest thou fall by temptation: for to stand firm against temptation, when it assaults us, is not a proper consideration to engage us to pity those that fall by it. This is the import of the word, when we are taught to pray, That we enter not into temptation, Matt. vi. 13. when the apostle bids the married persons live together, that *Satan tempt them not for their incontinence*, 1 Cor. vii. 5. when he is solicitous for the Thessalonians, *Lest the tempter should have tempted them, and rendered his labours vain*, 1 Thess. iii. 3. and when St. James saith, *Every man is tempted when he is led away by his own lust*, James i. 14.

[5] Ver. 3. Εἰ γὰρ δοκεῖ τις εἶναί τι, μηδὲν ὤν, *If a man thinks himself something, being nothing,*] Of himself, but *by the grace of God being what he is:* (1 Cor. xv. 10. 2 Cor. xii. 11.) so some truly, but not so pertinently to the scope of the text: say others, *Being nothing in the sight of God;* who regards him not for his knowledge, but his charity; (1 Cor. xiii. 2, 3.) *i. e.* if upon this account he overlooks and despiseth his weak offending brother, not sympathizing with him, (ver. 2.) or endeavouring to restore him, (ver. 1.) but rather glorying in this, that he is a strong Christian in comparison of others; he is then nothing in the sight of God.

[6] Ver. 4. Δοκιμαζέτω ἕκαστος, *Let every man prove.*] *i. e.* Let him approve his actions to God and his own conscience; and then he may take comfort simply in himself, that he is a good man, and not in this only, that he is better than others. So the word signifies, Rom. i. 28. οὐκ ἐδοκίμασαν, *they approved not* of God; Rom. ii. 18. Δοκιμάζεις, *thou approvest the things which are most excellent;* Rom. xii. 2. *Be transformed by the renewing of your mind,* εἰς τὸ δοκιμάζειν, *that you may approve the good, and acceptable, and perfect* will of God: and, xiv. 22. *Happy is the man who doth not condemn,* or act against his conscience, ἐν ᾧ δοκιμάζει, *in that which by his actions he approves of.* (See Eph. v. 10. Phil. i. 10. 1 Thess. ii. 4. 1 Tim. iii. 10. and note on 1 Cor. xi. 28.)

[7] Ver. 5. Τὸ ἴδιον φορτίον, *His own burden.*] *i. e.* This every man is concerned to do; *viz.* to make his own work good, and approved in the sight of God: for another man's greater sins will not excuse thee from bearing the burden of thy own.

[8] Ver. 6. Κοινωνείτω, *Let him communicate.*] This he elsewhere styles *communication*, εἰς λόγον δόσεως, καὶ λήψεως, *by giving their good things,* and *receiving* his good instructions, (Phil. iv. 15.) by *sowing spirituals*, and *reaping* of them *carnal* things: (1 Cor. ix. 11.) and if this was their duty towards such teachers, as had no need of books or study to fit themselves for the work, they being enabled for it by immediate assistance and gifts of the Holy Ghost; how much more towards them, who spend much time and money to fit themselves for that work; and must be still employed in studying and reading, to make themselves such *workmen, as need not to be ashamed?*

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The following words, ver. 7. are by most interpreters referred to the same subject thus, Make no vain excuses in this case, God will not be mocked with false pretences. But I rather think the apostle proceeds to a new general exhortation against the carnal doctrines of their deceivers, *the hidden things of dishonesty*, which he charges them with, 2 Cor. iv. 2. vii. 1, 2. xii. 21. whose *exhortation* was attended with *uncleanness*, 1 Thess. ii. 2. (see note on 2 Cor. iv. 2.) against which doctrines this is his usual preface, *Let no man deceive you with vain words*, Eph. v. 6. 1 Cor. vi. 9. James i. 16.

[9] Ver. 9. Καιρῷ ἰδίῳ, *In due season.*] *i. e.* In the proper time of recompence: for the encouragement Christ gives unto the works of charity is this, *Thou shalt be recompensed at the resurrection of the just*, Luke xiv. 14.

[10] Ver. 10. *Let us do good to all men.*] By this precept, saith Chrysostom, he extends the love of the Christian beyond that of the Jews, which was confined, πρὸς τοὺς ὁμοφύλους, *to men of their own nation and religion.*

[11] Ver. 11. Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ, *See how large a letter I have written to you with my own hand.*] It is true that γράμματα sometimes signifies epistles, as when the Jews say to St. Paul, οὔτε γράμματα περί σου ἐδεξάμεθα, *we have received no letters concerning thee*, Acts xxviii. 21. but then it is also true, that St. Paul elsewhere uses seventeen times the word ἐπιστολαὶ, but never the word γράμματα, when he speaks of his Epistles. Though therefore it be true that St. Paul wrote his other Epistles by an amanuensis, (Rom. xvi. 22.) adding only in the close of them the salutation with his own hand, as an indication that he indited the Epistles; (see note on 2 Thess. iii. 17.) whereas this whole Epistle was written with his own hand for their greater assurance, and as a testimony of his great affection and concernment for them: yet πήλικα γράμματα, *what kind of letters*, may not refer to that; but, as the Greek scholiast conceives, to the largeness or inelegancy of the characters in which it was written, this inaccurateness in writing or forming the Greek characters being the most probable account why all his other Epistles were written by another hand.

[12] Ver. 12. Τῷ σταυρῷ, &c. *For the cross of Christ.*] I have shewed (note on v. 11.) that this was the great stumbling-block of the Jews, partly because their law pronounced a curse on those that *hanged on a tree*; (see note on 1 Cor. i. 23.) partly because the cross, and sufferings of Christ on it, was the foundation of the doctrine of justification by faith in his blood, of the cessation of the ceremonial law, and the removal of the partition-wall betwixt the Jew and gentile; (Colos. ii. 14. 16.) on which account chiefly they were scandalized at it, and persecuted those who thought that this was the result of our Lord's death and sufferings. St. Jerome here saith, that Octavianus Augustus, Tiberius, and Caius Cæsar, had made laws, that the Jews dispersed through the whole Roman empire should live according to their own laws and ceremonies; whosoever therefore was circumcised, though he believed in Christ, was by the gentiles deemed a Jew; but they who had not this token of a Jew, *viz.* the circumcision of the flesh, were persecuted both by Jew and gentiles: "has igitur persecutiones hi, qui Galatas depravaverant, declinare cupientes, circumcisionem pro defensione discipulis persuadebant;" *and hence they who perverted the Galatians persuaded them to be circumcised, that they might avoid persecution.*

[13] Ver. 13. Οὐδὲ γὰρ νόμον φυλάσσουσιν, *For neither do they keep the law.*] This was unquestionably true of these Judaizing Christians: for how, saith Theodoret, could they in Galatia regularly observe the Jewish feasts, or offer sacrifice, or cleanse themselves from their defilements, by touching any thing that was unclean?

[14] Ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται, *That they might glory in your flesh.*] *i. e.* Might boast of this among the Jews, that they promoted circumcision even among the gentiles, and by that pretence might avoid persecution from them.

[15] Ver. 15. Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει.] Dr. Mills omits the words scored, and reads οὐ περιτομή τι ἐστίν; but the words, as they are in the text, are not only owned by the Vulgar, Arabic, Theodoret, Œcumenius, and Theophylact, but are exactly the same in v. 6. (See Examen Millii in locum.)

[16] Ver. 17. *Let no man trouble me*, ἐγὼ γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω, *for I bear in my body the marks of the Lord Jesus.*] *i. e.* Let no man henceforth question, whether I truly style myself Paul *the servant of Jesus Christ, or fight the good fight of faith, as a good soldier under this Captain of salvation;* seeing whereas servants and soldiers have only one στίγμα, as a mark of their relation to their masters and generals, in their hands or wrists, I bear many marks of these relations *to the Lord Jesus*, throughout my whole body, in those many wounds and stripes I have received for his sake.

[17] Ver. 18. Μετὰ τοῦ πνεύματος ὑμῶν, *With your spirit.*] That is, *with you;* for in other Epistles it is μεθ' ὑμῶν, *with you*, 1 Cor. xvi. 23. Colos. iv. 18. 1 Thess. v. 28. or μετὰ πάντων ὑμῶν, *with you all*, Rom. xvi. 24. 2 Cor. xiii. 13. Phil. iv. 23. 2 Thess. iii. 18. Tit. iii. 15. Heb. xiii. 25.

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THE

EPISTLE TO THE EPHESIANS.*

WITH ANNOTATIONS.

PREFACE.

§. 1. THAT this Epistle to the Ephesians was indeed written by St. Paul, and directed to them, and not to any other church, we cannot doubt, if we believe either the Epistle or St. Paul himself. For,

First, It begins thus: *Paul, an apostle,* (writeth these things) *to the saints that are at Ephesus.* And in this reading all the versions and all the manuscripts agree.

Secondly, In the close of this Epistle he speaks thus to them: *That you may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things; whom I have sent unto you:* vi. 21, 22. and in the Second Epistle to Timothy he saith, *Tychicus I have sent to Ephesus,* iv. 12.

Moreover, all antiquity agrees in this, that this Epistle was written by St. Paul: Ignatius† is express for it in his Epistle to the Ephesians. Irenæus,‡ Clemens of Alexandria,§ and Origen,‖ in divers places of their works. We learn indeed from the argument of this Epistle in Œcumenius, and more fully from Theodoret,¶ that some of the ancients thought this Epistle was writ by St. Paul before he had seen the Ephesians, or at least before his three years' converse with them: but not any of the ancients, excepting Marcion, ever thought that this Epistle was not written among other churches to that of Ephesus, but that of Laodicea; and therefore Tertullian** takes notice of it as a thing proper to those heretics, though indeed both might be true: for this Epistle being writ not only to the saints at Ephesus, but also *to the faithful in Christ Jesus,* might be writ also to the Colossians, the Laodiceans, and others, who had not seen his face. (Colos. ii. 1. see note on Colos. iv. 16.) And this observation gives a sufficient answer to the arguments from i. 15. iii. 2. from which some have conjectured, that this Epistle could not be writ to them after St. Paul had stayed three years in Asia, though they more fully are considered in their respective places.

§. 2. That this Epistle was written when St. Paul was prisoner at Rome, is evident from iii. 1. where he is styled *Paul the prisoner of Jesus Christ;* and, iv. 1. a *prisoner in the Lord.* Now it must be at soonest in the third year of Nero that he was sent prisoner to Rome; for Felix was made procurator of Judea by Nero in his first year, saith Josephus,* and after two years he left Paul prisoner at Cæsarea. (Acts xxiv. 27.) Portius Festus succeeds him, and after some time hears him twice at Cæsarea, and sends him afterward to Rome; which interval, if we consider how long it was before he reached Rome, may very well be supposed to take up another year: he therefore could not write this Epistle till the fourth or fifth of Nero. He did not write it, saith Bishop Pearson, till the eighth of Nero, A. D. 62.

§. 3. That this Epistle was writ against Simon Magus, and his followers, as Esthius hints, none of the ancients say. More probable is the conjecture of Grotius, that the apostle rather designed by it to arm them against the doctrines of the philosophers, and of those Jews who endeavoured to bring them to the observation of their rites; for that there were then many Jews at Ephesus, and throughout Asia, we learn both from the Acts of the Apostles, which inform us, that Paul being at Ephesus, *entered into a synagogue of the Jews,* (Acts xviii. 19. xix. 8—10.) and discoursed with them, till by their perverseness he was forced to separate from them; and that by his preaching, *all that were in Asia heard the word of the Lord, both Jews and Greeks:* as also from Philo,† who informs us, that the *Jews inhabited the most and best cities in the provinces and islands both of Europe and Asia.* And that these Jews were disturbers of the churches of Asia, and of Ephesus in particular, and sticklers to introduce a mixture of Judaism with Christianity, we learn from both the Epistles to St. Timothy. Against their doctrine of the necessity of the observance of the law of Moses to justification and salvation, he seemeth to oppose these words, *By grace ye are saved, not of works, lest any man should boast,* ii. 8, 9. which manifestly answer to his discourse upon that subject, Rom. iii.

* Ἡ πρὸς Ἐφεσίους Ἐπιστολή. See this title confirmed by the clear testimony of the fathers of the four last centories, and the mistakes of Dr. Mills discovered, Examen Millii.

† Ὃς ἐν πάσῃ ἐπιστολῇ μημονεύει ὑμῶν. Ep. ad Eph. §. 12.

‡ Apostolos Ephesiis sit, lib. v. cap. 8. 14. "Quemadmodum beatus apostolus in ea quæ est ad Ephesios Epistola," cap. 2. Paulus, lib. i. p. 16. A. p. 37. A. D. lib. iii. cap. 20. Apostolus Paulus, lib. iv. cap. 55.

§ "Percurre ecclesias apostolicas——apud quas ipsæ adhuc authenticæ literæ eorum recitantur——si potes in Asiam tendere habes Ephesum." De præscript. cap. 36.

‖ Ὁ ἀπόστολος Ἐφεσίοις γράφων. Clem. Alex. prædag. lib. i. cap. 5. p. 88. C. Paulus Strom. lib. iii. p. 496. Φησὶ δὴ ὁ τοῦ Ἰησοῦ ἀπόστολος Παῦλος, τὸ μυστήριον τοῦτο μέγα ἐστίν. Orig. adv. Cels. lib. iv. p. 197. 211.

¶ Τὸν Σειθάτον Παῦλον μηδέπω τοὺς Ἐφεσίους τεθεαμένον, τὴν Ἐπιστολὴν πρὸς αὐτοὺς γεγραφέναι.

** "In Epistola quam nos ad Ephesios præscriptam habemus, hæretici vero ad Laodicenos." Adv. Marc. lib. v. cap. 11. Paulus ad Ephes. In the fourth cent. Athanas. Or. 3. adv. Ar. p. 446. ibid. p. 416. ὁ δὲ Παῦλος ἐν τῇ πρὸς Ἐφεσίους. Epiphan. τῆς πρὸς Ἐφεσίους, p. 371, 372. Gr. Nyssen. φησὶ γὰρ πρὸς Ἐφεσίους γράφων, in Cant. p. 596. διὰ τῶν πρὸς Ἐφεσίους λόγων, Orat. 1. de Resur. p. 828.

* Εἰς δὲ τὴν λοιπὴν Ἰουδαίαν Φήλικα κατέστησεν ἐπίτροπον. De Bello Jud. lib. ii. cap. 22. Τῷ πρώτῳ τῆς Νέρωνος ἀρχῆς ἔτει. Antiq. lib. xx. cap. 5. vel. 11. p. 694. P.

† Ἰουδαίους γὰρ χώρα μία διὰ πολυανθρωπείαν οὐ χωρεῖ, ἧς αἰτίας ἕνεκα τὰς πλείστας καὶ εὐδαιμονεστάτας τῶν ἐν Εὐράπῃ καὶ Ἀσίᾳ πόλεων, κατά τε νήσους, καὶ ἠπείρους ἐνέμονται. In Flaccum, p. 752. et leg. ad Caium, p. 768. C.

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where he asserts that *we are justified freely by his grace,* ver. 24. *and not by the works of the law,* ver. 20. and that all *boasting is excluded, not by the law of works, but of faith.** Against that other notion of theirs, depending on the former, that the gentiles should be admitted into the church only as proselytes, and not assumed to the same privileges with the Jews, he declares himself more largely, ii. 12—20. iii. 6—10.

CHAP. I.

1. PAUL, an apostle of Jesus Christ by the will of God *(calling me to that office),* [1] to the saints that are at Ephesus, [2] and to the faithful in Christ Jesus *(throughout all Asia):*

2. [3] Grace be *(given)* to you, and peace, from God our Father, and *(from)* the Lord Jesus Christ.

3. Blessed be *(that)* God, and *(who is)* the Father of our Lord Jesus Christ, who hath blessed us with [4] all spiritual blessings in heavenly places *(or, things)* in *(and through)* Christ;

4. According as he hath [5] chosen us *(gentiles,* iii. 6.) in him before the foundation of the world, (chap. ii. *designing)* that we *(thus chosen)* should be [6] holy, and without blame before him in love, *(by virtue of our faith in Christ, and love to one another,* iii. 17. Gal. v. 6.)

5. Having predestinated *(or foreappointed)* us to the [7] adoption of children by *(through)* Jesus Christ unto himself, (Gr. εἰς υἱοθεσίαν εἰς αὐτὸν, *unto the adoption of sons to him through Christ Jesus, we being all the sons of God through faith in Christ Jesus,* Gal. iii. 26. John i. 12.) according to the good pleasure of his will;

6. *(And this he hath done)* to the praise of the glory of his grace, where he hath made us accepted *(or, with which he hath favoured us,* ἐχαρίτωσεν ἡμᾶς) in *(and through)* the Beloved:

7. In whom we have [8] redemption *(from the curse of the law,* Gal. iii. 13. *and from the condemnation due to us for sin,* Rom. iii. 24, 25.) through his blood, *(the blood of atonement shed for)* the forgiveness of sins, according to the riches of his grace;

8. Wherein *(or, in which dispensation)* he hath abounded to us in [9] all wisdom and prudence;

9. Having made known to us the mystery of his will, according to his good pleasure which he hath purposed in himself, *(viz. his secret purpose to choose us gentiles to be fellow-heirs of the same body,* iii. 6.)

10. That *(so)* in the dispensation *(which was to be accomplished by sending of Christ)* in the fulness of time, he might [10] gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him:

11. In whom also we *(believing Jews)* have [11] obtained an inheritance *(or, are become his portion),* being predestinated *(or foreordained to it)* according to the purpose of him who worketh all things after the counsel of his own will;

12. That we should be to the praise of his glory, [12] who first trusted in Christ *(the glorious gifts he hath bestowed upon us, and the eminent graces he hath wrought in us, tending highly to the glory of his grace,* ver. 6. Phil. i. 11.)

13. In whom ye also *(trusted),* after that ye heard *(or, hearing)* the word of the truth, the gospel of your salvation: in whom also after that ye believed *(or, believing)* ye were sealed with the Holy Spirit of promise, *(i. e. the Spirit promised to the sons of God; for because ye are sons, God hath sent the Spirit of his Son into your hearts,* Gal. iv. 6.)

14. Who is the earnest of our inheritance until [13] the redemption of the purchased possession *(for the procuring this salutary redemption),* to the praise of his glory.

15. Wherefore I also, [14] after I heard (Gr. *having heard)* of your *(steadfast)* faith in the Lord Jesus, and *(your increasing)* love to all the saints *(i. e. that the faith and love wrought in you continue steadfast, and abound),*

16. Cease not to give thanks for you, making mention of you in my prayers;

17. *(Praying)* that the God of our Lord Jesus Christ, the Father of glory, may give unto you *(in greater measure)* [15] the Spirit of wisdom and revelation in the knowledge *(or to the farther acknowledgment)* of him:

18. The eyes of your understanding being enlightened *(or, that he would give you understandings enlightened);* that you may know what *(i. e. how glorious)* is the hope of his calling *(i. e. to which he hath called you),* and what the riches of the glory of his inheritance in the saints *(i. e. how great is the inheritance he hath designed for the saints),*

19. And what is [16] the exceeding greatness of his power *(which he will exert)* towards us who believe *(by raising us up to the enjoyment of this inheritance),* according to the working of his mighty power,

20. Which *(power)* he *(hath already)* wrought in Christ *(our head)* when he raised (Gr. *raising)* him from the dead, and set him *(whom he hath set)* at his own right hand in heavenly places,

21. Far above all principalities, and powers, and might, and dominion, and every name that is named, [17] not only in this world, but also in that which is to come:

22. And *(he)* hath put all things under his feet, and hath given him to be the head over all things to *(the benefit of)* the church,

23. Which is his body, *(and so)* the fulness of him *(even that Jesus)* who filleth [18] all in all.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΤΟΙΣ ἁγίοις, *To the saints.*] See the note on 1 Cor. i. 1.

[2] Καὶ, *And, that is.*] See note on Colos. i. 3.

Καὶ πιστοῖς, *And* (that is) *to the faithful.*] So οἱ ἐκ περιτομῆς πιστοὶ, *are the believers of the circumcision,* Acts x. 25. τίς μέρις πιστῷ μετ' ἀπίστου, *what portion hath a believer with an infidel?* 2 Cor. vi. 15. so Acts xvi. 1. 1 Tim. iv. 3. 10. 12. Tit. i. 6. yet it is very probable, as Mr. L. here suggests, that here and Colos. i. 2. these words may particularly relate to such Christians as kept the doctrine of Christ from the corrupt mixtures of those Judaizers, who went about, καπηλεύοντες, 2 Cor. ii. 17. καὶ δολοῦντες τὸν λόγον, *corrupting and handling the work of God deceitfully.*

[3] Ver. 2. Χάρις, *Grace.*] This grace is given by the communication of the Holy Ghost from the Father and the Son to the church, (John xiv. 23.) which is the reason that the Holy Ghost is not mentioned in these salutations.

* See also the note on iii. 15, 16.

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[4] Ver. 3. Ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις.] These words ἐν τοῖς ἐπουρανίοις, *in heavenly places*, may probably refer to the gifts of the Holy Ghost then conferred upon the church, and styled by the prophet, εὐλογίαι Θεοῦ, *the blessings of God: Fear not Jacob my servant, and Israel whom I have chosen, for I will put my Spirit on thy seed;* καὶ τὰς εὐλογίας μου, *and my blessings on thy children*, Isa. xliv. 2, 3. where the word in the Hebrew and Chaldee is וּבִרְכָתִי, *and my benediction*, and so well correspondeth with the words of the apostle, *God hath blessed us with all spiritual blessings*. The same apostle styles these gifts εὐλογία τοῦ εὐαγγελίου, *the blessings of the gospel;* for having said to the Romans, *I long to see you that I may impart unto you* χάρισμα τὸ πνευματικὸν, *some spiritual gift, to the end you may be established*, i. 11. he adds, *When I come to see you, I shall come in the fulness,* τῆς εὐλογίας, *of the blessing of the gospel*, xv. 29. And the promise of the Spirit is styled, εὐλογία τοῦ Ἀβραὰμ, *the blessing of that Abraham in whom all the families of the earth were to be blessed*, in these words, *That the blessing of Abraham might come upon the gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith*, Gal. iii. 14. These gifts are also called ἐπουράνια, *heavenly things:* thus when our Saviour had discoursed of the Spirit to be received in baptism, he saith, he had told them τὰ ἐπουράνια, *heavenly things*, John iii. 12. and they who were made partakers of these gifts, were said to have tasted τῆς δωρεᾶς τῆς ἐπουρανίου, *of the heavenly gift*, Heb. vi. 4. Or (2.) God's blessing us ἐν ἐπουρανίοις, *with heavenly things in Christ Jesus*, may signify his exalting us to a blessed state of immortality in the heavens through him; his giving us *a house not made with hands eternal in the heavens*, (2 Cor. v. 1, 2.) and *clothing us with a house from heaven;* his giving us *an inheritance incorruptible, undefiled, reserved in the heavens for us;* on the account of which incorruptible and immortal bodies, we are styled ἐπουράνιοι, *heavenly*, as Christ is, 1 Cor. xv. 58. and the apostle saith, that as we have borne the image of the earthly Adam by our mortal bodies, so by our bodies made immortal, *we shall bear,* εἰκόνα τοῦ ἐπουρανίου, *the image of the heavenly Adam*, ver. 49. and hence we are said to be partakers, κλήσεως ἐπουρανίου, *of our heavenly calling*. In a word, Christ having delivered us from that death and mortality, which came upon us by the sin of Adam, hath blessed us with this heavenly blessing, *having made us sit together with him in heavenly places*, Eph. ii. 6. And this is the hope of our calling, ver. 18. of this chapter.

[5] Ver. 4. Ἐξελέξατο ἡμᾶς.] It was the opinion of the Jews, that God in framing the world had a particular regard for them, and that the world was made for their sakes, (Esd. ii. 55. 59.) and that the Messiah being created before the world, God entered into covenant with him, that he should redeem the world, and them especially. "The holy blessed God (say they) began to covenant with the Messiah when he created him, and said unto him, The sins of those who are laid up in secret with thee, will make thee to come under an iron yoke, and make thee like to this young heifer, whose eyes are dim, and fill thy spirit with anguish; and because of their iniquity, thy tongue shall cleave to the roof of thy mouth: wilt thou undergo their condition for them? The Messiah said, I undertake it with joy, and exultation of heart, on this condition, That not one of Israel may perish; and that not only they may be saved, who live in my days; but also they, who are dead from the days of the first man to this very day."* And again, "When God created the world, he held forth his hand under the throne of glory, and created the soul of the Messiah and his company, and said to him, Wilt thou heal, and redeem my sons after six thousand years? He answered, Yes. God said to him, If so, wilt thou bear chastisement to expiate their iniquities? according to what is written, Isa. liii. 4. *Surely he bare our griefs*. He answered, I will endure them with joy."† Now because the Jews held, that God thus elected them from the beginning of the world, and sent the Messiah that *none of them should perish*, the apostle, to take from them all cause of boasting against the gentiles upon that account, declares the gentiles were thus elected in Christ Jesus, even before the foundation of the world; *i. e.* that he designed then to choose them to be his church and people, *i. e.* a holy people to the Lord.

[6] *That we may be* sancti et immaculati, *holy and unblameable.*] There is a difference, saith St. Jerome, betwixt these two things, "Parvuli quippe immaculati sunt, quia integro corpore nullum fecerunt peccatum; et tamen non sancti, quia sanctitas studio, et labore comparatur;" *so children are unblameable, as having done no sin in the body; and yet they are not holy, because holiness proceeds from the will and the endeavour.* This in other men would be styled Pelagianism.

[7] Ver. 5. Εἰς υἱοθεσίαν, *To the adoption of children.*] This in the Scripture-phrase imports adoption to a blessed resurrection, and a state of immortality both of soul and body: for being sons of God, saith St. Luke, (xx. 36.) we are *sons of the resurrection; and if sons* (saith the apostle), *then heirs of God, joint-heirs of Christ.* (Rom. viii. 16, 17.) The *revelation of the sons of God* is their future glory to be revealed at Christ's appearing, (ver. 18, 19. see Colos. iii. 4.) Their adoption is *the redemption of their bodies* from corruption, (ver. 23.) This being so, God's *electing us in Christ before the foundation of the world*, is his purpose before the world was made, or from the fall, to give to those that should believe in Christ this adoption, *i. e.* the redemption of their bodies from that mortality to which the fall of Adam had subjected them; (Gen. iii. 15.) whence he is said to have elected us, προορίσας ἡμᾶς εἰς υἱοθεσίαν, *foreordained us to this adoption,* κατὰ τὴν εὐδοκίαν, *according to the good pleasure of his will*, or his free grace and favour, there being nothing in us, or even in our faith, that could deserve this glorious adoption.

[8] Ver. 7. Τὴν ἀπολύτρωσιν, *Redemption.*] All mankind lying under the sentence of condemnation on the account of sin, *all having sinned, and fallen short of the glory of God* upon that account, (Rom. iii. 23.) it was necessary that something should be done to take away the guilt of sin, and reconcile us to a God displeased with us for it, that so we, as to our persons and performances, might find acceptance with him: this could not be done by any righteousness of our own before faith in Christ, *we being in Christ Jesus created to good works*, (Eph. ii. 10.) and therefore was necessary to be done by an act of grace on God's part, accepting us as righteous through faith in Christ, and justify-

* Cartw. Mell. lib. i. Crit. Sac. tom. ix. p. 2974.
† Cartw. ibid. p. 2975. Huls. de Jud. Mess. par. ii. p. 309.

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ing us freely through faith in his blood. Hence do the Scriptures of the New Testament seem plainly to make our reconciliation, and so our access to God, depend on our being purged from the guilt of sin, by an atonement made by the blood of Christ for our iniquities, that so, they being pardoned, we may have peace with God, and freedom of access to him; *Christ suffered* (saith St. Peter), *ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, that he might bring us to God,* 1 Pet. iii. 18. *i. e.* to give us freedom of access to God; *for, by him we have, προσαγωγὴν, admission to the Father,* Eph. ii. 18. (see the note there;) and *God was in Christ, reconciling the world to himself, not imputing their trespasses to them,* 2 Cor. v. 18. 21. and this reconciliation was effected by making Christ *ἁμαρτία, a sin-offering for us, though he knew no sin, that we might be made the righteousness of God* (or righteous with that righteousness which God only will accept through faith) *in him.* (See the note on that verse.) And the author to the Hebrews having said, that the covenant established in the blood of Christ was this, that *he would be merciful to our iniquities, and remember our sins no more,* Heb. x. 16, 17. and having thence inferred, that having thus obtained remission for us by his blood, there was no need that he should again make himself an offering for sin, ver. 18. he adds, that therefore *we may draw near with full assurance of faith,* that we should be accepted through his Beloved, *as having our hearts sprinkled by his blood,* ver. 19—22. and therefore cleansed from any guilt of conscience on that account. And this remission was also necessary, that we might obtain that adoption of sons to which believers were afore appointed, because into the *new Jerusalem can nothing enter that is defiled, or unclean:* nor can there be any enjoyment of God till *the blood of Christ hath cleansed us from all sin;* and therefore, saith the apostle, *he became the mediator of the new covenant,* that having suffered death for the redemption of us from the sins we formerly had committed under the old covenant, *they that were called might receive the promise of an eternal inheritance,* Heb. ix. 15.

Redemption through his blood.] Here St. Jerome saith, *Dupliciter sanguis Christi, et caro intelligitur, vel spiritualis ista, atque divina, de quâ ipse dixit,* Caro mea est verè cibus, et sanguis meus verè est potus, nisi manducaveritis carnem meam et sanguinem meum biberitis, non habebitis vitam æternam, *vel caro, et sanguis, quæ crucifixa est, et quæ militis effusa est lanceâ:* where he plainly distinguishes the flesh and blood received in the sacrament, from the flesh of Christ crucified, and his blood shed upon the cross; calling the first spiritual, in opposition to his material flesh and blood.

[9] Ver. 8. Ἐν *πάσῃ σοφίᾳ καὶ φρονήσει, In all wisdom and prudence.*] That is, say some, in the spiritual gifts of wisdom and prudence; but though *σοφία* be reckoned among spiritual gifts, I find not that *φρόνησις* is so. Moreover, he hath thus *abounded towards us in all wisdom and prudence* (saith the apostle) *by making known to us the mystery of his will;* which leads to the other exposition, that refers this to the manifold wisdom of God, shewed in contriving this dispensation, (iii. 10.) and his prudence in executing the counsel of his will by this means, *viz.* by sending of his Son to be our Saviour. And whereas the deists seem to side with the Socinians, in denying the wisdom of this dispensation of God, in sending his Son into the world to suffer for our sins, and by his sufferings to make an atonement for them, it seemeth easy to demonstrate, as well the manifold wisdom, as the rich grace and favour of God to us in this dispensation. For,

First, It seemeth absolutely requisite, either that the substitution of another to suffer in our stead should be admitted, or that we ourselves should suffer the reward of our iniquities, or that a full remission and free pardon of our sins should be vouchsafed us without any suffering: now the admission of another to suffer in our stead is the thing pleaded for; if therefore that be granted, the wisdom of that God who acteth all things *according to the counsel of his will,* must also be acknowledged in this dispensation: if we ourselves must suffer the reward of our iniquity, that being death eternal, or death without recovery from it by a blessed resurrection, all mankind must inevitably be subject to that punishment, *all having sinned, and fallen short of the glory of God:* (Rom. iii. 33.) and, thirdly, should God have issued out a free pardon, and given us a full remission of our sins, without any thing required by way of reparation for the violation of his law, he must have pardoned sinners without any thing required to shew his hatred of sin, and his resolution not to let it go unpunished; and so without sufficient motive to deter us from it for the future, which seems not well consistent with his holiness and justice, and the relation of a governor, which seemeth plainly to require the vindication of his honour, and the preservation of the laws he hath established from contempt: it was then an act of grace not to require we should personally suffer the reward of our iniquities; it was an act of wisdom not to afford a full remission of our sin, without requiring any thing by way of reparation for the violation of his law; it must be therefore an act of wisdom also to admit another to suffer in our stead; especially if we consider,

Secondly, That, by the obedience of our Lord Christ to the death in our stead, all the great ends of punishment designed by governors were very signally obtained, and that with more advantage to God's glory, than if the punishment of our offences had been inflicted upon us, and so God by it may be truly said to have been satisfied; seeing that justice, which consists in punishing for the transgression of a law, is truly satisfied, when all those ends for which the punishment of the offenders could be desired are obtained. Now the ends of punishment are,

1. Παράδειγμα, *That they who suffer may be exemplary to others;* and may, by what they do endure, deter others from the commission of the offences for which they suffer.

2. Νουθεσία, *That the offender may learn wisdom by the rod;* that the remembrance of what he suffered for it might prevent the repetition of his sin, and that he may be fitted to embrace the counsel of our Saviour, *Sin no more, lest a worse thing come upon thee.*

3. Τιμωρία, *The vindication of the prince's honour,* and the preservation of the laws he hath established from contempt.

Now (1.) God by this dispensation hath given us the most effectual example to deter us from sin. For, 1. by what our Saviour suffered in our stead, we see that God is certainly in earnest when he threateneth death to sinners; that he is thoroughly resolved upon the punishment of sin, since he inflicted so great punishment on *the Beloved* of his soul, when he became our surety; for if on this account

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God spared not his only son, (Rom. viii. 32.) we may be sure he will not spare his stubborn enemies. But let us say with the Socinians, that Christ suffered all his bitter agonies, his ignominious and painful death, not as the punishment of sin, or to make an atonement for it, but from a pure act of God's dominion; how will it follow hence, that God will surely punish sin, and with severity avenge the transgressions of his law, if he laid none of these sufferings on Christ for the punishment of sin? Seems it not strange to say that the severities laid on Christ without respect to sin, should be designed as an instance of God's severity against sin? *This shews* (saith Crellius*) *that he, who laid such bitter sufferings on his innocent and well-beloved Son, will inflict the severest punishments on wicked men.*

I answer, This will indeed follow in respect to sufferings for the same cause; for *if the righteous be recompensed upon earth, much more the sinner, and the wicked.* (Prov. xi. 31.) If good Eli and holy David suffered so great punishments for their sins, much more shall a wicked Cain, and a profane Esau. But will it follow, that because holy Job suffered so much by way of trial, or St. Paul for propagation of the Christian faith, that therefore sinners shall be obnoxious to greater punishment? Crellius† himself saith, Christ's sufferings cannot be an exemplary punishment, because, "abunde fuerint à Deo compensatæ," *they were so abundantly rewarded by God;* and doth not the same reason shew that they could not be a warning to us, if he only suffered with respect to the *recompence of reward?* For are the light afflictions which Christians suffer here in prospect of an eternal recompence, ever made an instance of God's severity against sin? Moreover, this example shews how insupportable the punishment will be, which justice will inflict upon the sinner; for if the apprehension of it produced such agonies and consternations in the soul of Christ, that God saw need to send an angel to support him, (Luke xxii. 43.) how must the sinner sink under the burden, when it is laid upon his shoulders? If he, who was the well-beloved Son of God, found it so dreadful to lie under the burden for some hours, to lie exposed for ever to it must be far more intolerable.

Secondly, Whereas inevitable ruin must have followed, upon the execution of the deserved punishment on the offending person, God by this method hath taken a fit way for reformation of the sinner, which was the second end of punishment; for what can be a more effectual motive to abstain from sin than this example, which represents the greatness of the provocation in the greatness of the punishment, and shews it is impossible the guilty person should avoid the stroke of God's vindictive justice, or bear the weight of his almighty arm. But the Socinian tenet, which denies that God was angry with us on the account of sin, or that he did require any punishment or satisfaction, in order to the pardon of it, so far obstructs this reformation, as it affords the sinner hopes that he may not hereafter be angry with him on that account, or require any punishment or satisfaction in order to the pardon of his future sins.

Thirdly, God by this dispensation hath sufficiently consulted the preservation of his honour, and secured the reverence and observation of his laws; which was the third great end of punishment: he, by declaring that he would not pardon our offences, without a satisfaction made for the violations of his law, hath fully vindicated his institutions from contempt, seeing, by this example, he hath let all men know, that though he be a God of mercy and long-suffering, he will by no means *clear the guilty,* or let the transgressor of them go unpunished.

Again, God by this dispensation hath vindicated his honour more than if he had destroyed the sinner, having more evidently shewed his hatred of, and great displeasure against, sin, by punishing it so severely in his own Son: for the greater is the inducement to remit the punishment of sin, the greater must be his hatred of it who inflicts it. That therefore this consideration, that he who suffered was his only beloved Son, would not induce him to remit the punishment, must be the strongest demonstration of his most perfect hatred of all iniquity.

But now remove this supposition, and say, with the Socinians, That God pardoned all men's sins against him without any valuable consideration, and with an absolute freedom forgave men all the punishments his law had threatened to them; and ceased from all his anger and displeasure against sinners, without any atonement made unto, or required by, him; and how will it appear God was at all concerned to vindicate the honour of his laws, or shew his hatred against sin? Hence Crellius * saw it necessary to own, that *the sufferings of Christ are a demonstration of God's hatred of iniquity, because our sins were the cause of them;* but then he means not that they were the *meritorious,* but only that they were the *final cause* of his sufferings; not that he suffered to prevail with God to pardon sinners, but only to prevail with sinners to break off their sins. Now hence, indeed, we may conclude, that God is very desirous that sinners should desist from sin; but it follows not hence, that they must certainly expect the most heavy punishments if they do not: for if God could freely pardon the sins of the whole world, without any satisfaction made to his offended justice; if there be nothing in God, as *rector* of the universe, that requires he should punish sin, or shew his displeasure against it; if the punishment of sin depends purely upon his arbitrary will, why may not sinners hope, notwithstanding all that Christ hath suffered for their good, for a like act of his free grace hereafter, in the remission of their sins, without a reformation; and that God may be reconciled to them again, whilst they continue in their sins?

Since then no laws require the punishment of the offender himself, rather than of another who is willing to be his surety, and suffer for him, on any other account than this; that the punishment of the offender, and not another for him, will only answer the forementioned ends of punishment; when that can equally be done by what another suffers, the law given must equally be satisfied, because the ends of the law are equally obtained.

* "Nam si Deus Christo licèt innocentissimo, et unigenito filio suo non pepercit, sed tam diræ, tamque ignominiosæ morti eum subjecit; quanta censemus, quámque acerba supplicia Deum sumpturum de hominibus impiis?" Resp. ad Grot. cap. 1. par. 57.

† Ibid.

* "Hinc enim manifestissime apparet summum Dei adversus peccatum odium, si quidem Deus, ut ab illis nos penitus abstraheret, unigenito filio suo non pepercit." Ibid.

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Ver. 9. From this ninth verse it appears, that the election and foreappointment, mentioned ver. 4, 5. is as large as is his manifestation of his will to the gentiles: for as προώρισεν, *he foreappointed them to sonship by Jesus Christ,* ver. 5. so here, προέθετο, *he purposed before to make known his will unto them;* ἐν αὐτῷ, *in him,* according to the same *pleasure of his will.* Note also, that the words being not ἐν ἑαυτῷ, but ἐν αὐτῷ, should not have been rendered *in himself,* that is, in God the *Father,* but *in him,* that is, in *Christ,* (ver. 4.) as the following and preceding verses shew.

[10] Ver. 10. Ἀνακεφαλαιώσασθαι, *To gather together in one.*] *i. e.* God hath now by the gospel accomplished the secret purpose of his will; to make the *gentiles fellow-heirs of the same body* and privileges with the Jews; having reconciled both Jew and gentile to him in one body on the cross, (Eph. ii. 14. 16.) and so *gathered together in one all things on earth;* and by procuring for us that adoption, which is the redemption of the body from mortality, (Rom. viii. 23.) and making us like to the angels, by being *children of the resurrection,* he hath *summed up in one all things in heaven;* for they being styled the sons of God, Job i. 6. ii. 1. xxxviii. 7. because they live already in their Father's house, and are an *image of his immortality;* when the resurrection hath put us into that happy state, that *we can die no more, but are equal to the angels, and are the children of God, being the children of the resurrection,* (Luke xx. 35, 36.) then shall we be made one with them. The interpretation of the ancient fathers seems to give this sense, That God hath by this dispensation gathered under one head, *viz.* Christ, the head of the church, *all things on earth, i. e.* Jews and gentiles; and *all things in heaven,* Christ being the head over *angels* and *principalities;* they being all ministering spirits to him. And this sense seems agreeable to the like words, Colos. i. 20. (See the note there.)

[11] Ver. 11. Ἐκληρώθημεν, *We have obtained an inheritance.*] The Jews were before chosen of God, to be a people of inheritance, Deut. iv. 20. and a *peculiar people,* Exod. xix. 5. and as such, God provided for them a habitation and inheritance in the land of Canaan; but the Jewish church being now to be dissolved, the Jews being to be banished from their own land, and the unbelieving Jews cut off from their relation to God as his people; the believing Jews were through faith in Christ to be chosen again, to be God's portion, and inheritance, and his peculiar people, (1 Pet. ii. 9. Tit. ii. 14.) and to be admitted to a better inheritance, εἰς μερίδας τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτὶ, viz. *to the portion of the inheritance of saints in light.* (Colos. i. 12.) And to this, saith the apostle, they believing were appointed, God having foreordained, that this inheritance should be the portion of believers, and the consequent of faith in Christ; by virtue of which we become the sons of God.

Ἐν ᾧ καὶ ἐκληρώθημεν.] Note also, that here the Alexandrian copy and the Syriac read ἐκλήθημεν, *we are called,* and the note of St. Jerome here is this: "*Vult Deus quæcunque sunt rationis plena et consilii, vult* salvari omnes, *et in* agnitionem veritatis venire; *sed quia nullus absque propriâ voluntate servatur, liberi enim arbitrii sumus, vult nos bonum velle, et cùm voluerimus, vult in nobis ipse suum implere consilium.*"

[12] Ver. 12. Τοὺς προηλπικότας, *Who before trusted in Christ.*] I see no reason why *us* and *we,* in the first ten verses, may not signify believers in the general, and then *us* and *we,* ver. 11. may signify the believing Jews, who literally were προηλπικότας, believers in Christ before the gentiles; nor could any thing tend more to the establishment of the freedom of the believing gentiles from Judaical observances than this consideration, that the Jews themselves could only obtain the benefits of Christianity, by being chosen anew to be God's people through faith in Christ.

[13] Ver. 14. Εἰς ἀπολύτρωσιν τῆς περιποιήσεως, *Till the redemption of life.*] There is a twofold ἀπολύτρωσις, *redemption,* mentioned here, and in other places of the New Testament. The first consists in the remission of sin, or our redemption from the guilt of it; and of this we have mention, ver. 7. Rom. iii. 24. Colos. i. 14. The second in the redemption of the body from corruption, that it may be partaker of eternal life: and of this the apostle speaks, Rom. viii. 23. calling it *the adoption,* and ἀπολύτρωσιν τοῦ σώματος, *the redemption of the body,* or *the glorious deliverance of the sons of God from the bondage of corruption,* ver. 21. Thus 1 Cor. i. 30. *Christ is made to us justification,* καὶ ἀπολύτρωσις, *and redemption:* where redemption being distinguished from, and following justification and sanctification, it must import the redemption of the body from corruption. And Eph. iv. 30. where we are said to be *sealed by the Spirit,* εἰς ἡμέραν ἀπολυτρώσεως, *to the day of redemption:* the first delivers us from the guilt which condemns us to death; the second confers the promise of eternal life on them who are thus delivered: Heb. ix. 15. περιποιεῖν, is *to save alive,* and περιποίησις is *preservation,* περιποίησις ψυχῆς, *the salvation of the soul,* Heb. x. 39. So Gen. xii. 12. *They will kill me,* σὲ δὲ περιποιήσονται, *but they will save thee alive;* Numb. xxii. 23. *I had killed thee,* ἐκεῖνον δὲ περιεποιησάμην, *but him I have saved alive;* Josh. vi. 17. *As for Rahab,* περιποιήσεσθε αὐτὴν, *ye shall save her alive. Go slay Amalek,* οὐ περιποίησατε ἐξ αὐτοῦ, *ye shall save none of them alive,* 1 Sam. xv. 3. *but Saul,* περιεποιησάτω, *saved Agag alive,* ver. 9. 15. 2 Chron. xiv. 13. *The Ethiopians were overthrown,* ὥστε μὴ εἶναι ἐν αὐτοῖς περιποίησιν, *so that none of them were left alive.* So Phavorinus, περιποιήσαντες ἀντὶ τοῦ διασώσαντες. See also Psal. lxxix. 11. Exod. i. 16. Whence it appears, that ἀπολύτρωσις τῆς περιποιήσεως, is fitly rendered *the redemption of life;* or, the redemption of those who are to be preserved from death.

Ὅς ἐστιν ἀρραβὼν, &c. *Who is the earnest of our inheritance.*] It was the custom, both of the Jews and heathens, to confirm a promise or a bargain, by giving something as an earnest of, or an obligation to perform it. This the Latins styled *arra,* the Greeks ἀρραβὼν, καὶ ἐνέχυρον, (see Plaut. Mostell. act. iii. sc. 1. Miles Glorios. act. iv. sc. 1. the Jews *eraban:* so when Judah had promised Tamar, a kid, he gives her ἀρραβῶνα, *an earnest,* that he would perform his promise, Gen. xxxviii. 17, 18. And in like manner God having promised to his faithful servants an eternal inheritance, gives them his Holy Spirit as the *earnest* of it.

[14] Ver. 15. Ἀκούσας, *Having heard.*] Hence some infer, that St. Paul could not write this to the church of Ephesus, where he abode about three years, (Acts xx. 31.) and had converted many to the faith throughout most parts of Asia: (Acts xix. 26.) he therefore could not need to hear of their faith.

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To this it is answered by the reverend Dr. Hammond, that the word ἀκούειν, as the Hebrew שמע not only signifies *to hear*, but to *understand* and *know;* and therefore should be rendered here, "cum sciverim," *knowing*, or *having known your faith.* And indeed the word bears this sense undoubtedly in those words, 1 Cor. xiv. 2. *He that speaketh in an unknown tongue, speaketh not to man, οὐδεὶς γὰρ ἀκούει, for no man understands him:* so Gen. xi. 7. *Let us confound their language, ἵνα μὴ ἀκούσωσιν, that they may not understand one another's speech:* and xlii. 23. *They knew not, ὅτι ἀκούει, that Joseph understood them, for he spake to them by an interpreter.* (See Deut. xxviii. 29. 2 Kings xviii. 29. Jer. v. 15. Ezek. iii. 6.) But,

Secondly, I answer, that this Epistle was writ, not only to the metropolis of Ephesus, but to *the faithful in Christ Jesus* in the general, and more especially to those of the Lesser Asia; among whom many might have been converted by Apollos, and others, and St. Paul might have only heard of it; he preaching only at Ephesus, and they of Asia hearing the gospel only by their resort unto him there. (See the note on Acts xix. 10.) Yea, he insinuates, that this Epistle was read at Laodicea; and gives order for the reading of it at Colosse, Col. iv. 16. (see the note there;) at both which places he had never been. (Colos. ii. 1.) And,

Thirdly, From the Epistle of St. Paul to Timothy it appears, that a dangerous and almost *epidemical apostacy* from the purity of the Christian faith happened among the Jewish churches in Asia; which verified St. Paul's prediction concerning them, that *after his departure*, not only *grievous wolves should enter in among them*, but that *among themselves should arise men speaking perverse things, to draw away disciples after them*, Acts xx. 29, 30. and made it proper for him, after eight years' absence, to give thanks to God for the steadfastness in the faith, which he had heard of in the rest. (See 1 Thess. iii. 6.)

[15] Ver. 17. Πνεῦμα σοφίας, *The Spirit of wisdom.*] St. Paul having asserted the necessity of the revelation of the Spirit, *that we may know the things that are freely given us of God*, they being not naturally to be perceived; (1 Cor. vi. 2. 12.) doth therefore pray, that the Spirit of wisdom, knowledge, and revelation, may be imparted to Christians for that end.

[16] Ver. 19. Τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ, *The exceeding greatness of his power.*] Some interpret these two verses of the power of God, working faith in believers, making it equal to that which effected the resurrection of our Lord, and thence concluding, that we are merely passive in the whole work of our conversion: but as this power is not consistent with persuasion and a rational choice, and if it were exerted, would not render it praiseworthy in us to turn to God; nor could it truly and properly be said, that we turned, but only that we were turned to God; so is not this exposition agreeable to the words: for the apostle speaks not of the power exercised on us, to render us believers; but of the power which shall be exercised on us, who believe already: not of the power exercised upon our souls, to raise them from a death in sin; but of the power to be exercised upon our bodies, to give them a glorious resurrection to eternal life.

Καὶ τί τὸ ὑπερβάλλον μέγεθος, *And what is the exceeding greatness of his power towards us.*] The apostle doth not here pray, as Mr. L. suggests in his paraphrase, that the Ephesians might have the Spirit of wisdom and revelation, that they might know the exceeding greatness of that power God *had employed already in bringing them to the faith;* for that they knew already; it being the mighty power of those miracles they had seen done before their eyes, which induced the gentiles to believe: (Rom. xv. 18, 19.) but he prays, that by these means they might know, what at present they had no experience of, *viz.* how glorious was the object of their hope, how great their future inheritance, and how excellent was the power God would shew in raising them up from the dead, as he had done Christ, to the enjoyment of it.

[17] Ver. 21. Οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, *Not only in this world.*] By comparing these words with Colos. ii. 10. where Christ is said to be *the head of all principality and power;* and with Phil. ii. 9. where God is said to have *given him a name above every name;* I am inclined to think these words only signify, that our Lord Christ is exalted above all power that is, or ever shall be; for, not to be done *in this world, nor in the world to come*, Matt. xii. 32. is never to be done, Luke xii. 32. see note on Matt. xii. 32. Note also, that the word ὄνομα, *name*, doth also signify persons: (see the note on Acts i. 15.) and that men of great power and dignity are styled both in Scripture, and in other writings, *anshe hashem*, οἱ ἄνδρες οἱ ὀνομαστοὶ, *men of name*, that is, *renown;* so are the giants styled, Gen. vi. 4. and *the princes of the congregation*, Numb. xvi. 2. so that *to be exalted above every name that is named*, is to be advanced, even in his human nature, above men and angels of the highest power and dignity, by being exalted to the right hand of the Father. (Heb. i. 4, 5.) After the dignity of Christ was contested by the Arians, the fathers, to avoid their argument from these words, chose rather to interpret this of the name of the Son, mentioned by St. Paul, Heb. i. 5. *To which of the angels said he, Thou art my Son?* So Theodoret, Œcumenius, Theophylact, on this place, and Epiphanius, Hær. lxix. p. 325. though the words, ver. 20. *He hath raised him from the dead, and set him on his right hand in heavenly places*, strongly plead for the first interpretation. (See the note on Heb. i. 4.)

[18] Πάντα ἐν πᾶσι, *All in all.*] For he ascended up on high, that he might fill the members of his church with all gifts necessary for the edification of his saints, till they came *to the fulness of the measure of the stature of Christ;* (iv. 10—12.) *In him all fulness dwells, and we are* πεπληρωμένοι, *filled full in him, who is the head of principalities and powers.* (Colos. ii. 9, 10.)

CHAP. II.

1. AND you *(also)* hath he *(raised and)* quickened, *(with and by Christ,* i. 20. ii. 5.) who were [1] dead in trespasses and sins;

2. Wherein *(in which sins)* in time past ye walked *(living)* [2] according to the course *(and fashion)* of this *(evil)* world, [3] according to *(the suggestions of)* the prince of the power of the air, the spirit which *(even)* now worketh in the children of disobedience *(the heathen world):*

3. Among whom also we all *(who are gentiles)* had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind *(or of our*

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hearts); and were by [4] nature *(indeed by birth among heathens, and in our natural estate before Christ)* the children of wrath, even as others *(of the gentiles were.*

4. *This, I say, was our former state;)* but God, who is rich in mercy, for his great love, wherewith he loved us *(gentiles),*

5. Even when we were *(thus)* dead in sins, [5] hath quickened us together with Christ, *(through his rich grace; for)* by grace ye are saved *(i. e. are brought into a state of salvation);*

6. And hath raised us up together, *(not only by a spiritual conformity to his resurrection,* Rom. vi. 5. 11. *but also by an assurance of a like resurrection,* 1 Pet. i. 3. *He being risen as the first-fruits,* 1 Cor. xv. 20. *and the first-born from the dead,* Colos. i. 18.) and made us sit together in heavenly places in Christ Jesus: *(our head thus raised and exalted, and thus ascended into heaven, as our forerunner,* Heb. vi. 20. x. 13, 14.)

7. That in *(and through)* the ages to come he might *(by this means)* shew the exceeding riches of his grace in *(this)* his kindness to us through Christ Jesus.

8. *(I say, the riches of his grace,)* for [6] by grace are ye saved through faith *(in Christ);* and that *(faith is)* not of *(and from)* yourselves: it is the gift of God *(the objects of our faith being only made known by Divine revelation,* 1 Cor. ii. *and only confirmed and so made creditable to us, by the testimony which God hath given to them):*

9. Not of works *(done before faith by us),* lest any man should boast *(as doing any thing which might antecedently deserve, or make him meet to be acquainted with, and made partaker of this saving grace:*

10. *Not of works, for this reason also;)* for we are his workmanship, created in Christ Jesus to good works, which God [7] hath before ordained (οἷς προητοίμασεν (sub.) ἡμᾶς ὁ Θεὸς, *to which God hath prepared us)* that we should walk in them.

11. Wherefore remember, that ye being *(were)* in times past gentiles in the flesh, who are called the Uncircumcision by that *(nation of the Jews)* which is called the Circumcision *(by reason of their circumcision)* made with hands;

12. *(And)* that at that time ye were without *(the knowledge of)* Christ, being aliens from the commonwealth of Israel *(to whom the Messiah primarily belonged),* and strangers from the covenants of promise *(made to their forefathers);* [8] having no *(firm and lively)* hope *(of spiritual and future blessings),* and *(being)* without *(the knowledge of the true)* God in the world:

13. But now in Christ Jesus ye who sometimes were afar off *(from God, and from the blessings imparted to the Jews),* are made [9] nigh *(to God, as they were)* by the blood of Christ.

14. For he is our peace *(maker)* who hath made both *(Jew and gentile)* one *(as to the privileges of the gospel,* John x. 16. Gal. iv. 28.) and hath broken down the [10] middle wall of partition betwixt us *(i. e. abolished the ceremonial law, which was a partition-wall betwixt Jew and gentile);*

15. Having abolished in *(or by)* his *(own)* flesh *(that which made)* the enmity *(betwixt Jew and gentile),* even the law of commandments *(consisting)* in ordinances *(peculiar to the Jews);* for to make in himself *(or create)* of two, [11] one new man *(to whom as their head they are both united into one body, thus)* making [12] peace *(betwixt both);*

16. And that he might reconcile both unto God, in one body by the cross, having slain the enmity *(betwixt both to God)* thereby *(or upon it; for when we were enemies we were reconciled to God by the death of his Son,* Rom. v. 10. 2 Cor. v. 18. Col. i. 21. or, *having slain, that is, abolished by his cross, those ordinances which were ὑπεναντία ἡμῖν contrary to us,* Colos. ii. 14. *as excluding us from the society of God's people, and causing the enmity betwixt the Jews and gentiles,* ver. 15.)

17. And *(having procured this reconciliation, he)* came, and (ἐλθὼν εὐηγγελίσατο, *he coming by his apostles)* preached peace to you *(gentiles)* which were afar off, and to them that were near *(i. e. Jews).*

18. For through him *(thus reconciling us to God)* [13] we both *(Jew and gentile)* have access by one Spirit *(of adoption conferred upon us)* to the Father, *(and are enabled to come unto him as our Father,* Rom. viii. 15.)

19. Now therefore ye *(gentiles)* are no more *(to be reckoned as)* [14] strangers and foreigners, but *(as)* fellow-citizens with the saints, and of the household of God;

20. And are built upon the foundation of the apostles *(of the new)* and the prophets *(of the old covenant),* Jesus Christ himself being the chief corner-stone, *(who supports and cements the whole building, both of believing Jews and gentiles, and unites both into one body by the Spirit,* Psal. cxvii. 22.)

21. In whom all the building, *(being thus)* fitly framed together *(or compacted),* groweth into one holy temple in the Lord; *(they then belong not to this building, whose bodies are not a holy temple to the Lord:)*

22. In whom ye *(Ephesians)* also are builded together, for [15] a habitation of God through the Spirit.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. ΝΕΚΡΟΥΣ ταῖς ἁμαρτίαις, *Dead in sins.*] They who interpret this phrase thus, *You who are dead to sins by baptism,* seem not to have looked to the fifth verse, where they who are here said to be *dead in trespasses and sins* are said to be *quickened;* or to the parallel place, Colos. ii. 13. where it is said, *you who were dead in sins, and the circumcision of the flesh, he hath quickened;* nor indeed to the phrase, which is never used in the plural number in that sense, but only in the singular, *viz.* Rom. vi. 2. x. 11.

Καὶ, *And.*] That this glorious hope, this blessed inheritance, this happy resurrection, will be your portion, you may learn from what God hath already done for you; *for he hath quickened you who were dead in trespasses and sins,* ver. 1. and so hath brought you into a state of salvation, ver. 5. *and made you meet to be partakers of the inheritance of the saints in light,* Colos. i. 12. He also hath raised up your head, and placed him, and in him your nature in heavenly places, and so hath, in a manner, *raised you up, and made you sit together with him there,* ver. 6. You being hence assured that all his living members shall be raised up to live for ever with him; for if *we believe that Christ is risen, we must believe that them who sleep in Jesus will God bring with him, to be for ever with the Lord,* 1 Thess. iv. 14. 17. *And to him that overcometh* (saith Christ) *will I give to sit down*

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with me on my throne, even as I also have overcame, and am set down with my Father on his throne, Rev. iii. 21.

[2] Ver. 2. Κατὰ τὸν αἰῶνα, *According to the course of this world.*] That is, according to the life which men of this world, destitute of faith in Christ, do live: for, as Phavorinus saith, αἰὼν, the word *age* is ἡ ζωὴ, καὶ ὁ βίος, *the life of man,* or τὸ μέτρον τῆς ἀνθρωπίνης ζωῆς, *the measure of human life.* Thus, τὸν αἰῶνα διάγειν, in Isocrates and Xenophon, is *to pass the time of life;* τελευτῆσαι τὸν αἰῶνα, in Herodotus and Sophocles, is *to end this life,* or *to die.*

[3] Κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, *According to the prince of the power of the air.*] It was the opinion both of Jews and heathens, εἶναι τὸν ἀέρα ψυχῶν ἔμπλεον, *that the air was full of spirits,* called *demons,* as Diogenes* saith in the life of Pythagoras: and the Jews in the Pirk Avoth teach, "A terra usque ad firmamentum omnia esse plena turmis et præfectis," *that from the earth to the firmament all things were full of these companies and rulers;* and that there was a prince over them, who was called ὁ κοσμοκράτωρ, *the governor of the world,* that is, of the darkness of it, see note on vi. 12. This evil spirit is here said, ἐνεργεῖν, *inwardly to work in the children of disobedience;* and elsewhere, *to lead them captive at his will,* 2 Tim. ii. 26. and their conversion is styled, a recovery of them *from the power of Satan,* Acts xxvi. 18. And hence we may rationally conclude, that the good Spirit doth also inwardly work in pious persons, enabling them to will and to do; it being unreasonable to conceive the evil spirit should have more power over those wicked men in whom he dwells, than the good Spirit hath in those pious persons in whose hearts he is said to dwell.

[4] Ver. 3. Καὶ ἤμεν τέκνα θύσει ὀργῆς, *And were by nature children of wrath.*] The ancient fathers generally affirm, that sin cannot owe its original purely to that nature, in which we were born, but only τῷ αὐτεξουσίῳ, *i. e.* to the choice or consent of the will; and that they who make us to be sinners, merely by the derivation of our natures from our progenitors, do make God, the author of our nature, to be the author of our sin. The same they seem to do, who say that sin is propagated by generation, and that an infant is therefore properly by birth a sinner, it being God who hath established that order in the generation of mankind, which neither he that begets, nor he that is begotten, can correct, and by whose benediction mankind increase and multiply: and reason will instruct us, that to be born or not is not in our power, and that what is not in our power to avoid can never be our crime, nor render us obnoxious to the eternal wrath of God.

Moreover, the circumstances of the text demonstrate, that the apostle here intendeth no such thing, because he speaks of persons *dead in* (actual) *trespasses and sins, in which in times past they had walked, according to the course of the* (heathen) *world,* and the suggestions of Satan; of men *who had their conversation in times past in the flesh; fulfilling the desires of the flesh and of the mind, and were,* on that account, *the children of wrath as well as other heathens.* And therefore Suidas, agreeably to the context, saith, that *nature is here put for customary practice,* according to the frequent import of that word in the profane authors; in Philo,† in whom custom is ἐχθρὰ φύσις ἀληθείας, a *nature opposite to truth;* and in our common proverb, that *custom is a second nature.* His words are these;* *When the apostle saith, We are by nature the children of wrath, he saith not this according to the proper acceptation of the word* nature, *for then he had cast the blame on the Author of nature; but he understands by it a long and evil custom.* And Didymus Alexandrinus saith,† the apostle intends by it τὸ προκείμενον τῇ φύσει οὐ τὸ κατὰ φύσιν, *not that which is according to nature, but that which is accessory to it.*

2. The fathers do more generally say, That to be by nature the children of wrath, is here the same as to be *truly and indeed* so;‡ and that the Ephesians and other nations are styled such here, because in that estate they continually provoked God to wrath by their idolatries and fleshly lusts; and so they are here styled, say they, *children of wrath,* partly as being born in heathenism, and therefore *indole idolatræ,*§ and so out of covenant with God (in which estate the whole body of the heathens are represented, as having no hope of the blessings promised to those who were in covenant with God), and *without* (the favour and protection of) *God in the world:* and persons so abandoned by him are in Scripture styled, the objects of his hatred, comparatively to those who are in covenant with him, as in these words, *Jacob have I loved, and Esau have I hated,* Mal. i. 2. And when God determined to reject and to forsake his people, he styles them, *the generation of his wrath,* Jer. vii. 29. as being worthy of his wrath, as wicked persons are styled *sons of death and of perdition,* as having done those things which rendered them worthy of death and destruction, *i. e.* not for original sin, but for a long series of actual and habitual transgressions. So Abiathar is, ἀνὴρ θανάτου, *a man of death,* 1 Kings ii. 26. And whereas Esthius saith, that τέκνα, *children,* shews that this phrase relates to what they were from their nativity; this may be easily confuted from these following expressions, some of them frequent in the Holy Scripture, viz. τέκνα Θεοῦ, *the children of God,* John i. 12. τέκνα σοφίας, *the children of wisdom,* Matt. x. 19. τέκνα ὑπακοῆς, *children of obedience,* 1 Pet. i. 14. τέκνα τῆς ἐπαγγελίας, *children of the promise,* opposed to children of the flesh, Rom. ix. 1. Gal. iv. 28. κατάρας τέκνα, *accursed children,* 2 Pet. ii. 14. for we are not sons of God, of wisdom, of obedience, of the promise, or curse, by nativity; but by our own good or evil actions. And whereas he adds, that the apostle writes this in the person of the Jews, this is most plainly false, the Jews being not *under the prince of the power of the air, i. e.* the conduct and government of Satan, as were those heathens, whose gods were demons, and who sacrificed to devils, *and not to God.* Moreover, they who are here said to be quickened, when they were *dead in trespasses,* are said, Colos. ii. 13. to be quickened when *dead in trespasses, and the uncircumcision of the flesh,* which cannot possibly agree to the Jews. *We all* here therefore is only all the gentiles, whatsoever Mr. Clerc says to the contrary; nor is there any thing more common than for St. Paul to speak thus. So Tit. iii. 3. *We ourselves also were sometimes foolish, disobedient, deceived;*

* Lib. viii. p. 221.

† De Temul. p. 205. C. Μιλτὴ χροὶς θεῖσα εἰς φύσιν καθίσταται. Stob. Eccl. &c. p. 181.

* Ὅταν δὲ λέγει ὁ ἀπόστολος, καὶ ἤμεν τέκνα, φύσει, ὀργῆς, οὐ κατὰ τοῦτο τὸ σημαινόμενον φύσεως λέγει, ἐπεὶ τοῦ ποιήσαντος ἦν τὸ ἔγκλημα, ἀλλὰ τὴν ἐμμένουσαν καὶ κακίστην διάθεσιν, καὶ χρονίαν, καὶ πονηρὰν συνηθείαν, intelligit.

† Apud Combes.

‡ Τὸ δὲ φύσει ἀντὶ τοῦ ἀληθῶς καὶ γνησίως, Œcum. Theoph. prorsus et omnino apud Hieron. vel τὰ τῆς ὀργῆς ἄξια πράττοντες. Chrysost. Theodoret. Hieron.

§ See Cl. Art. Crit. par. ii. cap. 7. §. 6. p. 104.

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serving divers lusts and pleasures, living in malice and envy, hateful and hating one another; not we apostles, or we Jews, but we gentiles. And this is here evident to demonstration; for what is here *we*, ver. 2. and 5. is *ye*, ver. 8. what is *we*, ver. 10. is again *ye*, ver. 11, 12, 13. what is *we*, ver. 18. is *ye*, ver. 19.

Καὶ ἦμεν τέκνα φύσει ὀργῆς, *And were by nature children of wrath.*] We were children of wrath, saith Jerome, "vel propter corpus humilitatis, corpusque mortis," *by reason of the vile mortal body to which our souls were condemned,* which was the opinion of Origen; or, "quòd ab adolescentiâ mens hominum apposita sit ad malitiam," *because the mind of man is prone to iniquity from his youth;* "vel quòd ex eo tempore, quo possumus habere notitiam Dei et ad pubertatem venimus, omnes aut operâ, aut linguâ, aut cogitatione peccamus;" *or, because, when we come to ripeness of years, and attain to the knowledge of God, we offend all in thought, word, and deed:* where it is observable, that though he brings in Origen's peculiar opinion, as one reason of this appellation; yet hath he not the least hint of our being the *children of wrath,* on the account of Adam's sin. See my interpretation confirmed by Mr. Thorndike, &c.

[5] Ver. 5. Συνεζωοποίησε τῷ Χριστῷ, *Hath quickened us together with Christ.*] Not only by giving us a new birth, or renovation of life, but an assurance also of eternal life; for *because I live* (saith Christ), *you shall live also,* (John xiv. 19.) *We shall be saved by his life.* (Rom. v. 10.)

[6] Ver. 8. Τῇ γὰρ χάριτί ἐστε σεσωσμένοι, *For by grace ye are saved.*] That we may understand aright how we are here, and in other places, said to be saved by *grace and mercy,* and not by *works,* it may deserve to be observed,

First, That though the apostle here saith, *By grace ye are saved, not of works;* yet, lest any man should hence be tempted to infer, that Christians may be saved without doing works of righteousness, when they have time and opportunity to do them; he expressly adds, and that by way of reason of what he had asserted, that *we are his workmanship, created in Christ Jesus to good works, which God hath ordained that we should walk in them.* Since then to *walk in righteousness,* according to the import of that phrase in Scripture, implies, that the tenor of our lives be spent in works of righteousness; surely we cannot reasonably hope to be accepted by God, if we neglect the very end for which we are created in Christ Jesus, or decline that way in which God hath ordained us to walk. Hence the apostle tells the same Ephesians, that if they had been taught the Christian faith, *as the truth was in Jesus,* they knew themselves obliged *to put off the old man, and to put on the new, which after God is created in righteousness and true holiness;* and that it was their duty *to walk as children of light, proving what is acceptable to the Lord,* and bringing forth those fruits of the Spirit, which *are in all goodness, righteousness, and truth,* iv. 21, 22. v. 8, 9.

Note, secondly, that when the apostle saith, We are saved *not by works,* his meaning is not to exclude all works from having any influence on our salvation; but only to exclude those works, which are done antecedently to faith, and to the renovation of the Holy Ghost, or antecedently to their being called by the gospel to salvation: this is apparent from the reason here assigned, why we are not saved by works, *viz.* because we were not fitted or prepared to do good works till we were first in Christ; which, as it doth exclude good works performed before faith in Christ, so doth it as effectually establish those, which are afterward to be performed by virtue of the new nature given to us, and the renewing of the Holy Ghost.

Obj. And whereas some object against this answer, that the apostle saith, *we are saved by grace, not of works, lest any man should boast,* which boasting doth not seem to be excluded, if our salvation doth any way depend on works done by us, whether they be *legal* or *evangelical,* done before or after faith:

Ans. To this I answer, That though salvation doth depend upon good works, or on sincere obedience to be performed by us after faith; yet is all boasting utterly excluded; (1.) Because the good works we do proceed not from ourselves, but purely from the grace and Spirit of God, for *it is God that worketh in us both to will and to do, of his good pleasure.* As therefore the apostle saith, of the gift of tongues, and healing, and the like, which were so frequent in the church of Corinth, and were occasions of their boasting, *Who maketh thee to differ in these things from others? or what gift hast thou which thou hast not received? and if thou hast received it, wherefore dost thou boast, as if it were thine own, and thou hadst not received it?* 1 Cor. iv. 7. so may we here: What good work dost thou, which thou hast not received grace and the good Spirit to perform? And if thou hast received strength from God, for the performance of them, wherefore dost thou boast? This being the apostle's rule, that we can boast of nothing, but of that which we have not received, or which is purely from ourselves.

(2.) Though God is pleased to make the doing good works a necessary condition of salvation, so that without them we shall not obtain it; yet is all boasting utterly excluded, because it is of grace, that our imperfect works are counted good, and that they are at all rewarded by God. For it is alone through that new covenant, which God hath established in Christ Jesus, that all the imperfections which adhere to our best performances are pardoned; seeing the covenant of works requires perfect obedience, and tendereth no pardon to the least offence. Now upon what account can any of us boast of doing that which in itself deserveth condemnation, though through grace it finds acceptance? Boasting, saith the apostle, is not excluded by the law of works, (Rom. iii. 27. iv. 4.) because *to him that worketh, the reward is not reckoned of grace, but of debt,* (Rom. xi. 6.) grace and works that deserve justification and salvation, being perfectly opposite to one another. Where therefore the reward is still of grace, and not of debt; where it is given on the account of works imperfect, which deserve nothing from God, there boasting is excluded. Note,

Thirdly, That when the apostle saith, *We are saved by grace,* there the word *saved* doth not signify the final and complete salvation which we shall enjoy in heaven; but only our being placed in the way of salvation, and put into that estate, in which *if we continue grounded and settled in the faith, and be not moved from the hope of the gospel,* (Colos. i. 23.) we shall undoubtedly be saved. That this may be the sense of these expressions, *We are saved by grace,* and *according to his mercy he saved us,* (Tit. iii. 5.)

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cannot be doubted, if we consider that this is frequently the import of this phrase in other places; as when it is said at the conversion of Zaccheus, *This day is salvation come to this house,* Luke xix. 3. that *baptism doth save us,* 1 Pet. iii. 21. that *there were added to the church* οἱ σωζόμενοι, *the saved,* Acts ii. 47. (See John iv. 22. Rom. viii. 24. 1 Cor. i. 18.) That this must be the proper import of it in these places, is evident from this consideration, that the persons to whom the apostle here speaks were not actually and completely saved, but only by embracing the gospel, which is styled *the word, the gospel of salvation, the power of God through faith to salvation,* were placed in that way which leadeth to eternal life, and which is called the way of salvation. It being therefore of God's free grace and mercy that any church or nation is called to the knowledge of salvation, and hath the word of life revealed to them, it being by that faith which is the gift of God that they are justified, and so placed in the way of salvation, and by his free gift that they enjoy the Holy Spirit, by which they are enabled to work out their salvation; they may well be said to be saved by grace, through faith, according to those words of the same apostle, (2 Tim. i. 9.) *He hath saved us, and called us with a holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ.* But then this hinders not our complete salvation, at the great day, from being conferred upon us, with respect to our works, by him who hath declared, *He will render to every one according to his works: glory, honour, and immortality, to every one that worketh good, and that by patient continuance in well-doing seeketh for it.* (Rom. ii. 6, 7.)

[7] Ver. 10. Προητοίμασεν, *He hath before prepared us.*] *i. e.* Before we do them, by giving us the knowledge of his will, and the assistance of his Spirit to perform them: *i. e.* our entire renovation or new creation, by which alone we are enabled to do works good and acceptable in his sight, is from God, who by Christ Jesus hath given us the knowledge of our duty, and by his grace and Spirit hath enabled us for the performance of it. They mislead men who extend this to our whole salvation, from the beginning to the end, which though it be so of grace, as to be carried on from the beginning of the new nature to the end of our life, by the assistance of God's grace and Holy Spirit; yet is not so of grace, as to exclude those works of righteousness God hath prepared us to walk in, they being the conditions requisite to make faith saving, the terms on which alone we are to enter into life, (Matt. vii. 21. Luke x. 25. 28. Rom. ii. 6, 7. 10. 2 Pet. i. 5. 11. Rev. xxii. 14.) and according to which we shall receive our future recompence. (Rom. ii. 6. 1 Cor. iii. 8. 2 Cor. v. 10. Gal. vi. 4, 5.)

[8] Ver. 12. Ἐλπίδα μὴ ἔχοντες, *Having no hope*] After this life; (1 Thess. iv. 13.) *I would not have you sorrowful for them that sleep, as* οἱ λοιποὶ, *the residue of the world, who have no hope.* (See note on 2 Tim. i. 10.)

[9] Ἄθεοι, *Without the true God.*] For then not knowing God, they served τοῖς μὴ φύσει οὖσι θεοῖς, *those which by nature were not gods;* (Gal. iv. 8.) even their wise men *changed the truth of God into a lie,* and worshipped the vulgar deities; (Rom. i. 25.) they were heathens, *carried about to dumb idols.* (1 Cor. xii. 2.) Hence at their conversion they are said *to turn from idols to serve the living and true God.* (1 Thess. i. 9.) In this sense the Christians styled the heathens ἄθεοι, *atheists,* because τὸν μὲν ὄντως ὄντα θεὸν ἠγνοήκασι, *they knew not the true God.* So Clem. Alex. Protrept. p. 14. and Theodoret here. And the heathens styled the Christians so, because they denied those to be gods whom they esteemed truly such; so Just. Mart. Apol. ii. p. 56. Athenag. p. 6. And the stoics reckoned two kinds of atheists; one that *contemned the gods,* τόν τε ἐναντίως θείῳ λεγόμενον, the other *that spake things contrary to the Deity,* Laert. lib. vii. §. 119.

[10] Ver. 13. Ἐγγύς, *Nigh.*] Those Jews who had no ceremonial defilement to be purged away, and who had made an atonement for their known sins, were admitted to come near to God, as being holy; they had a freedom of access to God in his tabernacle and temple, whence they are styled, ὁ λαὸς ἐγγίζων αὐτῷ, *the people that draw near to God,* Lev. x. 3. Psal. lxv. 4. cxlviii. 14. and God is said to be, ὁ θεὸς ἐγγίζων αὐτοῖς, *a God near to them,* Deut. vii. 4. both by relation, as having owned them as his children and family, and entered into covenant to be their God, and by his more especial presence with them; for the Schechinah, or the glorious presence, dwelt among them in the holy place. Now all these privileges, saith the apostle, are equally conferred upon the gentiles, they are now made near to God, ver. 13. have *access to him,* ver. 18. are *fellow-citizens of the saints, and of the family of God,* ver. 19. the Schechinah dwells in them as in a temple, and they *are made a habitation of God through the Spirit,* ver. 21, 22.

[11] Ver. 14. Τὸ μεσότοιχον, *The middle wall.*] This refers to that partition-wall in the temple which separated the court of the gentiles from that into which the Jews entered, on which was written, *That no alien might go into it;* it being, saith Josephus,* a sanction of Antiochus, μὴ δεῖν ἀλλόφυλον ἐντὸς τοῦ ἁγίου προσιέναι, *that no alien should enter into the court of the sanctuary, which was enclosed with the sept:* and this inscription was writ in Greek and Latin.

[12] Ver. 15. Εἰς ἕνα καινὸν ἄνθρωπον, *Into one new man.*] As being both to walk in newness of life, and by the new law of Christianity, and by Christ's new commandments of love.

[13] Εἰρήνην, *Peace.*] This peace Christ hath made between Jew and gentile, by abolishing the ceremonial law which made the enmity; and with God, by reconciling both to him by his death.

[14] Ver. 16. Ἐν αὐτῷ.] *i. e.* Ἐν τῷ σταυρῷ, *By the cross.* So Chrysostom, Theodoret, Œcumenius, and Theophylact, read. Other copies read, ἐν ἑαυτῷ, *in himself:* but this reading, saith St. Jerome, is only of the Latin copies, and it seems to have had its rise from the former verse. (See Examen Millii.)

[15] Ver. 18. Οἱ ἀμφότεροι, *We both.*] Hence we learn, (1.) that Christ not only reconciled Jew and gentile to one another, but that he reconciled both to God, *for by him we have,* προσαγωγὴν, *access to the Father,* a freedom of access to God, ver. 18. and iii. 12. Now where this phrase in the New Testament is used with respect to Christ, it still imports the freedom of access vouchsafed to them who formerly were by their sins excluded from God's gracious presence: this is obtained, say these words, by virtue of *his blood,* making our peace by him, reconciling us to God by his cross, and bringing them near to God who were afar

* Antiq. lib. xii. cap. 3. de Bello Jud. lib. v. cap. 14.

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off. How is he our peace? because the *chastisement* which procured *our peace was upon him*, Isa. liii. 5. How did he reconcile us to God, but *by the cross?* i. e. *by bearing our sins in his body on the cross*, 1 Pet. ii. 24. By virtue of his blood the gentiles, who formerly were aliens, are made near to God; they who were strangers, were made God's domestics; they who emphatically were *sinners*, Gal. ii. 15. were made *fellow-citizens of the saints;* they who were *children of wrath*, ver. 2. to them is God *reconciled:* and after all this can it be reasonably denied, that Christ hath pacified God to the gentiles by his blood? or doth not all this import a reconciliation, on God's part, to them?

To shew the reason of this reconciliation let it be noted, that God being a holy God, none were to come into his presence who had any pollution or defilement on them, upon pain of death, till they were sanctified or cleansed from it by some purification, or atonement made for them to God. He dwelt in the camp of Israel; and so those lepers which were so unclean as to pollute the camp, were driven from it, (Lev. xiii. 46. Numb. v. 2, 3. 2 Kings xv. 5.) and those sin-offerings, which were polluted with the sins of the whole congregation, were *carried out of the camp.* (Lev. xvi. 21, 22. Heb. xiii. 11.)

God dwelt more especially in the temple, and therefore they who had lesser impurities, *i. e.* who were defiled by the dead, or by an issue, or a menstruous woman, were not to come thither, till they were cleansed from those defilements. (Lev. xii. 4. xv. 31.)

Moreover, he being a God of *purer eyes than to behold iniquity*, they who had committed any sin of ignorance, and lay under the guilt of it, were not permitted to come into the court of the men of Israel, till they had brought their offering of atonement. (Ainsworth on Numb. v. 3.)

Now God being still the same holy God, of purer eyes than to behold iniquity, the scriptures of the New Testament seem as plainly to make our freedom of access to God to depend upon our being sanctified, or purged from our defilement, and our being delivered from the guilt of sin, by an atonement made by the blood of Christ for our iniquities; that so they being pardoned, we may have peace with God, and an access to his favour. This plainly seems to be the import of the words, Heb. ix. 13. *If the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh*, and by so doing procureth an admission of the person cleansed to serve God in the sanctuary, (Numb. xix. 9. 12. 17.) *how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works* (or works exposing you to death, the punishment of the person who came unclean into God's presence, that so you may be admitted) *to serve the living God?*

[16] Ver. 19. Ξένοι, *Strangers.*] The proselytes who joined themselves to the God of Israel, were by the Jews, and by the Scriptures, styled *strangers.* He that only took upon him to worship the true God, and observe the precepts of Noah, was "ger toshab," a stranger permitted to dwell among them, and to worship in the court of the gentiles: he that was circumcised, and became obedient to the law of Moses, was "ger tzedek," *a proselyte of righteousness:* but both were called strangers, according to that maxim of the Jews, *All the nations of the world are called,* גרים, *strangers before the God of Israel:* but the Jews are said to be קרבים, *near to him.* But now, saith the apostle, there is no such difference, the believing gentiles being equally admitted with the believing Jews to the privileges of the new Jerusalem, and equally related to God, as part of his family.

[17] Ver. 22.] Thus Philo* saith, that good men are θεοῦ οἶκος καὶ ἱερὸν, *God's house and holy temple.* (See note on 1 Cor. vi. 20.)

CHAP. III.

1. [1] FOR this cause, I Paul *(am)* the prisoner of Jesus Christ for you gentiles,

2. *(I am, I say, a prisoner for you gentiles, as you must know,)* [2] if *(since)* ye have heard of the dispensation of the grace of God which is given me to you-ward *(or for you gentiles):*

3. How that he (ὅτι, *for he, or that he,)* by *(particular)* revelation made known to me the mystery *(of the calling of the gentiles,* Gal. i. 16. Acts ix. 15. 21, 22.) as I wrote before in few words; *(viz.* i. 9—12. ii. 19.)

4. Whereby, when you read (εἰς ὃ ἀναγινώσκοντες, *to which attending),* you may understand my knowledge in the mystery of Christ *(touching the calling of the gentiles),*

5. Which in other ages was not made known to the sons of men, [3] as it is now revealed to his holy apostles and [4] prophets by the Spirit *(of wisdom and of knowledge, given them to discern all mysteries,* 1 Cor. xii. 8. xiii. 2.

6. *It being not before revealed as now it is,)* that the gentiles should be fellow-heirs *(of God with the believing Jews),* and of the same body *(with them),* and partakers of his promise *(the promise of his Spirit,* Gal. iii. 14.) in *(and through)* Christ *(only)* by *(virtue of)* the gospel *(preached to them, and believed by them):*

7. Of which *(gospel)* I was made [5] a minister, [6] according to the gift of the grace of God given to me *(to be the apostle of the gentiles; for which work I was enabled)* by the effectual working of his power *(in signs and wonders,* &c. Rom. xv. 19.)

8. Unto me *(I say),* who *(by reason of my former persecutions of the church of Christ,* 1 Cor. xv. 9.) am less than the least of all saints, is this grace given, that I should preach among the gentiles the unsearchable riches of Christ *(i. e. the exceeding blessings to be obtained by faith in him);*

9. And to make all men *(Jews and gentiles)* see what is the fellowship of the mystery *(of the calling of the gentiles to be thus fellow-heirs with the Jews),* which from the beginning of the world hath been hid (ἀπὸ τῶν αἰώνων, *from former ages)* in *(the purpose of)* God, [7] who created all things *(belonging to the old and new creation)* by Jesus Christ:

10. To the intent that (Gr. ἵνα, *that)* now, to the [8] principalities and powers in heavenly places, might be known by the *(things done in and by the)* church the manifold wisdom of God,

11. [9] According to the eternal purpose which he purposed *(or made)* in Christ Jesus our Lord:

12. In whom we have boldness *(or freedom)* and access with confidence *(to God the Father)* by the faith of him:

* L. de Somnis, p. 456. E.

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(i. e. the faith we have in him as our Mediator: see note on ii. 18.)

13. Wherefore I *(Paul the prisoner of Jesus Christ for you gentiles,* ver. 1.) desire that you faint not *(that you be not disheartened)* at my tribulation for you, which is *(rather matter of)* your glory, *(you having cause to glory, that I, your apostle, suffer so much for the gospel I preach to you, this being to you a confirmation of the truth of it.*

14. *And)* for this cause I bow my knees to the Father of our Lord Jesus Christ *(praying to him),*

15. Of whom [10] the whole family in heaven and earth is named *(the angels in heaven and saints on earth being styled the sons of God),*

16. That he would grant you, according to the riches of his glory *(i. e. according to his glorious riches),* to be *(still more)* strengthened with might by his *(Holy)* Spirit in the inward man;

17. That Christ may dwell in your hearts by faith; that you, being *(firmly)* rooted and grounded in love *(to him, who sent his Son to die for you);*

18. May be able to comprehend *(together)* with all saints what is [11] the breadth, and length, and depth, and height *(of this mysterious love towards you),*

19. And may *(be able to)* know the love of Christ, which *(in its full extent, even)* passeth knowledge, that you may be filled with all the [12] fulness of God.

20. Now, to him that is able to do exceeding abundantly above all that we ask or think, according to the power *(of the Holy Ghost)* that worketh in us *(and so miraculously confirms his doctrine to the world),*

21. Unto him *(I say)* be *(ascribed all)* glory in the *(assemblies of the)* church by *(and through)* Christ Jesus *(through whom we offer up all prayers and praises,* Heb. xiii. 15. Eph. v. 20.) throughout all ages, world without end. Amen.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. ΤΟΥ'ΤΟΥ χάριν, *For this cause.*] *i. e.* Because I assert that these privileges belong equally to the believing gentiles, though they be not circumcised; this being the reason why the Jews so fiercely persecuted him, and forced him to appeal to Cæsar; (Acts xxii. 22. xxv. 11, 12. xxvi. 17.) and why, after he came to Rome, the Jews preached Christ not sincerely, but out of envy to him, *to add affliction to his bonds.* (Phil. i. 15, 16.)

[2] Ver. 2. Εἴγε ἠκούσατε, *If ye have heard.*] Hence some raise a second objection against this Epistle's being written by St. Paul to the Ephesians; for, say they, to them with whom he had so long conversed, there could be no doubt, whether they had heard *of the dispensation of the grace of God given him towards them.* But indeed this is no objection to them who will consider, that this Epistle was not written to the Ephesians only, but also to *all the faithful in Christ Jesus;* many of whom had never seen his face, nor heard his voice. And, secondly, if we consider, that he speaks here particularly of the manner of his receiving this dispensation, *viz. by immediate revelation from Christ Jesus;* of which the Galatians, among whom he had also preached, were ignorant; and therefore the apostle, in his Epistle to them, saith, γνωρίζω ὑμῖν, *of this I certify you,* confirming his assertion with an oath. (Gal. i. 11, 12. 16.) Add to this, thirdly, that the particle εἴγε, is not here a particle of doubting, but of affirmation, and is to be rendered, as Theophylact doth, ἐπειδή, *since:* so the Hebrew אם is often rendered *quandoquidem;* and so Philo uses this particle in these words,* εἴγε τὰ ἀκούσια, καὶ τὰ κατ' ἄγνοιαν οὐδὲ ἀδικημάτων λόγον ἔχειν φασί τινες, *seeing some say of things done involuntarily, and out of ignorance, that they are not to be accounted sins;* and when he says, *Abel yet lives,*† εἴγε καὶ ἱκέτης ὢν Θεοῦ καὶ φωνῇ χρώμενος εὑρίσκεται, *seeing that he had still a voice to cry to God;* and that Sarah is represented by Moses both as barren and very fruitful,‡ εἴγε τὸ πολυανθρωπότατον τῶν ἐθνῶν ἐξ αὐτῆς ὁμολογεῖ γενέσθαι, *since he confesses, that from her should proceed the most populous of nations.* (See also the note on i. 15.)

[3] Ver. 5. Ὡς νῦν ἀπεκαλύφθη, *As it hath been now revealed.*] It was in the general made known, that in Abraham should *all the families of the earth be blessed;* and that Christ should be *a light to the gentiles;* of which see note on ver. 10. But it was not made known to the Jews, that the gentiles should be *fellow-heirs with them* of the same salvation and celestial inheritance: for that this was matter of admiration to the first Jewish converts, we learn from these words, *Then hath God also given to the gentiles repentance unto life,* Acts xi. 18. They did not know, or believe, that the gentiles should be made members of the same body, and admitted to the same privileges, and made partakers of the same Spirit with them. Hence the believing Jews, ἐξέστησαν, *were in an ecstasy,* when they saw that the gift of the Holy Ghost was poured on the gentiles; (Acts x. 45. Gal. ii. 14.) and much less did they know, that the partition-wall, which made the distance and enmity between them, should be taken away by the Messiah, as the apostle here teacheth, (ver. 14, 15.) that *the hand-writing of ordinances* was to be blotted out on this account, (Colos. ii. 24.) and that these privileges were to be conferred upon them without circumcision, or observation of the law of Moses. They rather thought they were either first to be made Jews, and then Christians, or only were to come as slaves and drudges to them, who were the children of the kingdom. And hence the apostle spends a great part of the Epistles to the Romans and Galatians, to assert this privilege of the gentiles against the Judaizing Christians. In a word, to the Jews anciently belonged υἱοθεσία, *the sonship,* and so the inheritance, for *if sons, then heirs,* (Rom. viii. 17.) and *promises;* (Rom. ix. 4.) and they conceived, that none were ever to be admitted into their body, or partake of those privileges, unless they were circumcised, and became obedient to the law of Moses, (Acts xv. 1.) which they thought never was to cease, or to be antiquated. And therefore, say the Greek fathers, the apostle here declares, that God now, under the gospel-dispensation, equally admitted the believing gentiles to these privileges by faith without circumcision, or obedience to the law of Moses.

[4] Καὶ προφήταις, *And to the prophets.*] That the apostle here understands the prophets of the New Testament, or those who in the first ages of the church received the prophetical grace, and by it understood *all mysteries,* (1 Cor. xiii. 2.) the words ὡς νῦν, *now it is revealed* under the gospel to the prophets, will not suffer us to doubt. And

* Alleg. lib. i. p. 36. G.
† Quod Deter. p. 230. E.
‡ De congressu quær. p. 532. B.

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this fully answers all the objections of Esthius against the exposition I have given of the former words.

[5] Ver. 7. Οὗ ἐγενόμην διάκονος, *Of which I am made a minister.*] Mr. L. thinks, *that this strongly implies a denial, that others were made ministers of the same doctrine;* but as it cannot imply, that Barnabas, and others appointed to go with him, or that Silas and Timotheus, who preached the same doctrine, (2 Cor. i. 19.) were not also ministers of that doctrine; so the commission Christ gave to all his apostles, being to preach the gospel, and to make disciples *through all the gentile world,* it is not easy to conceive, that those nine, who were sent to preach to the gentiles, as well as St. Paul, should none of them understand their commission aright; especially if we consider how fully the council met at Jerusalem establish St. Paul's doctrine, with respect to the gentile converts, declaring, as St. Peter doth, that they, being Jews, expected to be saved by faith in Christ, as did the gentiles; that God had put no difference betwixt them and the circumcised Jews, *purifying their hearts by faith,* and giving them the Holy Spirit, as he had done to his believing Jews; and that therefore to endeavour *to put the yoke of circumcision on their necks,* was *to tempt God;* that is, to distrust the evidence that he had given of his acceptance of them without circumcision. (Acts xv. 8—11.) And the whole synod declare, that they who said, *they ought to be circumcised, and to keep the law, troubled them with words tending to the subversion of their souls;* (ver. 24.) whereas *it seemed good to the Holy Ghost, and to them, to lay upon them none of these burdens,* (ver. 28.) And lastly, that they who were pillars of the church of the circumcision, knowing the grace given to St. Paul, approved his commission of preaching to the gentiles, as he did, Gal. ii. 9.

[6] Κατὰ τὴν δωρεὰν τῆς χάριτος, *According to the gift of grace.*] That the apostulate is by St. Paul oft styled grace, see the note on Rom. i. 5. And that in this sense he understands the gift of grace here, is evident from the following words.

[7] Ver. 9. Τῷ πάντα κτίσαντι, *Who created all things.*] The ancients commonly say, that God the Father is ὁ πρῶτος δημιουργὸς, *the prime and chief Creator of the world,* as being the original of all creating power, and he as it were commanding, and the Son executing his command, who is hence styled, * ὁ προσεχὴς δημιουργὸς, *the immediate Creator,* or αὐτουργὸς τοῦ κόσμου, *the Artificer of the world.* Hence Irenæus† so often saith, *Patrem omnia fecisse per verbum,* or *verbo virtutis;* and that the Son and Holy Spirit are ‡ *quasi manus,* as it were *the hands of God, by which he made all things,* and to both which all the angels are subject.

Διὰ Ἰησοῦ Χριστοῦ.] See these words vindicated, Examen Millii in locum.

[8] Ver. 10. Ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις, *To the principalities and powers.*] This phrase, though used of evil spirits, vi. 12. may be understood of good angels, the mystery of godliness, being then *seen of angels,* 1 Tim. iii. 16. and the things which the apostles preached by the Holy Ghost, being such as *the angels desired to look into,* 1 Pet. i. 12. That the words ἐπουράνιος, and ἐπουράνια, always signify *things,* or *persons in heaven,* is very evident. So πατὴρ ἐπουράνιος, is *our heavenly Father,* Matt. xviii. 25. ὁ ἐπουράνιος, *the Lord from heaven,* 1 Cor. xv. 48, 49. τὰ ἐπουράνια, *heavenly things,* to be taught only by him *who was in heaven,* John iii. 12, 13. σώματα ἐπουράνια, *heavenly bodies, viz.* the stars, 1 Cor. xv. 40. βασιλεία ἐπουράνιος, *the kingdom to be enjoyed in heaven,* 2 Tim. iv. 18. Heb. xi. 16. Ἱερουσαλὴμ ἐπουράνιος, *the Jerusalem that is above,* Heb. xii. 22. ὑπόδειγμα τῶν ἐπουρανίων, *the pattern of things in heaven,* Heb. viii. 5. τὰ ἐπουράνια, *heavenly things,* Heb. ix. 23. Hence are they distinguished from *things on earth,* or *under the earth,* Phil. ii. 10. The words are five times used in this Epistle, and always signify *heavenly places.* So it doth when we are said *to sit down with Christ,* ἐν τοῖς ἐπουρανίοις, *in heavenly places,* ii. 6. when Christ is said to be *sat down with God,* ἐν τοῖς ἐπουρανίοις, in *heavenly places,* i. 10. that being the consequence of his ascension into heaven, (1 Pet. iii. 22. Heb. xiii. 10. 12.) and therefore it is well rendered *in heavenly places,* ver. 3. So it signifies, when the apostle speaks of *principalities, powers,* and *spiritual wickednesses,* ἐν τοῖς ἐπουρανίοις, vi. 12. and so it must signify, when he speaks here of good angels in the same places: nor can it be well joined with σοφία, because διὰ τῆς ἐκκλησίας intervenes.

To Mr. L.'s objection, that *it is not easy to conceive, that the declaration of this mystery should be to this intent, that the angels, good or bad, should be acquainted with it,* it may be answered,

First, That the apostle doth not say this was God's sole intent in the revelation of this mystery; but only, that this, amongst others more important, might be one.

Secondly, That the particle ἵνα signifies, "adeo ut," *so that;* (see note on 1 Cor. xiv. 13.) and then the words will not respect God's intention in this revelation, but only the consequence of it. But whereas from those words, ver. 6. *Was not made known,* &c. Mr. Le Clerc saith thus, *The same thing which is there said in other ages not to have been made known to the sons of men, is said here to have been unknown also to angels; which being so, I confess I do not well understand how they who are neither prophets nor angels can find out so many places in the prophets, in which the calling of the gentiles is manifestly and directly foretold: for certainly if it was revealed to the prophets, they understood it; and if it could be gathered from the literal sense of any prophecies, the angels might have understood it by those prophecies:* whereas, I say, he descants thus: What would he have? Would he deny against the plain and frequent sayings of St. Paul, that the calling of the gentiles was revealed to, and plainly foretold by, the prophets, as his words do import? Let him, if he can, confute St. Paul proving it against him, that the Lord had commanded the gentiles should be called in these words of the prophet Isaiah, *I have set thee to be a light to the gentiles, and to be for salvation to the ends of the earth:* (Acts xiii. 46, 47.) and his four other proofs from the prophets, Moses, David, and Esaias, that the *gentiles were to glorify God for his mercy to them,* in Christ Jesus, that *root of Jesse,* who was to *rise up to govern the gentiles, and in whom the gentiles were to trust:* (Rom. xv. 9—12.) yea, let him confute the apostle James, saying, *Simeon hath declared how God at first did visit the gentiles, to take out of them a people for his name: and to this agree the words of the prophets, After this I will build again the tabernacle of David,* &c. *that the residue of*

* Orig. in Cels. lib. vi. p. 317. † Lib. ii. cap. 2. lib. iii. cap. 8. 11.
‡ Lib. iii. Præf. cap. 17.

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men might seek after the Lord, and all the nations upon whom my name is called. (Acts xv. 14. 17.) Nor doth the apostle any where hint, that the calling of the gentiles was not revealed to or by the prophets; but only that it was not so made known in all the particularities of it, ὡς νῦν, *as it is now discovered* by the apostles and prophets of the new testament. (See the note on ver. 6.) Secondly, It was also known to, and preached by, the angels, declaring the glad tidings of great joy *which should be to all nations* through Christ, (Luke ii. 10, 11.) he being as well *a light to lighten the gentiles, as the glory of his people Israel.* Nor does the apostle here say, as he suggests, that this was unknown to the angels, but only that what was before made known to them by prophecies, was now made known to them by the church, *i. e.* the gentiles actually called; though all the circumstances mentioned note on ver. 6. might not be fully known before, even to them.

[9] Ver. 11. Κατὰ πρόθεσιν τῶν αἰώνων, *According to the foredisposing of the ages.*] In the first of the ages his wisdom seeing fit to give the promise of a Saviour to a fallen Adam; in the second age to typify and represent him to the Jews in sacred persons, rites, and sacrifices; and in the age of the Messiah, or the last age, to reveal him to the Jews, and preach him to the gentiles.

[10] Ver. 15. Πᾶσα πατριὰ, *The whole family.*] It is frequent with the Jews to make mention of the angels as *the family in heaven;* and of men, especially those that are in covenant with God, as *his family on earth;* as when they say, *God doeth nothing but he first consults with his family* שלמעלה *above,* that is, with the angels: and that *he that addicts himself to the study of the Divine law for the sake of the law, conciliates to himself peace with the family above, and with the family below;* that is, with angels in heaven, and men on earth. They are also called קדשי מעלה *the saints above,* Targ. in Job xv. 15. and the *sons of God,* as in these words of Job i. 6. and ii. 1. *And on a day came* ἄγγελοι Θεοῦ, *the sons of God,* and xxxviii. 7. *Where wast thou when* ἄγγελοί μου, *all the sons of God shouted for joy?* And so are all true believers styled, for *to as many as believed, he gave power to be the sons of God,* John i. 12. and they at the resurrection shall *be like the angels, and be the sons of God,* Luke xx. 36.

[11] Ver. 18. Τὸ πλάτος καὶ μῆκος, &c. *The breadth, length, depth, and height.*] By the *breadth* of this love, some of the fathers understand the great extent and generality of Christ's affection; his death being designed for the benefit of all persons, Jew and gentile, through all ages, from Adam to the end of the world, and in all places, he having by it *reconciled things in heaven, and things in the earth,* (i. 10.) By the *depth* of it, say they, is signified the greatness of his humiliation; love to mankind having induced him to change *the form of God* for that of a *servant,* humbled the Lord of life to an ignominious and painful death, and brought him from the highest heavens to the lowest hell, into which, they conceive, he descended for our sakes. The *length* of it imports, say they, his love to us from the beginning of the world, we being *chosen in Christ from the beginning,* (i. 4. iii. 11.) The *height* of his affection is manifested, say they, in that being now exalted to the right hand of Majesty, he is still there employed in acts of greatest kindness to us, using his whole power in heaven and earth for the benefit of his church. But it seems more natural to say, that the apostle by enumerating these dimensions, only intends to signify the exceeding greatness of the love of Christ, which *passeth knowledge.* Thus Job, speaking of the unsearchable wisdom of God, and his unfathomable perfections, puts these inquiries; *Canst thou search him out to perfection? It is higher than the heaven, what canst thou do? deeper than hell, what canst thou know? The measure of it is longer than the earth, and the breadth of it than the sea:* (Job xi. 7, 8.) and the son of Sirach saith, *The height of heaven, and the breadth of the earth, the abyss and wisdom, who can search out?* (Eccles. i. 3.) and the apostle cries out, *O the depth of the wisdom and knowledge of God, how unsearchable are his judgments,* &c. (Rom. xi. 33.) And in this sense these four dimensions will chiefly be designed to import what the apostle styles, (ver. 8.) *the unsearchable riches of the love of Christ.* It therefore seems unreasonable to think, that the *love of Christ passing knowledge,* should import only the love of Christ passing, *i. e.* excelling *the knowledge* or *skill in mystical interpretations, which the gnostics pretended to:* for, as the word γνῶσις put absolutely hath no such import, that I know of, in the Holy Scripture; so after the mention of all these dimensions, and the *unsearchable riches* of it, (ver. 8.) it seems a very faint expression to say, it surpasseth that vain and insignificant knowledge to which the gnostics pretended; their mystical interpretations, recorded by Irenæus, being above measure vain and impious, even a mystery of iniquity: and as for the phrase ὑπερβάλλουσα τῆς γνώσεως, it is justified by Aristotle,* who hath it twice in one chapter, viz. ὑπερβάλλειν τῆς συμμετρίας, *to exceed the measure,* ὑπερβάλλειν τῶν πλωτήρων, *to excel other navigators.*

[12] Ver. 19. Εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ, *With all the fulness of God.*] Εἰς *pro* ἐν, (see note on Colos. i. 20.) that is, say some, with the highest degrees of faith and love; or with all fulness of spiritual gifts, especially those of knowledge and wisdom, which might enable them to comprehend the greatness of his love. Thus iv. 10. *He ascended up on high, that he might fill all things* with spiritual gifts, mentioned ver. 10. that he might *give gifts unto men,* ver. 8. and i. 23. his church is styled, *the fulness of him that filleth all in all; i. e.* who filleth all his members with those gifts.

CHAP. IV.

1. I THEREFORE, the prisoner of the Lord (ἐν Κυρίῳ, *in bonds for Christ*), beseech you that you would walk worthy of the vocation wherewith ye are called,

2. [1] With all lowliness and meekness, with long-suffering, *(and so)* forbearing one another in love;

3. Endeavouring *(thus)* to keep the unity of the Spirit in the bond of peace.

4. *(For you know, that)* there is one body *(of the whole church),* and [2] one Spirit *(which animates the whole body),* even as you are called in one hope of your calling; *(i. e. and you know also, that you are all called to the same hope of eternal life.*

5. *There is also to us Christians)* one Lord, [3] one faith *(in this Lord),* one baptism *(by which we do profess this faith),*

* Polit. lib. iii. cap. 13. p. 447, 448.

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6. [4] One God and Father of all, who is above all *(by his essence)*, and through all *(by his providence)*, and in you all *(by his Spirit)*.

7. But *(though the body is but one, yet)* unto every one of us *(who are members of this body)* [5] is given grace *(enabling us to serve this body)* according to the measure of the gift of Christ.

8. [6] Wherefore *(to manifest this)* he *(the Psalmist)* saith, When he *(Christ)* ascended up on high, he led captivity *(Satan and death)* captive, (Judg. v. 12. Heb. ii. 14.) and [7] gave gifts unto men *(i. e. received them,* Psal. lxviii. 19. *to give to them)*.

9. Now that he ascended, what is it but *(a demonstration)* that he also descended first [8] into the lower parts of the earth?

10. He that descended *(thus into the lower parts of the earth)* is the same also who *(after his resurrection)* ascended up [9] far above all heavens, that he might fill all things *(with his gifts, according to his promise, that when he was ascended, he would send the Spirit upon his apostles and disciples,* John xiv. 17. xv. 26. xvii. 5. Luke xxiv. 49.)

11. And *(accordingly)* he gave some, apostles *(to reveal his will)*; and some, prophets *(to explain the mysteries of faith)*; and some, evangelists *(to propagate this faith to other nations)*; and [10] some, pastors and teachers *(to instruct others in it.*

12. [11] *And this variety of gifts was conferred upon them)* for the perfecting (Gr. *compacting)* of the saints *(into one body)*, for the work of the ministry *(that they who had them might minister to the temporal necessity, as did the deacons, and the spiritual concerns of others, as did the apostles, prophets, evangelists, pastors, and doctors)*, for the edifying of the body of Christ *(in faith and love)*:

13. Till we all come in the unity of the faith, and of the knowledge *(or acknowledgment)* of the Son of God, unto a perfect man, *(i. e. to perfection in knowledge of the faith and of the will of God,* Colos. i. 28.) unto the measure of the stature of the fulness of Christ *(i. e. so as to be Christians of a full maturity and ripeness in all the graces derived from Christ Jesus to the body)*:

14. That *(so arriving to perfection in faith and knowledge)* we henceforth *(may)* be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive (Gr. *by the subtilty of men, through their craftiness, for the managing of deceit)*;

15. But, speaking *(or keeping)* the truth in love, may grow up into *(or increase in)* him in all things, who is the head, even *(into)* Christ:

16. [12] From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part (Gr. *compacted and cemented together by every joint of supply, according to its power in proportion of every part)*, maketh increase of the body to the edifying of itself in love.

17. This I say therefore, and testify in the Lord, that ye *(who have these assistances in faith and piety)* walk not henceforth as other *(unconverted)* gentiles, [13] in the vanity of their *(own)* mind;

18. Having the understanding darkened, *(and)* being [14] alienated from the life of God [15] through the ignorance that is in them, because of the [16] blindness of their heart;

19. Who being past feeling *(insensible of the vileness of their actions)* have given themselves up to work all uncleanness [17] with greediness.

20. But ye have not so learned *(the doctrine of)* Christ;

21. If so be *(or since)* that ye have heard him *(by our preaching)*, and have been taught by him (Gr. *instructed in him)*, as the truth is in Jesus:

22. *(To wit,)* that ye put off, concerning the former conversation *(in heathenism)* [18] the old man, which is corrupt according to the deceitful lusts; *(i. e. the lusts which deceive you, promising that pleasure and satisfaction which they cannot yield; or which you practised whilst heathens, being deceived by your heathen priests, declaring they were acceptable to the gods, and the philosophy and vain deceit of those men who allowed them:)*

23. And be renewed in the spirit of your mind;

24. And that ye *(may)* put on the new man, which after *(the image of)* God is created in righteousness and true holiness.

25. Wherefore putting away [19] lying *(a vice too common among heathens, and opposite to truth and righteousness)*, speak every man truth with his neighbour: for we are members one of another: *(now lying tends to dissolve societies, and hurt the members of the same body.*

26. *If you)* [20] be angry *(take heed)*, and sin not: [21] let not the sun go down upon your wrath:

27. [22] Neither give place to the *(temptation of the)* devil.

28. [23] Let him that stole *(before his conversion)* steal no more: but rather let him labour, working with his hands the thing which is good, that he [24] may have to give to him that needeth.

29. Let no corrupt communication proceed out of your mouths, but that which is good to the use of edifying, [25] that it may minister grace unto the hearers.

30. [26] And grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption, (i. 13, 14.)

31. *(And to this end)* let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice:

32. And be ye kind one towards another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 2, 3.] NOTE here from the fathers, that ἐὰν τὴν ἀγάπην ἔχωμεν ἀνεξόμεθα ἀλλήλων, *where love is retained, there will be mutual forbearance;* and from Zanchy, that peace cannot be preserved without that mutual forbearance, and that humility, which exclude, and that meekness, which is opposite to, anger and contention.

[2] Ver. 4. Ἓν πνεῦμα, *One spirit.*] From these and the former words, *the unity of the Spirit,* it seems plain to me that the union of the mystical body of the church catholic consists in this, that they all have the same Spirit communicated to them from their head Christ Jesus. For the whole body of Christians is here said to have *one Spirit,* and their unity is styled, *the unity of the Spirit. The body is one,* saith the apostle, 1 Cor. xii. 12. *for by one Spirit*

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we are all baptized into one body, ver. 23. And to the whole body of the church of Corinth he speaks thus, *Know ye not that you are the temple of God, and that the Spirit of God dwelleth in you?* 1 Cor. iii. 16. *Know ye not that your body is the temple of the Holy Ghost, that is in you?* vi. 19. Christ, saith the apostle here, ii. 16—18. hath reconciled both Jew and gentile into one body unto God, and hath made peace between them; *for by him we have both access by one Spirit to the Father;* ἄρα οὖν, and therefore having thus one Spirit, by which we are made one body, and sons of the same Father, *we are all fellow-citizens of the saints, and of the family of God;* and are built up all together *into a habitation of God through the Spirit.* Now hence it follows,

First, *That only sincere Christians are truly members of that church catholic, of which Jesus Christ is the head,* since the whole body is united to him by the communication of the Holy Spirit, whom the wicked of the world *cannot receive,* (John xiv. 17.) they being *sensual, having not the Spirit,* (Jude 19.)

Secondly, *That nothing can unite any professor of Christianity to this one body, but the participation of the Spirit of Christ;* and therefore nothing else can make him a true member of that church which is his body. Hence the apostle doth inform us negatively, *That if any man have not the Spirit of Christ* dwelling in him, *he is none of his,* Rom. viii. 9. 11. and affirmatively, that *by this we know that he abideth in us, by the Spirit that he hath given us,* 1 John iii. 24. And again, *by this we know that he abideth in us, and we in him, because he hath given us of his Spirit,* iv. 13. For *as many as are led by the Spirit of God, they are sons of God,* Rom. viii. 14. and *because we are sons, God hath sent the Spirit of his Son into our hearts,* Gal. iv. 6. It therefore must be owned as a certain truth, that nothing can unite us to that church and body, of which Christ Jesus is the head, but the participation of the Spirit.

Thirdly, *That no error in judgment, or mistake in practice, which doth not tend to deprive a Christian of the Spirit of Christ, can separate him from the church of Christ.*

Fourthly, Hence it demonstratively follows, that *no church-governors, jointly or severally, can be by God appointed to be the living judges, or the infallible directors of our faith.* For since in matters of faith we must have a judgment of certainty, we cannot own him as such by virtue of that assistance of the Holy Ghost, which alone can make them such, till we are certain they belong to that church, of which Christ Jesus is the head, and to which only the promise of the Spirit doth belong; *i. e.* till we are certain they are sincere and upright Christians. Since therefore God hath given us no certain rule to know this by, we may rest satisfied, that he designed no such magisterial guides should be continued in his church.

[3] Ver. 5. Μία πίστις, *One faith.*] It plainly is asserted in the Holy Scriptures, that there is one *common faith,* Tit. i. 4. one *like precious faith,* 2 Pet. i. 1. of all that bear the name of Christians. A *unity of faith,* and *of the knowledge of the Son of God,* to which we must all arrive, Eph. iv. 13. A faith *once delivered to the saints,* Jude 3. for which we must *strive earnestly,* and in which we must *build up ourselves;* a *faith of the gospel* for which we are exhorted *to contend as with one soul,* Phil. i. 27. But vain is hence the inference of the papists, that *this one faith must be either theirs, and then we cannot be saved without it; or ours, and then they cannot be saved:* for this *one faith,* into which all Christians were baptized, contains neither the doctrines in which they differ from us, nor we from them, but only the Apostles' Creed, which the whole church of Christ, for many centuries, received as a perfect system of things necessary to be believed in order to salvation; as I have fully proved, Treatise of Tradition, par. ii. chap. vii. §. 4—8.

[4] Ver. 6. Εἷς Θεὸς, *One God.*] Here, say the Socinians, that God who is styled *one,* is also styled the *Father,* and to him is ascribed this epithet so common among the philosophers, to denote the Supreme Deity, that he is ὁ ὢν ἐπὶ πᾶσι, *God over all.* But to this it is answered,

1. That we deny not that God the Father is *one God over all,* or that there is one who is both one God and the Father; only we add, that there is also one, who is one God of the same essence, and the Son; and so also say we of the Holy Spirit: and that as the one Lord, and the one Spirit here, do not exclude the Father from being both Lord and Spirit, so neither doth the *one God and Father* exclude the Son, or Holy Spirit, from being God, but only from being God the *Father.* It is also to be noted, that the primitive fathers before the Nicene council did not scruple to distinguish Christ from God the Father, by styling him another God from the maker of all things, ὑπὲρ ὃν ἄλλος Θεὸς οὐκ ἔστι, *above whom there is no other God.* Justin Martyr* twice describes the Father by this distinctive character, that he is God, ὑπὲρ ὃν ἄλλος Θεὸς οὐκ ἔστι, *above whom there is no other God;* saying, that Christ did nothing but what ὁ τὸν κόσμον ποιήσας, ὑπὲρ ὃν ἄλλος οὐκ ἔστι Θεὸς, *the Maker of the world, above whom there is no other God, would have him do;* and yet he at least twenty times asserts, that Christ *is God* and *Lord,* and that he is the person, ἀφ' οὗ οὐρανὸν καὶ γῆν,† *by whom he made the heaven and earth,* and by whom he will renew them; the Word of God; δι' οὗ οὐρανὸς καὶ γῆ, καὶ ἡ πᾶσα κτίσις ἐγένετο, *by whom the heaven and the earth, and the whole creation was made.* So Irenæus‡ often saith, that the *Father is only to be called God and Lord;* and yet he adds, that this is not said to exclude the Son, *who is in the Father, and hath the Father in him, and hath his principality in all things.*

[5] Ver. 7. Ἐδόθη ἡ χάρις, *Is given grace.*] These graces being therefore the gift of Christ, and not our own, no one should be puffed up, or despise others on the account of them; nor should envy any others to whom he thinks fit to give them in a higher measure.

[6] Ver. 8. Διὸ λέγει, *Wherefore he saith.*] That this Psalm relates to the Messiah, we learn from the Jews themselves, who interpret this Psalm of him; for the words, ver. 32. are by them thus paraphrased, *All nations shall bring gifts to the King Messiah,* Schemoth Rabbah. § 15. Let it be also noted, that Christ triumphed over *death and Satan on the cross,* (Colos. ii. 15.) but he led Satan captive more gloriously, when, after this ascension, he poured his Holy

* Dial. cum Tryph. p. 275. cap. 276. D. † P. 340.

‡ "Nemo igitur alius Deus nominator, aut Dominus appellator, nisi qui est omnium Deus et Dominus——Et hujus Filius Jesus Christus Dominus noster," lib. iii. cap. 6.——"Qui et solus Deus super quem alius Deus non est," &c. 9. "Ipsum Dominum sequi nos oportet; Patrem tantum Deum et Dominum eum qui solus est Deus, et Dominator omnium, tradentem discipulis, et tamen hæc dicta esse pronuntiat de prophetis quidem, et apostolis patrem, et filium confitentibus, alterum autem neminem, neque Deum nominantibus, neque Dominum confitentibus," lib. iii. cap. 6. "Filius est in patre, et habet in se patrem, et in omnibus principatum ejus habet."

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Spirit on his apostles and disciples, and by that Spirit enabled them to cast out devils in his name, and turn men from the power of Satan to God. (Acts xxvi. 18.) He also then triumphed over death most signally, when thus ascending he became Lord over the dead, and had *the keys of death and hades in his hand.* (Rom. xiv. 9. Rev. i. 18.) Note also, that *to lead captivity captive,* is a phrase common in the Old Testament, to signify a conquest over enemies, especially over such as formerly had led them captive: so Judg. v. 12. *Arise, Barak, αἰχμαλώτισον αἰχμαλωσίαν, lead captivity captive.* (See 1 Kings viii. 46. 2 Chron. xxviii. 5. 11. 17. Numb. xxi. 1. Deut. xxi. 10.)

[7] Καὶ ἔδωκε δόματα, *And gave gifts.*] That is, saith Dr. Hammond, *he received gifts to give to men,* from the nature of the Hebrew לקח, which signifies both to *give* and to *receive,* and thus it is rendered by the Targum, Syriac, and Arabic: but, saith Mr. Clerc, *When the word signifies to give, there follows a dative case,* Exod. xxv. 2. *whereas the Hebrew here hath* באדם, *which has made learned men conjecture, that St. Paul read* לאדם, *to man.* But, first, this is not always true, for, Hos. xiv. 2. we read thus, *take away iniquity,* וקח טוב, *and give good;* and where a dative case is added, an accusative either goes before it, as, *thou hast received,* מתות, *gifts for men,* and Judg. xiv. 2. קחו אותה לי, *gave her to me,* and ver. 3. or else follows after it, as 1 Kings iii. 24. קחו לי טרב, *give me a sword:* (see xvii. 10. Exod. xviii. 12. xxv. 2.) and as for ב in באדם, who knows not that it sometimes signifies *pro, for,* and sometimes only is the sign of the dative case? (See Noldius de Partic. Hebr. p. 158. 163.)

[8] Ver. 9. Εἰς τὰ κατώτερα μέρη τῆς γῆς, *Into the lower parts of the earth.*] That is, into the grave: so Psal. lxiii. 9. *They that seek my soul to destroy it, shall go into the lower parts of the earth,* i. e. they shall fall by the sword, ver. 10. Isa. xliv. 23. *Sing, O heavens! shout, the lower parts of the earth.* "We cannot be assured (saith Bishop Pearson*) that the *descent* of Christ, which St. Paul here speaketh of, was performed after his death, nor can we be assured that the *lower parts of the earth* do signify *hell;* they may as well refer to his incarnation," according to that of David, Psal. cxxxix. 15. *My substance was not hid from thee,* when *I was made in secret, and curiously wrought in the lower parts of the earth;* or to his burial, according to that of the prophet, *They that seek my soul to destroy it, shall go into the lower parts of the earth; κατώτερα γὰρ μέρη τὸν θάνατον ἐκάλεσεν, he calls his death his descent into the lower parts of the earth,* say Chrysostom and Theodoret on the place.

[9] Ver. 10. Ὑπεράνω πάντων τῶν οὐρανῶν, *Far above all heavens.*] He being made *higher than the heavens,* Heb. vii. 26. that is, than the airy and the starry heavens, and ascending above them into the presence of God, who hath *set his glory above the heavens,* Psal. viii. 1. and is exalted above them, Psal. lvii. 5. 11. cviii. 4, 5.

[10] Ver. 11. Τοὺς δὲ ποιμένας καὶ διδασκάλους, *And some pastors and teachers.*] That these *pastors and teachers* were in the first ages men of extraordinary gifts, is evident from this very place; for the preceding words, *he gave gifts unto men, some apostles, some prophets,* &c. shew that all the persons mentioned here were partakers of the gifts which Christ, ascending up on high and sending down the Holy Spirit, gave to men. Hence, among the different Χαρίσματα, gifts of the Holy Ghost, are reckoned, διδασκαλία, *teaching,* Rom. xii. 6, 7. and among the gifts exercised in their assemblies, διδαχὴ, *doctrine,* 1 Cor. xiv. 6. 26. among the persons who had received the διαιρέσεις χαρισμάτων, *diversities of gifts,* are reckoned, after prophets, διδάσκαλοι, *teachers,* 1 Cor. xii. 28. Rom. xii. 6, 7. and here: and so Tertullian* makes mention of them, as persons *endued with the grace of knowledge.* The *pastors* seem probably the same with the κυβερνήσεις, *governments,* 1 Cor. xii. 28. and the προεστῶτες, Rom. xii. 8.: and it is evident, from both those places, that there were also men endued with those spiritual gifts there mentioned. Hence it is observable of these doctors, that when the extraordinary gifts of the church ceased, their very names grew out of use, they being very rarely mentioned in the succeeding ages of the church.

[11] Ver. 12—15.] From these five verses the papists argue for an infallible guide, thus: "Christ gave apostles, pastors, and teachers, that Christians might not be tossed to and fro with every wind of doctrine: this end could not be compassed by giving us such guides and instructors in belief as were merely fallible, and who might lead us into circumvention of error. Moreover, God gave such pastors to his church, till we all come to the unity of the faith, which will not be till the last days of all; wherefore, till the end of the world, the world shall be provided of them, and by them be secured from being *like children tossed to and fro.*"

Ans. I answer, That this text is so far from proving a succession of infallible guides, in matters of faith, to the world's end, that it seems rather to establish the doctrine of the protestants, touching the fulness and perspicuity of the Holy Scripture in all necessary articles of Christian faith, and to overthrow the pretended necessity of infallible guides in order to that end. For,

First, *To come to a perfect man,* as to the unity of faith and knowledge of the Son of God, is, in the Scripture language, to be sufficiently instructed in the articles of the Christian faith and knowledge. Thus, when our Lord saith to the young man, *If thou wilt be perfect, sell all that thou hast,* Matt. xix. 21. by comparing these words with those in St. Mark and St. Luke, Mark x. 21. *one thing is lacking,* or, is wanting to thee, Luke xviii. 22. it is evident, that *to be perfect* there, is not to be wanting in the knowledge or practice of any thing to be done, that this young man might have eternal life.

When St. Paul saith, *We speak wisdom,* ἐν τοῖς τελείοις, *among them that are perfect,* 1 Cor. ii. 6. the meaning is, say the Greek commentators,† παρὰ τοῖς τελείαν παραδεξαμένοις πίστιν, *among those who are perfectly instructed in the faith:* and when he saith, *As many as are perfect, let us mind the same thing,* he speaks of persons fully instructed in their Christian liberty: and when he saith, *Leaving the principles of the oracles of Christ, let us go on to perfection,* he calls us to advance to a more full instruction in the faith and knowledge of Christ. (See note on 1 Cor. ii. 6.)

Secondly, Note, that the apostles and first preachers of the gospel were made ministers of his church, πληρῶσαι

* Art. v. p. 228.

* "Est itaque frater aliquis doctor gratiâ sapientiæ donatus." De Præscript. cap. 3.

† Theodoret.

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τὸν λόγον τοῦ Θεοῦ, *to teach fully the word of God*, Colos. i. 25, 26. *To teach every man in all wisdom, that they might present every man perfect in Christ Jesus*, ver. 28. And accordingly, departing from the churches planted by them, they commended them only to the *word of grace, which was able to build them up, and give them an inheritance among all that are sanctified*, Acts xx. 32.

Thirdly, Observe, that the apostles, prophets, evangelists, pastors, and teachers, here named, were given at our Lord's ascension for these ends; for *when he ascended up on high*, ἔδωκε, he actually *gave some apostles*, &c. and that even those pastors and teachers had their Χαρίσματα, or supernatural gifts of the Holy Spirit, to fit them for that end. Whence it demonstratively follows, that these gifts ceasing soon after, a succession of such persons was neither promised nor was necessary to this end; for if so, Christ must be charged with breach of promise, and being wanting to the church in what is necessary for the obtainment of those ends.

Fourthly, Observe, that these apostles, prophets, evangelists, pastors, and teachers, endued with these supernatural gifts, *for the work of the ministry, for the edifying of the body of Christ into a perfect man*, not doing all or any of these things in person since their death, and yet being given for the accomplishing these ends, must be acknowledged to have done all these things, as far as they were needful, by some other way. Now there being no other way in which they could do it, but by their writings left behind them as a rule of faith, and by which *they being dead yet speak;* it follows, that these writings, duly attended to, must be sufficient for these ends; and consequently they must, both with sufficient fulness and perspicuity, instruct us in all the necessary articles of Christian faith and knowledge. Hence Chrysostom* informs us, that they writ the gospel, πρὸς καταρτισμὸν τῶν ἁγίων, *for the perfecting the saints, for the work of the ministry, for the edifying of the body of Christ.* In a word, it is evident this text doth as much prove a necessity of apostles, prophets, and evangelists, in all future ages of the church, to keep her members fixed in the truth, as of pastors and doctors; these apostles, prophets, and evangelists, being here placed in the first rank of those whom God hath given for this end: since therefore these apostles, prophets, and evangelists, were only given in the first ages of the church, it evidently follows, that the persons mentioned in this text were not given them to do this personally to the world's end, but only to do it by the doctrine they then taught.

[12] Ver. 16. Ἐξ οὗ, *From whom.*] That is, from which head the whole body of Christians, duly compacted together, some sustaining the office of an inferior head, some of an eye, some of a hand, some of a foot, (1 Cor. xii. 15—17.) by the assistance which every of these parts, thus united together, gives to the whole, according to the particular proportion of its gifts, increaseth or grows in love, and so each member edifies one another.

[13] Ver. 17. Ἐν ματαιότητι τοῦ νόος, *In the vanity of the mind.*] The heathen idols are frequently in the Old Testament styled μάταια, *vain things;* and the apostles preached to the gentiles to abstain and turn ἀπὸ τῶν ματαίων τούτων, *from those vain things*, Acts xiv. 15. by compliance with which they became *vain in their imaginations, and their foolish hearts were darkened*, Rom. i. 22. and this seems to be the *vain conversation* from which, saith St. Peter, they were redeemed, 1 Pet. i. 18. and the *vanity of the mind* here mentioned.

[14] Ver. 18. Ἀπηλλοτριωμένοι, *Alienated from the life of God.*] *i. e.* Not only from that way of life which God approves of, but which resembles him in purity, righteousness, truth, and goodness.

[15] Διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, *By the ignorance that is in them.*] This seems to refer to their ignorance of the nature, the attributes, and the providence of God, and of a future state of happiness and misery.

[16] *The blindness of their hearts,*] Here mentioned, they had contracted by wicked habits and customs, the frequency of vile examples, and by those corrupt principles which made them insensible of their impurity and lasciviousness; for they committed whoredom and adultery, saith Origen,* Διδάσκοντες μὴ πάντως παρὰ τὸ καθῆκον τοῦτο γίνεσθαι, *teaching that in these things they did nothing contrary to good manners.*

[17] Ver. 19. Ἐν πλεονεξίᾳ, *With greediness.*] *Hoc totum fecerunt in avaritia, dum nunquam luxuriando saturantur, nec eorum terminum habet voluptas.* (Hieronymus in locum.)

[18] Ver. 22. Τὸν παλαιὸν ἄνθρωπον, *The old man*] Signifies those evil habits they so long practised in the state of heathenism; the *new man*, that Divine life, that life of righteousness and holiness, which Christianity requires: and it is called *holiness of truth*, or inward holiness, in opposition to the outward and ceremonial holiness of the Jews.

[19] Ver. 25. Τὸ ψεῦδος, *Lying.*] Which the heathen philosophers thought lawful, when it was good or profitable for them; as owning that rule of Menander, Κρεῖττον δὲ ἑλέσθαι ψεῦδος, ἢ ἀληθὲς κακὸν, *A lie is better than a hurtful truth:* and that of Proclus, Τὸ γὰρ ἀγαθὸν κρεῖττόν ἐστι τῆς ἀληθείας, *Good is better than truth:* and that of Darius in Herodotus,† Ἔνθα γάρ τι δεῖ καὶ ψεῦδος λέγεσθαι, λεγέσθω, *When a lie will profit, let it be used:* and that of Plato,‡ *He may lie, who knows how to do it,* ἐν δέοντι καιρῷ, *in a fit season:* for *there is nothing decorous in truth* (saith Maximus Tyrius§) *but when it is profitable: yea, sometimes,* saith he, καὶ ψεῦδος ὤνησεν ἀνθρώπους, καὶ τ' ἀληθὲς ἔβλαψεν, *truth hurts, and a lie profits men.* And to countenance this practice, both Plato‖ and the stoics¶ seem to have framed a Jesuitical distinction between lying in words, and with assent to an untruth, which they called *lying in the soul:* the first they allowed *to an enemy in prospect of advantage; and for many other dispensations of this life:* that is, their wise man may tell a lie craftily, and for gain; but he must not embrace a falsehood through ignorance, or assent to an untruth.

[20] Ver. 26. Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, *Be angry, and*

* In locum.

* Contra Celsum, lib. iv. p. 177. et Hom. v. in Joh. p. 79. † Lib. iii. p. 191.
‡ Apud Stob. Serm. 12. § Diss. iii. p. 29.
‖ Τῇ ψυχῇ περὶ τὰ ὄντα ψεύδεσθαι πάντες μισοῦσι, τὸ δὲ ἐν τοῖς λόγοις ψεῦδός ποτε καὶ τι χρήσιμον, ὥστε μὴ ἄξιον εἶναι μίσους. Plato de Repobl. lib. ii. p. 607. Τοῖς ἄρχουσι τῆς πόλεως προσήκει ψεύδεσθαι. ἢ πολεμίων ἢ πολιτῶν ἕνεκα. Lib. iii. p. 611.
¶ Τῷ μέντοι ψεύδει ποτὲ συγχέσασθαι νομίζουσιν αὐτὸν κατὰ πολλοὺς τρόπους ἄνευ συγκαταθέσεως, καὶ γὰρ κατὰ στρατηγίαν ἀντιπαλῶν, καὶ κατὰ τὴν τοῦ συμφέροντος πρόφασιν, καὶ κατ' ἄλλας οἰκονομίας τοῦ βίου πολλὰς, ψεῦδος δ' ὑπολαμβάνειν οὐδέποτέ φασι τὸν Σοφόν. Stob. de Stoicis, tom. i. lib. ii. tit. 4. §. 4. et Eccl. &c. p. 183.

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sin not.] These words, though spoken imperatively, are not a command to be angry, but a caution to avoid sinful anger; as when the prophet saith to Nineveh, *Fortify thy strong holds, the sword shall cut thee off,* Nah. iii. 14. *i. e.* though thou dost fortify them, it shall do so. And the son of Sirach, *Cocker thy child, and he shall make thee afraid,* xxx. 9. *i. e.* this will be the issue of it. So Isa. viii. 9, 10.

[21] Ὁ Ἥλιος μὴ ἐπιδυέτω, *Let not the sun go down upon thy wrath.*] This precept, saith Plutarch,* the scholars of Pythagoras observed, who, when they had been angry, and reproached one another, πρὶν ἢ τὸν ἥλιον δῦναι, &c. *before the sun went down, they shook hands, and embraced one another.* This must the Christian do, before he offers up to God his evening sacrifice, that so he may lift up to God *pure hands without wrath.* (1 Tim. ii. 8.)

[22] Ver. 27.] Let a man be always careful that he be not angry, say the Jews;† for whoso is angry, "omnes species gehennæ ei dominantur," *is subject to the dominion of the infernal fiends.*

[23] Ver. 28. Ὁ κλέπτων, *Let him that stole,* &c.] This exhortation was needful, because *in many nations it was not counted a sin to steal,* saith Sextus Empyricus:‡ *nor were they much ashamed at it, when it was* objected to them, saith Bardesanes.§

[24] Ἵνα ἔχῃ μεταδιδόναι, *That he may have to give.*] This charity the primitive Christians expected even from them that laboured with their own hands. So Hermas‖ saith, *It is good to give liberally to all that are in need, out of the labour of our own hands.*

Ver. 29. *Let no corrupt communication proceed out of your mouth, but that which is good for edification.*] Severe here are the words of St. Jerome; "Quotiens loquimur aut non in tempore, aut opportuno loco, aut non, ut convenit audientibus, totiens sermo malus procedit de ore nostro ad destructionem eorum qui audiunt; consideremus itaque quid loquimur, quia *pro omni verbo otioso reddituri sumus rationem in die judicii,* et etiamsi non lædamus, non tamen edificemus, mali verbi nobis luenda sit pœna." To qualify the rigid severity of these words, see the note on Matt. xii. 36. See the reading of this and the thirty-second verse vindicated, Examen Millii ibid.

[25] Ἵνα δῷ χάριν, *That it may minister grace.*] That is, saith Theodoret, that it may be acceptable to as well as good for the hearers: see the note on Colos. iii. 16.

[26] Ver. 30. Καὶ μὴ λυπεῖτε, *And grieve not the Holy Spirit.*] The Holy Spirit being a Divine person, it is certain that he cannot properly be grieved or vexed as we are. We therefore must remove from this expression, when it is applied to him, all turbulent motions, all real pain, disquiet, discontent, and look upon it as spoken ἀνθρωποπαθῶς, *i. e.* so as to intimate we do that to him, which, when it is done to men, creates grief to them. As (1.) when we refuse to hearken to his counsels, rebel against his government, and do that which is opposite to his holy nature. (2.) He is said to be grieved, by a metonymy of the effect, when he acts so towards us, as men are wont to do when they are grieved by us, and displeased at us, withdrawing their wonted kindness, flying our company, and abandoning us to our enemies.

CHAP. V.

1. BE ye therefore followers of *(this love of)* God, as *(becomes his)* dear children;

2. And walk in love, as Christ also *(hath given an example who)* hath loved us, and hath given himself for us [1] an offering and a sacrifice to God for a sweet-smelling savour.

3. But fornication, and all uncleanness, or covetousness *(inordinate desire)*, let it not be once named among you, *(that you may walk)* [2] as becometh saints.

4. Neither (Gr. καὶ, *and let not)* [3] filthiness, nor *(and)* foolish talking, nor jesting, which are *(things)* not convenient *(to your calling, be used among you):* but rather *(let your employment be that of)* giving of thanks.

5. For this ye know, that no whoremonger, or unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God *(the Father).*

6. [4] Let no man deceive you with vain words *(as if these things might be consistent with the favour of God):* for because of these things cometh the wrath of God upon the children of disobedience.

7. Be not ye therefore partakers with them *(in those sins).*

8. For ye were [5] sometimes *(children of)* darkness, *(being subject to those deeds of darkness,* ii. 1—3. iv. 18, 19.) but now are ye *(children of the)* light *(by your faith)* in the Lord: walk *(therefore)* as children of the light:

9. For the fruit [6] of the *(Holy)* Spirit *(by which you are enlightened)* is in all goodness, righteousness, and truth, *(and so instructs you to avoid these deeds of wickedness.*

10. *Walk then as children of the light;)* proving (δοκιμάζοντες, *approving)* what is acceptable to the Lord.

11. And have no fellowship with the unfruitful works of darkness *(committed by the heathens)*, but [7] rather reprove them.

12. *(They being such as deserve to be reproved;)* for it is a shame even to speak of those things which are [8] done of them in secret.

13. But all things that are reproved are made manifest by the light *(or being discovered by the light are made manifest):* for whatsoever doth make *(any thing)* manifest, is light.

14. Wherefore *(to shew that Christians are light, and so obliged to avoid the works of darkness)* [9] he *(the Lord)* saith *(to those gentiles who are yet in darkness)*, Awake thou that sleepest, arise from the dead, and Christ shall give thee light.

15. See then that ye walk circumspectly *(or how exactly you walk)*, not as fools *(running yourselves into unnecessary dangers, by an indiscreet zeal)*, but as wise *(to manage your affairs so as to avoid them by all lawful means).*

16. [10] Redeeming the time (*i. e. using all prudent means*

* De Fratr. Amor. p. 488. † Huxt. floril. p. 135.

‡ Τὸ δὲ λῃστεύειν παρ' πολλοῖς τῶν Βαρβάρων οὐκ ἄτοπον. Pyr. Hypot. lib. iii. cap. 24. "Bessi, Coralli, Medi quidam ac Danthelitæ" πάντα ταῦτα λῃστρικώτατα ἔθνη. Strabo, lib. vii.

§ Ἀπὸ Εὐφράτου ποταμοῦ, καὶ μέχρι τοῦ ὠκεανοῦ, ὡς ἐπὶ ἀνατολὰς, ὁ λοιδορούμενος ὡς κλέπτης οὐ πάνυ ἀγανακτεῖ. Apud Euseb. Præpar. Evan. lib. vi. cap. 10.

‖ Καλὸν οὖν ἐστιν, ἐκ τῶν ἰδίων κόπων, ὧν θεὸς ἐπιχορηγεῖ, πᾶσιν στερουμένοις παρέχειν ἁπλῶς. Lib. ii. Mand. 2. p. 45.

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to prolong your lives), because the days *(in which you live)* are evil *(and therefore perilous, and such as will require much wisdom to preserve you from dangers).*

17. Wherefore be ye not unwise *(in managing this and other affairs),* but *(act as)* understanding what the will of the Lord is; *(viz. that in such cases he requires you to be wise as serpents, and not to cast pearls before swine who will tear you from them; and semblably not to sacrifice your lives by an indiscreet zeal in discovering those mysteries, but to shew the vileness of them with such prudence as may preserve you from perishing by the discovery.)*

18. [11] And be not drunk with wine *(as the heathens use to be in the festivals of their gods, and especially in their Bacchanalia),* [12] wherein is excess (Gr. ἀσωτία, *dissoluteness);* but be *(ye)* filled with the *(Holy)* Spirit, *(as Christians use to be in their assemblies.* See Prov. xxiii. 30. xx. 1.)

19. Speaking to yourselves [13] in psalms and hymns and spiritual songs *(with which the Christians were inspired in their assemblies,* 1 Cor. xiv. 15. 26.) singing *(them with the mouth),* and *(also)* making melody in your hearts to the Lord;

20. Giving thanks [14] always for all things unto God, and *(or, who is)* the Father *(of us all,* iv. 6.) in the name of our Lord Jesus Christ;

21. Submitting yourselves one to another *(according to the Divine ordinance)* in the fear of God, *(who is the author of that order.*

22. *And therefore)* wives, submit yourselves unto your own husbands, as unto the *(ordinance of the)* Lord *(the husband of his spouse the church).*

23. For the husband is the head of the wife, even as Christ is the head of the church; and *(this)* he is *(as being)* the saviour of the body.

24. Therefore, as the church is subject to Christ, so let the wives be to their own husbands in every *(lawful)* thing.

25. *(And ye)* husbands *(also, see that you)* love your wives, even as Christ also loved the church, and gave himself *(up to the death)* for it;

26. That he might sanctify *(or consecrate and fit it for his service)* and cleanse it (Gr. *having cleansed it)* by the washing of water *(i. e. by that baptism which is the laver of regeneration,* Tit. iii. 5. *and)* [15] by the word *(of his grace, which is able to sanctify us,* Acts xx. 32. John xvii. 17.)

27. That *(so)* he might present it to himself a glorious church, [16] not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28. So ought men to love their wives [17] as their own bodies, *(they two being made one flesh; so that)* he that loveth his wife loveth himself.

29. For no man ever yet hated his own flesh; but nourisheth it and cherisheth it, even as *(doth)* the Lord the church *(which is his spouse):*

30. For we are members of his body, [18] of his flesh, and of his bones.

31. For this cause *(was it said at the production of Eve, and her being given for a meet-help to Adam,* Gen. ii. 24. *that)* shall a man leave his father and mother, [19] and shall cleave to his wife, and they two shall be one flesh.

32. [20] This is a great mystery: but *(when I represent it as such)* I speak *(chiefly of the mystical sense of it)* concerning Christ and the church.

33. Nevertheless *(on the other account also)* let every one of you in particular so love his wife even as himself; and *(let)* the wife see that she reverence her husband.

ANNOTATIONS ON CHAP. V.

[1] Ver. 2. ΠΡΟΣΦΟΡ'ΑΝ καὶ θυσίαν, *An offering and oblation.*] That the death of Christ is here styled an oblation offered up to God for us, cannot be denied: but Crellius saith, that the apostle speaks not here of an expiatory oblation; because the oblation here mentioned is said to be offered for a sweet-smelling savour, which phrase is scarce ever used concerning expiatory sacrifices, but chiefly of burnt-offerings, which were not of themselves expiatory, and are by Moses distinguished from sacrifices for sin.

But (1.) that sacrifices of a sweet-smelling savour were used to make atonement for, and to expiate the sin of, men, is proved from the sacrifice of Noah: for, whereas in the Greek we read, that when that sacrifice was offered, God smelled ὀσμὴν εὐωδίας, *a sacrifice of a sweet savour;* in the Hebrew he is said to smell "eth ruach hannica," *a savour of rest;* that is, which made God's anger to rest, say the Jewish writers. Josephus* informs us, that Noah by this sacrifice *entreated that God would now be atoned, and would no more conceive such displeasure against the earth, i. e.* the inhabitants of it. And by the Syriac version it is rendered an *odour of placability,* because, as Vatablus and Munster on the place observe, God then ceased from his anger, and was appeased: so that the first time this phrase is used, it is taken for an expiatory sacrifice, and is designed to appease the wrath of God. The sacrifices which Job offered for his sons and daughters, and for his three friends, were burnt-offerings, as the phrase עלות shews, and yet they were offered, the one to expiate for the sin of his children, (Job i. 5.) the other to appease the wrath of God kindled against his three friends, (xlii. 7.) Moreover, it is evident from Scripture, that this phrase ὀσμὴ εὐωδίας, *a sweet savour,* is used, not only of burnt-offerings, but of sacrifices for sin: thus, *If any people of the land sin through ignorance—when his sin comes to his knowledge,* the text saith, *he shall bring his offering, a kid of the goats, a female without blemish,* περὶ τῆς ἁμαρτίας, *a sacrifice for the sin he hath sinned, and the priest shall burn it upon the altar,* εἰς ὀσμὴν εὐωδίας, *for a sweet savour to the Lord; and the priest shall make atonement for him, and it shall be forgiven him.* To this importance of the phrase doth David manifestly allude, when he saith to Saul, *If the Lord hath stirred thee up against me,* ὀσφρανθείη ἡ θυσία, *let him smell an offering.* And when this ὀσμὴ εὐωδίας, *sacrifice of a sweet-smelling savour* is applied to burnt-offerings, they are declared to be *favourably accepted, to make atonement for him that offers them.* This the son of Sirach seems plainly to say, of their sacrifices of sweet savour in the general, when he speaks thus of Aaron;† *He chose him out of all the people to offer sacrifices to the Lord, incense and a sweet savour, for a memorial, to make a reconciliation for his people.* Thus of the burnt-offerings in Leviticus it is said, that he *that brings them shall put his hand upon the head of the burnt-offering, and it shall be accepted for him*

* Εὐμενῶς οὖν αὐτὸν προσδέχεσθαι τὴν θυσίαν παρεκάλει, καὶ μηδεμίαν ὀργὴν ἔτι τὴν γῆν ἐμοίαν λαβεῖν. Antiq. Jud. lib. i. cap. 4.

† Καὶ εὐωδίαν εἰς μνημόσυνον, ἐξιλάσκεσθαι περὶ τοῦ λαοῦ σου. Eccles. xlv. 16.

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to make atonement for him, Lev. i. 4. Now, as the Hebrew doctors* tell us, that this imposition of hands was always joined with confession of sins over the sacrifice, which confession still concluded with a prayer, that the sacrifice might be an expiation for them: so the phrase, *It shall be accepted to make atonement for him*, Lev. xiv. 20. used here and elsewhere concerning holy things, is as much as is ever said of expiatory sacrifices: nor is it any objection to the contrary, that burnt-offerings are usually distinguished from sin-offerings; the reason of that being this, saith Ainsworth,† that burnt-offerings were for the atonement of general sins, and such as often were unknown to men, whereas for special sins there was appointed a special sacrifice, and sin-offering. This, saith Dr. Outram,‡ was the opinion of the Jews, that burnt-offerings were intended for the expiation of sin. And this, saith Mr. Selden,§ was their practice, to offer these as expiatory sacrifices for strangers.

[2] Ver. 3. Καθὼς πρέπει ἁγίοις, *As becometh saints.*] Worthy of observation is the note of St. Jerome here, *Ex quo sanctus non potest appellari, quicunque, extra fornicationem, in aliqua immunditia, et avaritia voluptatum, quâ se delectaverit, invenitur.*

[3] Ver. 4.] That the words μωρολογία and εὐτραπελία, are to be interpreted to an impure sense, may probably be gathered from the words joined with them, fornication, uncleanness, filthiness, and more probably from the reason rendered for the abandoning them all; *viz. That no fornicator, or unclean person, hath any inheritance in the kingdom of God, or of Christ.* Μωρολογία is in the rabbinical phrase, נבות פה, *turpitudo oris*, of which they ‖ proverbially say, בל המנבל פי, *quicunque fœdè loquitur, perinde est ac si introduceret porcum in sanctuarium.* To commit נבלה, *folly in Israel*, is to commit whoredom, or adultery: and the word by the Septuagint is sometimes rendered τὸ ἄσχεμον, *indecency*, sometimes ἀφροσύνη, sometimes μωρία, *folly*, and sometimes ἀκαθαρσία, *filthiness.* And the soliciting a woman to fornication by filthy words, is in the Targum expressed thus, חנבל לא "non deturpabis verbum oris," *Thou shalt not speak impurely with thy mouth, to cause thy flesh to sin*, Eccles. v. 6.

Εὐτραπελία is by Suidas rendered μωρολογία, κουφότης, *scurrility, levity;* by Phavorinus, βωμολοχία. Now βωμολόχος, is a filthy scurrilous man; and in Aristophanes, βωμολόχοις ἔπεσι χαίρειν, is *to be pleased with filthy scurrilous words.* Hence Œcumenius and Theophylact reckon them both as ὀχήματα τῆς πορνείας, *the forerunners or incentives to fornication.*

As for the word πλεονεξία, that it hath sometimes an impure sense, see note on 1 Thess. iv. 6. though being here styled *idolatry*, it seems more naturally to relate to the love of riches, which renders us most truly guilty of that sin: though it be also true, that he who loveth pleasures more than God is guilty of that sin, and this impurity was a frequent and almost general appendix of idol-worship.

That the Ephesians stood in need of these instructions we learn from Democritus Ephesius,¶ who speaking of the temple of the Ephesian Diana, hath much περὶ τῆς χλιδῆς αὐτῶν, *of the softness and luxury of the Ephesians;* and from Euacles in his book de Ephesiacis,** who saith, ἐν Ἐφέσῳ ἱερὰ ἱδρύσασθαι ἑταίρᾳ Ἀφροδίτῃ, *in Ephesus they built temples to Venus, the mistress of the whores;* and from Strabo, who informs us, *That in their ancient temples there were old images, but in their new* σκολιὰ ἔργα, *vile works were done*, lib. xiv. p. 640.

[4] Ver. 6. Μηδεὶς ἀπατάτω, *Let no man deceive you.*] Among the heathens, simple fornication was held a thing indifferent; the laws allowed and provided for it in many nations; whence the grave Epictetus counsels his scholars, only *to whore, ὡς νόμιμον ἔστι,† according to law:* and in all places they connived at it. *He that blames young men for their meretricious amours* (saith Cicero‡) *does what is repugnant to the custom and concessions of our ancestors, for when was not this done? when was it not permitted?* This was suitable both to the principles and practices of many of their grave philosophers, especially of the stoics,§ who held it *lawful for others to use whores, and for them to get their living by such practices.* Hence even in the church of Corinth, some had taught this doctrine. (See note on 1 Cor. vi. 13.)

[5] Ver. 8. Ποτε σκότος, *Sometimes darkness.*] That the state of the gentile world, both in the Old and the New Testament, is represented by a state of darkness, and that of Christians by a state of light, see note on Rom. xiii. 12.

[6] Ver. 9. Τοῦ πνεύματος, *Of the Spirit.*] Many Greek copies, and all the Latin and the Syriac, read τοῦ φωτὸς, *the fruits of the light*, with which you are enlightened; and so doth St. Jerome here, taking no notice of the other reading.

[7] Ver. 11. Ἐλέγχετε.] Reprove them, make them ashamed of them, by bringing them to the light, ἐλέγχειν γὰρ ἀντὶ τοῦ αἰσχύνειν, ἐλέγχω, τὸ κεκρυμμένον ἀτόπημά τινος εἰς φῶς ἄγω. Phavorinus.

[8] Ver. 12. Τὰ κρυφῇ γινόμενα, *Done of them in secret.*] In their mysteries, which therefore were styled ἀπόῤῥητα μυστήρια, none being permitted to divulge them upon pain of death. Hence even the word μυστήριον hath its name, say grammarians, from μύειν τὸ στόμα, *to stop the mouth.* The Eleusinia Sacra were performed in the night, agreeably to the deeds of darkness committed in them; so were the Bacchanalia, hence called Nyctelia; and they were both full of detestable iniquity; and upon that account, saith Livy,‖ were banished by the Roman senate out of Rome and Italy: Ἀκόλουθα γὰρ τῷ Διονυσιακῷ πότῳ τὰ ἀφροδίσια, Lust being a consequent on the Bacchanalia, says the scholiast¶ on Aristophanes. Hence is that of Aristippus,** ἐν Βακχεύμασιν οὖσ' ἡ σώφρων οὐ διαφθερήσεται, *a chaste woman will not be corrupted at the Bacchanalia:* and those precepts, that a married woman should abstain†† τοῖς ὀργιασμοῖς καὶ ματρωσμοῖς, *from the feasts of Bacchus, and the mother of the gods*, because they tended to drunkenness, and the corrupting of chaste women.

* Vide Outram, lib. i. cap. 15. §. 8—11.
† In Lev. i. 4.
‡ Ibid.
§ De Jure Nat. et Gent. lib. iii. cap. 2. 6.
‖ Buxt. Lex. in voce נבל
¶ Athenæus, lib. xii. p. 585.

* Idem, lib. xiii. p. 573.
† Enchir. cap. 47.
‡ "Abhorret non modo à licentia hujus sæculi, verùm etiam à majorum consuetudine atque concessis: quando enim hoc non factum est? quando non permissum? quando reprehensum? quando denique fuit ut quod licet non liceret?" Orat. pro Cœlio, p. 533. N. 37.
§ Καὶ τοὺς στωϊκοὺς δὲ ἐῤῥέθημεν, οὐκ ἄτοπον εἶναι λέγοντας τὸ ἑταίρᾳ συνειπεῖν, ἢ τὸ ἐξ ἑταίρας ἐργαζίας διαζῆν. Sext. Empir. Pyr. Hypot. lib. iii. cap. 24.
‖ Lib. lxxxix. Dec. 4.
¶ Aristoph. p. 584.
** Apud Stob. Serm. v. p. 66.
†† Ibid. Serm. 72. p. 444, 445.

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[9] Ver. 14. Λέγει, *He saith.*] Epiphanius* saith these words were spoken by Elias; and Georgius Syncellus,† that they were taken from the apocryphal books of Jeremiah; others think they are cited from Isa. lx. 1. 19. 22.

Awake, thou that sleepest, and arise from the dead, καὶ ἐπιφαύσει σοι ὁ Χριστὸς, *and Christ shall enlighten thee, or shine upon thee:* and yet our translation, that *Christ shall give thee life,* is very justifiable, as giving the true sense of the metaphor: so Psal. xiii. 14. *Lighten my eyes, that I sleep not in death,* i. e. *preserve my life:* Prov. xxix. 13. *The poor and rich meet together, the Lord enlighteneth both their eyes.* (See Job iii. 20. xxxiii. 30.) Mr. Dodwell, citing these words, saith, "Christ shall give thee light, is the same with the immortal light; and this is an address to the dead, who are frequently said to sleep, in the prophetic style of the New Testament; and the light seems to allude to the baptismal illumination of the Spirit, upon owning of the true faith:" but as in this he is singular, and hath not one authority, ancient or modern, agreeing with him in this interpretation, or to the application of it to Christ preaching to the dead in hades, and baptizing them; St. Chrysostom, Theodoret, Photius, and Theophylact, among the Greek interpreters, Ambrose, or Hilary the deacon, and St. Jerome among the Latins, all saying positively, that the words are to be understood metaphorically of a sleep, and death in trespasses and sins; so is it also evident, that the words cannot bear this sense: for,

First, If they that sleep, here signifies literally those *whose bodies sleep in the grave,* the address to them to rise from the dead, must be an address to their bodies to rise from the grave; and so they must be first raised from the dead before Christ gives them light.

Secondly, *To sleep,* when it is used to signify death, in the New Testament, always relates to the body sleeping in the grave, or in the dust, as John v. 28, 29. 1 Cor. xi. 30. xv. 20. 51. 1 Thess. iv. 14. v. 10. and never to the soul in hades, or to the spirits in prison there: for, as St. Jerome notes on the place, "spiritûs mortem nunquam legimus;" *we never read in Scripture of the death of the spirit in the literal sense.* And,

Thirdly, The preceding verses plainly shew, that the apostle introduceth these words as a call to the gentiles, sitting in darkness, to awake out of their sleep in sin, their death in trespasses and sins, (ii. 1. 5.) that they might enjoy the light of Christ's gospel: for, saith he, ver. 8. *Ye were once darkness, but now are ye light in the Lord; walk as children of the light, and have no fellowship with the unfruitful works of darkness, but rather reprove them,* ver. 11. *which you, who are children of the light, and on whom God hath shined to give the light of the glory of God in the face of Jesus Christ,* (2 Cor. iv. 6.) may do; *for all that maketh manifest is light,* ver. 13. Wherefore, λέγει, the Scripture saith to those gentiles who are yet in darkness, *Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light:* so again, 1 Thess. v. 5, 6. *Ye are the children of the light, and of the day, not of the night, or of darkness; therefore let us not sleep as others do.* (See the note on Rom. xiii. 12.) So Clemens Alexandrinus,‡ in his exhortation to the gentiles, saith, ἀφυπνίζει γε τοι, καὶ τοῦ σκότους αὐτοῦ τοὺς πεπλανημένους ἀνίστησιν, *He, by his exhortation, raises out of sleep those that erred in and through darkness.* See also the reading of the text confirmed, Examen Millii in locum.

[10] Ver. 16. Ἐξαγοραζόμενοι τὸν καιρὸν, *Redeeming the time.*] Here note,

First, That the times of peril and trouble are styled *evil days:* in this sense Jacob saith, *his days were evil,* πονηραὶ ἡμέραι, by reason of the troubles he met with from Laban and his brother Esau, Gen. xlvii. 9. the Psalmist, that the righteous shall not be ashamed, ἐν καιρῷ πονηρῷ, *in the evil day,* lxxvii. 19. the *wise man* shall be silent, saith Amos, in that time, for it is, καιρὸς πονηρὸς, *an evil time,* v. 13. *i. e.* a time of *lamentation,* ver. 16. of *darkness,* ver. 18. and that is by the prophet Micah styled, ὁ καιρὸς πονηρὸς, *an evil time,* Micah ii. 2. which brought those judgments on them which they could not escape. And in the close of this Epistle, to stand ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, is to stand in the times of fiery trials and severe persecutions, by the instruments of Satan, vi. 13.

Ἐξαγοράζειν τὸν καιρὸν, *To redeem the time*] Is, by all honest ways and prudent methods, to endeavour to avoid the dangers, and to escape the persecutions, to which these perilous times may render us obnoxious. So when king Nebuchadnezzar had threatened that the Chaldeans and magicians should be cut in pieces, if they declared not his dream, and they still put him off with this answer, *Let the king tell the dream, and we will tell him the interpretation:* the king replies, *Of a truth I know,* ὅτι καιρὸν ὑμεῖς ἐξαγοράζετε, *that you would gain the time;* i. e. you hope by these answers to delay the time of your punishment, and to contrive some way to escape it. So the scholiast upon the place expounds it, καιρὸν ὑμεῖς ἀγοράζετε, τουτέστιν ὑπέρθεσιν ζεράσθε διασκεδάσαι τῇ ἀναβολῇ τοῦ καιροῦ σκωτιοῦντες τὸ παρ' ὑμῶν ζητούμενον, *You hunt after delays; seeking, by the protracting of the time, to make me forget what I asked of you:* and Theodoret expounds it thus; *You prolong the time,* τῆς ἐκβάσεως τὸν καιρὸν ἀναμένοντες, *hoping for time to escape:* so also, Colos. iv. 5. *Walk in wisdom towards those that are without,* i. e. your heathen governors and magistrates, *redeeming the time;* i. e. endeavouring, by all Christian prudence, to avoid the calamities they are still ready to bring upon you, answering them with as much wisdom and gentleness of speech as you are able; for walking among wolves, it concerns you to be *wise as serpents.* And though it may not be so pertinent to this text, yet will it be very profitable to the men of this age to consider the practice of the heathen in this case: for Ælian* informs us of the Lacedemonians, that they were much concerned that men should spend their time well, ταμιεύμενοι πανταχόθεν εἰς ἐπειγόμενα, *employing it still upon urgent business, and suffering no man either to be idle, or to employ himself about trifles,* ὡς ἂν μὴ πρὸς τὰ ἔξω τῆς ἀρετῆς ἀναλισκόμενος, *so that he might employ his whole time in virtuous actions:* and Stobæus† saith, that the Lucani, a people of Italy, and the Athenians, punished those that were idle as well as those that were guilty, ἄλλου τινὸς ἀδικήματος, of any other crime. And seeing time is a talent given us by that God in whose hand our lives are, it must be given us for some good

* Hær. xlii. p. 372.

† Πίνειν δὲ εἰς μέθην οὔτε ἄλλοθί που πρέπει πλὴν ἐν ταῖς τοῦ τὸν οἶνον δόντος Θεοῦ ἑορταῖς. De Leg. lib. vi. p. 870. F. Μὴ θαύμαζε, ὦ ξένε, νόμος ἐστὶ παρ' ἡμῖν οὗτος. Ibid. lib. i. p. 777.

‡ P. 54. c.

* Var. Hist. lib. ii. cap. 5.

† Serm. 42. p. 291.

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end, and must be mispent when it is not employed to such ends.

[11] Ver. 18. Μὴ μεθύσκεσθε οἴνῳ, *Be not drunk with wine.*] The heathens, who held drunkenness unlawful at other times, thought it a duty at the solemnity of Bacchus, and of other gods. Plato saith, *That no man should be allowed to be drunk, but at the solemnities of the god that gave them wine.* And when Megillus, the Lacedemonian, had told the Athenians, that he saw their whole cities drunk at the solemnities of Bacchus, and that the inhabitants of Terentum did the same; *Marvel not at that* (saith the Athenian), *for the law with us requires it:* and Plutarch* saith, that ὀργιάζοντες ἢ θυσίαις πάροντες, ἢ τελεταῖς, *when they celebrated the orgia of Bacchus, or were present at their sacrifices or sacred mysteries, they allowed themselves to be delighted, μέχρι μέθης, even to drunkenness.* This was the usual appendix of their sacrifices, they thinking this a duty, saith Athenæus,† in the service of their gods. Hence Aristotle and others say, that drunkenness had its name from the intemperance they used after they had offered sacrifice.

[12] Ἐν ᾧ ἐστιν ἀσωτία, *In which is excess.*] That ἀσωτία signifies *luxury,* is proved from the prodigal, of whom it being said, that he lived ἀσώτως, Luke xv. 13. this is interpreted, ver. 30. by *devouring his living with harlots;* and from Hesychius, who interprets ἀσώτως by the word αἰσχρῶς, *filthily.* Phavorinus saith, the ἄσωτος is the ἀκόλαστος, ἀσελγὴς, *lustful and unchaste person;* and hence ἀσώτιον signifies a *stew,* or *brothel-house.* Now that this drunkenness ministers to this lasciviousness, as the poets often teach, so the practice and experience of the heathens found it true, their compotation and banquetings seldom concluding without the introduction of lewd women, and their Bacchanalia ending in whoredom and adultery, ἀκόλαστον οἶνος, Prov. xx. 1.

[13] Ver. 19. Ψαλμοῖς καὶ ὕμνοις, *In psalms and hymns,* &c.] In their Bacchanalia they sung their drunken hymns to Bacchus, saying, Εὐοῖ Σαβοῖ, Εὐοῖ Βακχὲ, and had their Φαλλικὰ ἄσματα. In opposition to which drunken and impure songs, the apostle here exhorts the Christians to sing the psalms of David, or the hymns composed by spiritual men, such as Zacharias and Simeon, or by the afflatus of the Spirit vouchsafed unto them, 1 Cor. xiv. 15. St. Jerome here saith, *Canere igitur et psallere, magis animo quàm voce debemus, hoc est, quippe quòd dicitur* cantantes, et psallentes in cordibus vestris Domino. *Audiant hæc adolescentuli, audiant hi, quibus psallendi in ecclesiâ officium est, Deo non voce sed corde cantandum, nec tragœdorum ad modum guttur et fauces dulci medicamine colliniendas, ut in ecclesiâ theatrales moduli audiantur, et cantica, sed in timore, in opere, in scientiâ Scripturarum;* which shews that choristers, or choir-men, had then obtained an office in the church, though he seems not much to approve them.

[14] Ver. 20. Πάντοτε, *Always.*] See note on 1 Thess. v. 17. ὑπὲρ πάντων, *for all things;* for his sparing mercies, Psal. ciii. 3, 4. his preventing mercies, Eph. i. 4. Tit. i. 2. his distinguishing and peculiar mercies, Heb. ii. 16. for his common mercies and benefits bestowed daily upon us, as well as his extraordinary favours; for past mercies to be celebrated by annual festivals, Exod. xii. 14. 17. 24. Lev. xxiii. 21. for the mercies we hope for, 1 Pet. i. 3, 4. for adverse as well as prosperous events, blessing him *who doth thus give us warning,* Psal. xvi. 17. but chiefly for spiritual blessings.

[15] Ver. 26. Ἐν ῥήματι, *By the word.*] That is, saith Chrysostom, by the words used in the form of baptism; to wit, *I baptize thee in the name of the Father, Son, and Holy Ghost.*

[16] Ver. 27. Μὴ ἔχουσαν σπίλον, ἢ ῥυτίδα, *Not having spot or wrinkle.*] This seems to refer to the accuracy of the Jewish baptism, who thought not the person well baptized, if there were any wrinkle which kept the flesh from the water, or any spot or dirt which was not thoroughly washed by it. And thus the church is cleansed at present from the guilt of sin by the blood of Christ, 1 John i. 7. 2 Cor. xi. 2. Colos. i. 22.

[17] Ver. 28. Ὡς ἑαυτῶν σώματα, *As their own bodies.*] The Jews say, *He that loveth his wife as his own body, and honoureth her more than his own body, of him the Scripture saith, Peace shall be in his tabernacle, and he shall visit his tabernacle, and shall not sin.* (Talmud. Sanh. fol. 76. 2.)

[18] Ver. 30. Ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ, *Of his flesh, and of his bones.*] This phrase being not only used to express an intimate relation, Gen. xxix. 14. Judg. ix. 2. but being the very words which Adam used concerning Eve, *made out of his rib,* Gen. ii. 23. shews, that the apostle had his eye upon the mystical sense of the production of the woman from the man, of which the Jews speak.

[19] Ver. 31. Καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ.] Jerome being an enemy to wedlock, insinuates that these words are an addition to the text; but the contrary is evident, they being found in all versions, all the Greek scholiasts, in the Codex Alex. and Hilary D.

[20] Ver. 32. Τὸ μυστήριον τοῦτο μέγα ἐστὶν, *This is a great mystery.*] He doth not say as Mr. Clerc interprets the words, *But I speak concerning the love of Christ to his church;* nor was that any mystery at all, as being long ago revealed, and a thing known to all Christians. But this was indeed a mystery, till the apostle here revealed it to the Ephesians, that, as the learned Dr. Allix* saith, The first match between Adam and Eve, was a type of that between Christ and his church; and in this, saith he, the apostle followed the Jewish nations; for the Jews say,† according to Voisin, "Sod Adam hu sod Messiah," *The mystery of Adam is the mystery of Messiah,* who is the bridegroom of the church. These two great persons therefore confirm the observation of Munster, that *the creation of the woman from the rib of the man, was made by the Jews to signify the marriage of the celestial man, who is blessed, or of the Messiah, with the church;* whence the apostle applies the very words which Adam said concerning Eve his spouse, to those Christians, who are the spouse of Christ, saying, *we are members of his body, of his flesh, and of his bones,* ver. 30. For the fuller explication of these words, note from the bishop of Ely,‡ "That the profoundest of the Hebrew divines, whom they now call cabalists, having such a notion as this among them, that sensible things are but an imitation of things above, conceived from thence,

* "Non posse suaviter vivi." Secund. Epic. p. 1101. F.

† Σίλευκος δὲ φησὶ τὸ παλαιὸν οὐκ εἶναι ἔθος οὔτ' οἶνον, οὔτ' ἄλλην ἡδυπάθειαν προσφέρεσθαι, μὴ θεῶν ἕνεκα τοῦτο δρῶντας, διὸ καὶ θοίνας, καὶ θαλίας, καὶ μέθας ἀνόμαζον, τὰς μὲν διὰ θεοὺς οἰνοῦσθαι ὑπολάμβανον——τὸ δὲ μεθύειν φησὶ Ἀριστοτέλης τὸ μετὰ θύειν χρῆσθαι. Athen. lib. ii. p. 40. C.

* The Judgment of the Jewish Church.

† Tzeror Hamor. SS. Berischitz.

‡ Preface to the Canticles, ii. 4.

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that there was an original pattern of love and union, which is between a man and his wife in this world; this being expressed by the kindness of Tipheret and Malcuth, which are the names they give to the invisible bridegroom and bride in the upper world; and this Tipheret, or the great Adam, in opposition to the terrestrial and little Adam here below; as Malcuth *(i. e.* the kingdom) they call also by the name of "cheneseth Israel," *the congregation of Israel,* who is united, say they, to the *celestial Adam,* as Eve was to the terrestrial. So that, in sum, they seem to say the same that the apostle doth, when he tells us, that *marriage is a great mystery; but he speaks concerning Christ and his church:* for the marriage of Tipheret and Malcuth, or cheneseth Israel, is the marriage of Christ the Lord from heaven, with his spouse the church, which is the conjunction of Adam and Eve, and of all other men and women descended from them." Origen* seems to have had some notice of the relation this passage had to Adam *and* Eve, when he speaks thus, If any man deride us for using the example of Adam and Eve, in these words, *and Adam knew his wife,* when we treat of the knowledge of God, *let him consider these words, This is a great mystery.* Tertullian frequently alludes to the same thing, saying, this is a great sacrament, "Carnaliter in Adam, spiritualiter in Christo, propter spirituales nuptias Christi et ecclesiæ;" *carnally in Adam, spiritually in Christ, by reason of the spiritual marriage betwixt him and his church.* (Exhort. ad Castitat. lib. v. p. 521. De animâ, cap. 11, 12. et adv. Marcion. lib. iii. cap. 5.)

CHAP. VI.

1. CHILDREN, obey your parents, [1] in *(compliance with the commandment of)* the Lord: for this is right, *(that you should yield obedience to them who gave you life.*

2. *For,)* Honour thy father and mother *(with reverence, obedience, and maintenance, saith the fifth commandment);* which is the first commandment *(in the decalogue)* [2] with *(a)* promise *(annexed to it.*

3. [3] *And the promise is this,)* That it may be well with thee, and *(that)* thou mayest live long upon the earth.

4. And, ye fathers, provoke [4] not your children to wrath *(by severe treatment and rigid injunctions:* see Colos. iii. 21.) but *(rather)* [5] bring them up in the nurture and admonition of the Lord *(instructing them in the principles of piety towards God, and faith in our Lord Jesus).*

5. Servants, be obedient to them that are your masters, *(though they be only so)* according to the flesh *(the spirit being immediately subject to God alone),* with fear *(of displeasing them,)* and trembling *(lest you justly should incur their anger, serving them)* in singleness of your heart, as *(knowing that in thus serving them, you do service)* to Christ *(who requires this of you; whose gospel you will credit by your sincere obedience to your masters for his sake,* Tit. ii. 2. *and whose doctrine you will blaspheme by your disobedience, under pretence of any Christian liberty from the observance of your duty to them,* 1 Tim. vi. 1, 2.

6. *Serve them therefore)* not with eye-service *(and whilst they behold you),* as men-pleasers *(use to do),* but as *(becomes)* the servants of Christ, *(in this relation)* doing the will of God *(who requires this obedience to them,* 1 Pet. ii. 18—20.) from the heart;

7. With good-will doing *(them)* service, as *(considering you do it)* to the Lord *(himself),* and not to men *(only):*

8. *(And)* knowing that whatever good any man doeth, *(out of obedience to the Lord, a reward of)* the same he shall receive [6] of the Lord, whether he be *(a)* bond *(man)* or free.

9. And, ye masters, do the same things to them *(shew the like good-will to and concern for them),* forbearing threatenings (Gr. ἀνιέντες, *remitting oft the evils which you threaten to them):* [7] knowing that your Master also is in heaven; neither is there respect of persons *(or conditions)* with him.

10. Finally, my brethren, be strong in the Lord, and in the power of his might.

11. *(And to this end)* put on the whole armour of God, that ye may be able to stand *(your ground)* against [8] the wiles of the devil.

12. For we wrestle not *(only)* against flesh and blood, *(i. e. men who are compounded of them,* see note on Gal. i. 16.) but *(also)* against *(evil)* principalities, and against powers, *(such as Christ triumphed over,* Colos. ii. 15.) against the rulers of the darkness of this world, *(i. e. those evil spirits which still rule in those heathen nations which are yet in darkness,* v. 8. 1 Thess. v. 5. see note on Rom. xiii. 12.) and against spiritual wickednesses in high places, *(i. e. against those evil spirits which have their stations in the regions of the air:* see note on ii. 2.)

13. Wherefore *(I again exhort you to)* take unto you [9] the whole armour of God, that ye may be able to withstand *(these dangerous enemies)* in the evil day *(of trial, persecution, and temptation),* and having done all, to stand *(firm against them).*

14. Stand therefore, having your loins girt about [10] with truth, and having on the breast-plate of righteousness;

15. [11] And your feet shod with the preparation of the gospel of peace;

16. Above all *(the rest),* taking [12] the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked *(one).*

17. And take the [13] helmet of salvation, *(for a helmet the hope of salvation,* 1 Thess. v. 8.) and the sword of the Spirit, which is the word of God, *(by hiding which in your hearts you will be preserved from sin,* Psal. cxix. 11.)

18. Praying always (see 1 Thess. v. 17.) with all prayer and supplication, (1 Tim. ii. 1.) in the Spirit, (see note on 1 Cor. xiv. 6.) and watching thereunto with all perseverance and *(with)* supplication, *(not for yourselves only, but)* for all saints *(your charity to others being a means to procure God's favour to yourselves);*

19. And for me *(in particular),* [14] that *(a door of)* utterance may be given to me, that I may open my mouth boldly, to make known the mystery of the gospel,

20. For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

21. But *(and)* that ye also may know my affairs, and how I do *(at Rome),* Tychicus, a beloved brother and faithful minister in *(the things of)* the Lord, shall make known to you all things:

22. Whom I have sent to you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

* Com. in Joh. p. 264.

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23. Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.

24. Grace be with all them that love the Lord Jesus Christ [15] in sincerity. Amen.

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. 'ΕΝ Κυρίῳ, *In the Lord.*] That is, say Œcumenius and Theophylact, as far as their commandments are consistent with the will of God.

[2] Ver. 2. 'Εν ἐπαγγελίᾳ, *With promise.*] *i. e.* A special promise; for that which is annexed to the second commandment, is rather a general assertion than a special promise.

[3] Ver. 3.] The apostle doth not add these words, *Which the Lord giveth thee;* because they particularly belonged to the Israelites, who were to be excluded from their own land, and he would give them no ground to think they should continue in it. Note also hence, that the gospel hath its temporal promises, as well as spiritual, Matt. vi. 33. 1 Tim. iv. 8. 1 Pet. iii. 10—12. That this promise did not at all concern the Ephesians, is Mr. Clerc's mistake; for God is not the God of the Jews only, but also of the gentiles, and will reward moral duties performed by them as well as by the Jews.

[4] Ver. 4. *Provoke not your children to anger.*] By disinheriting them, by laying heavy burdens upon them, and using them rather as slaves than sons, but *bring them up in the nurture and admonition of the Lord.* For it is not, saith Aristides, a thing of a small consideration, what principles are put into them in their youth; but it is, τὸ πᾶν, the foundation of all they do hereafter. *And if lovers of horses, birds, and dogs, are careful of their education; is it not just* (saith St. Chrysostom) *that Christians should be more careful of the education of their children?* especially if they consider, that upon this education depends much their eternal state; and that they will contract the guilt of their eternal ruin, who neglect this duty.

[5] Ἐντρέφετε, *Bring them up in the nurture.*] This, saith Œcumenius, is the way to make them obedient; and if you furnish them with spirituals, temporal things will follow: *Make them read the Scriptures* (saith Theophylact), *which is the duty of all Christians; for is it not a shame to instruct them in heathen authors, whence they may learn bad things, and not to instruct them in the oracles of God?*

[6] Ver. 8. *The same shall he receive of the Lord.*] So that though he be not rewarded for the good he doth by his earthly and unbelieving master, he will, most certainly, be recompensed by his Lord Christ.

[7] Ver. 9. Εἰδότες, *Knowing.*] (1.) That you with respect to God are servants, and that as you mete to your servants, he will mete to you. (2.) That his compassion and readiness to forgive your trespasses, should make you also ready to remit the trespasses of your servants. (3.) That the relation of servants doth not make God less ready to shew kindness to them, and own them as his children, and therefore should not induce us to despise and deal severely with them.

[8] Ver. 11. Τὰς μεθοδείας, *The wiles.*] That is, saith Phavorinus, ἐπιβουλὰς, ἐνέδρας, δόλους, the deceits he puts upon us, the snares he lays for us, the machinations he contrives against us.

[9] Ver. 13. Τὴν πανοπλίαν τοῦ Θεοῦ, *The whole armour of God,*] Here, and ver. 10, 11. which makes us *strong in the Lord,* and in the *power of his might,* consists of such things as either are in us, as truth, faith, righteousness, peace, the hopes of salvation; or are to be used by us, as prayer, and attendance on the word of God; and not in any immediate influx of the power of God without the use of these. Yea, this is here styled, *the whole armour of God,* nothing more being requisite to enable us to come off victors in this combat; so that in these things doth consist the power of his might; or by these it is certainly to be obtained.

That the *evil day* is the day of trial and persecution, see note on v. 16.

[10] Ver. 14. 'Εν ἀληθείᾳ, *With truth.*] That the gospel is throughout the Epistles emphatically styled *the truth,* see note on Rom. ii. 8. And this seems to be the truth here mentioned, *viz.* a full persuasion of the truth of that religion we profess, or that steadfastness in the faith, by which we are enabled to resist the roaring lion. (1 Pet. v. 8, 9. see 1 Thess. iii. 5. James i. 6.) The *breast-plate of righteousness* is an exact observance of our duty to God, and a righteous deportment towards men, in all the offices of justice, truth, and charity, which will beget in us that good conscience which will support us in the day of temptation, and procure honour and esteem, love and compassion, from men. The phrase is taken from Isaiah lix. 18.

[11] Ver. 15. Ὑποδησάμενοι τοὺς πόδας, *And your feet shod,* &c.] For explication of this phrase observe, first, that shoes were anciently a part of military armour; for in the story of Goliath there is mention of his *greaves of brass upon his legs,* (1 Sam. xvii. 6.) and in the story of the Trojan wars, χαλκοκνημίδες Ἀχαιοὶ, *the Grecians which were shod with greaves of brass,* are the armed Grecians. Note, secondly, that *to be shod* doth signify our being ready for the work we go about: thus the Israelites were commanded to eat the passover *shod, i. e.* ready for their journey out of Egypt; and the apostles are required to be *shod with sandals,* that they might be ready to go whether their Master should be pleased to send them. (Mark vi. 8.) *The gospel of peace* is either that gospel which proclaims peace with God, through faith in Christ, or which lays upon us the highest obligations to live peaceably with all men: so that the meaning of these words seems to be this, That ye may be ready for the combat, be ye shod with the gospel of peace, *i. e.* endeavour after that peaceable and quiet mind the gospel calls for; be not easily provoked or prone to quarrel, but shew all gentleness and long-suffering to all men, and this will as certainly preserve you from many great temptations and persecutions, as did those shoes of brass the soldiers, from those sharp sticks and gall-traps, which were wont to be laid privily in the ways, to obstruct the marching of the enemy.

[12] Ver. 16. Τὸν θυρεὸν τῆς πίστεως, *The shield of faith.*] That faith which is the confident *expectation of things hoped for, the evidence of things not seen;* (Heb. xi. 1.) *for this is the victory over the world, even our faith.* (1 John v. 5.)

[13] Ver. 17. Τὴν περικεφαλαίαν τοῦ σωτηρίου, *The helmet of salvation.*] *i. e.* We must be well assured, that if we *fight the good fight of faith, there will be laid up for us an immortal crown of glory, which God the righteous judge*

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will give us: (2 Tim. iv. 8.) that he who cannot lie, hath promised *to him that overcometh, to eat of the tree of life,* (Rev. ii. 7.) *to taste the hidden manna,* (ver. 17.) *to be a pillar in the new Jerusalem:* (Rev. iii. 12.) that you strive and fight for an *incorruptible crown* that fadeth not away: (1 Cor. ix. 25.) and this hope will be as a helmet to defend your heads from all the strokes of a temptation. This in Isaiah lix. 17. is περικεφαλαία σωτηρίου, *the helmet of salvation upon the head.*

[14] Ver. 19. Λόγος ἐν ἀνοίξει στόματος, *That utterance may be given to me.*] *A door of utterance,* Colos. iv. 6. This is a rabbinical phrase,* פתחון פה, *the opening of the mouth signifying an occasion of speaking, and confidence in speaking:* so that the apostle here requests their prayers, that he, being loosed from his bonds, may have again an opportunity of preaching the gospel, and also that he may do it publicly and plainly, μετὰ παῤῥησίας, with due confidence and *boldness.*

[15] Ver. 24. Ἐν ἀφθαρσίᾳ, *In sincerity.*] *i. e.* Not only with a sincere love, uncorrupted by the opposite love of any lust forbidden by him; but with a constant and perpetual love, which no temptation can abate, or cause to cease, or to wax cold. Or, as Mr. L., without the mixture of those legal observations, by which the enemy, saith St. Paul, φθαρῇ, corrupts the minds of Christians from the simplicity of the gospel. (2 Cor. xi. 3. See the note on i. 2.)

THE

EPISTLE TO THE PHILIPPIANS.

WITH ANNOTATIONS.

PREFACE.

IT is the observation of Theodoret, Œcumenius, and others, that Philippi was a city of Macedonia, under the metropolis of Thessalonica, which is confirmed, note on the first verse.

This Epistle is by the same Greek scholiasts said to be written by St. Paul when he was in bonds at Rome. That he has been in bonds some time before, we may gather from i. 12. 14. from the Philippians sending Epaphroditus to him with relief, and his return to them with this Epistle, after a dangerous sickness, and from his hopes to come quickly to them, ii. 24. and therefore he is supposed, by the most exact chronologers, to have writ this Epistle in the eighth year of Nero, and the sixty-second of our Lord.

That the apostle here warns them against the gnostics, or that these *gnostics joined with the Judaizing Christians to persuade the gentiles to Judaize,* I have not read in any of the ancients; but the Greek scholiasts agree in this, that he warns against † τὴν ἐξαπατὴν τῶν ἐξ Ἰουδαίων μὲν πεπιστευκότων, *the deceit of the believing Jews,* who endeavoured to corrupt them, προφάσει τῆς σκιᾶς τοῦ νόμου, καὶ περιτομῆς, *by imposing on them circumcision, and the shadows of the law, and saying, that without these they could not be justified,* (iii. 18, 19.) And this is abundantly confirmed from the whole third chapter, where the apostle declares, he judges it for their safety to write to them to *beware of dogs, of evil-workers, and of the concision,* and his styling them *the enemies of the cross of Christ,* ver. 18. (See note on iii. 2, 3. 15, 16.)

And, lastly, it is noted by Theodoret, and others of the fathers, that Epaphroditus, mentioned in this Epistle as *their messenger,* (ii. 15. and iv. 18.) was also their *bishop,** ὃς τῶν ψυχῶν αὐτῶν ἐπιστεύθη ἐπιμέλειαν, or the person *to whom the care of their souls had been committed;* though, I confess, the words τὸν ἀπόστολον ὑμῶν, *your apostle,* do not prove it.

CHAP. I.

1. [1] PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at (Gr. *in*) Philippi, [2] with the bishops and deacons *(there:*

2. *I wish)* grace to you, and peace from God the Father, and from the Lord Jesus Christ.

3. *(And)* I *(Paul)* thank my God upon every remembrance of you *(in my prayers),*

4. Always in every prayer of mine for you all making request with joy,

5. *(Which joy I have)* for your [3] fellowship in the gospel from the first day until now *(i. e. for your continuance in the faith and the profession of the gospel);*

6. [4] Being confident of this very thing, that he who hath begun a good work *(the good work of faith)* in *(or among)* you will perform it to the day of Jesus Christ:

7. Even as it is meet for me to think this of you all, (Gr. τοῦτο φρονεῖν, *to have this care for you all, which I shew in my prayers, and my continual remembrance of you,* ver. 4.) [5] because I have you in my heart *(or you have me in your heart);* inasmuch as in my bonds, and in the defence and confirmation of the gospel, you all are partakers of my grace; (Gr. *as those who are all my copartners of grace in my bonds,* &c.

* Buxt. Lex. Talm. p. 1872.

† Theod. Chrys. Theoph.

* Ibid.

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8. *And of this my care for you I can call God to witness:)* for God is my record, how greatly I long after you in the bowels of Jesus Christ *(or the most passionate degree of Christian love).*

9. And this I pray *(for you),* that your love abound yet more and more in knowledge and all [6] judgment;

10. That ye may approve *(the)* things that are excellent; [7] that ye may be sincere and without offence till the day of Christ;

11. [8] Being filled with the fruits of righteousness, which are *(taught)* by Jesus Christ, to the glory and praise of God.

12. But *(to proceed to my own affairs, about which you have been so solicitous,* ver. 7.) I would ye should understand, brethren, that the things which have happened to me *(through the malice of my adversaries)* have fallen out rather to the furtherance *(than the hinderance)* of the gospel;

13. So that my bonds in *(and for the cause of)* Christ are manifest in the palace, and in all other places *(i. e. it is manifest not only in the palace, but throughout all Rome, that I am in bonds for the faith of Christ);*

14. [9] And many of the brethren of the Lord, waxing confident by my *(patience and courage in my)* bonds, are *(become)* much more bold to speak the word *(of God)* without fear.

15. Some indeed *(there are who)* preach Christ even of envy and strife; and some also of good-will *(and kind affection to me and to the gospel):*

16. The one *(party)* preach Christ of contention, not sincerely, *(not from love to him, but disaffection towards me,)* supposing *(by this means)* to add affliction to my bonds *(or to bring farther tribulation on me now in bonds):*

17. But the other *(party preach Christ out)* of love *(to him, and me his servant),* knowing that I am set up *(or lie in bonds)* for the defence of the gospel.

18. What then *(shall this afflict me? No, since)* notwithstanding, every way, whether in pretence, or in truth, Christ is *(still)* preached; and I therein do rejoice, yea, and will rejoice.

19. For I know that this shall *(be so far from accomplishing their end of adding tribulation to my bonds, that it shall)* turn to my salvation *(i. e. my deliverance)* through your prayers *(for me),* and the supply of the Spirit of Jesus Christ, *(enabling me to plead so as shall tend to my enlargement;* ver. 25.)

20. According to my earnest expectation and my hope, that *(through the assistance of the spirit of courage which God hath promised and given to us,* 2 Tim. i. 7.) in nothing I shall be ashamed, but *(that)* with all boldness, as always *(hitherto),* so now also [10] Christ shall be magnified in my body, whether it be by *(my)* life *(now),* or by *(my)* death *(hereafter).*

21. For *(the motive)* to me to live is *(the service of)* Christ, and to die *(for him)* is *(my greatest)* gain.

22. But if *(it happen that)* I live in the flesh, this is the fruit of my labour (Gr. *is worth my labour):* yet what I shall choose [11] I know not *(i. e. were it left to my choice, I should be in a strait which of the two conditions to choose).*

23. For I am in a strait between *(these)* two, having a desire [12] to depart, and to be with Christ; which is far better *(for me than continuing here, were I only to respect my own interest):*

24. Nevertheless *(for me)* to abide in the flesh is more needful for you.

25. And having this confidence *(that you will receive this advantage by my abiding in the flesh),* I know that I shall abide and continue with you all for your furtherance *(in)* and joy of faith;

26. That your rejoicing may be more abundant in Jesus Christ by *(or through)* my coming to you again.

27. Only let *(this be your care, that)* your conversation be as becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear *(a comfortable account)* of your affairs, that you stand fast [13] in one spirit, with one mind striving together for the faith of the gospel;

28. And *(being)* in nothing terrified by *(the threats and persecutions of)* your adversaries: which is to them an evident token of *(your)* perdition *(viz. that you are an obstinate people, bent on your own ruin),* but to you *(it is a token)* of salvation, and that of God, *(it being righteous with God to recompense tribulation to them that trouble you, but to you rest,* 2 Thess. i. 5.)

29. For [14] unto you it is given *(by God as an especial favour)* in the behalf of Christ, not only to believe in him, but also to suffer for his sake;

30. Having the same conflict *(with the enemies of the faith)* which you saw in me *(when I was among you,* Acts xvi. 23. 1 Thess. ii. 2.) and now hear to be in me, (ver. 16.)

ANNOTATIONS ON CHAP. I.

[1] Ver. 1.] NOTE, that Timothy is here joined with Paul in the salutation, not in the writing this Epistle. (See ver. 3.)

[2] Σὺν ἐπισκόποις καὶ διακόνοις, *With the bishops and deacons.*] Various are the expositions of these words, and great are the contentions about the true import of them. For,

1. Some, with the Pseud-Ambrosius, interpret these words thus; *Paul and Timothy, the servants of Jesus Christ, with the bishops and deacons that are with us, to the saints in Philippi.* But as none of the Greek fathers thought fit to take any notice of this strained exposition, so may the harshness of it appear by comparing it with the like prefaces to some of the other Epistles; *v. gr.* 1 Cor. i. 1, 2. *Paul, an apostle of Jesus Christ, to the church of God that is at Corinth,* σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου, *with all that call upon the name of the Lord;* 2 Cor. i. 1. *Paul, an apostle of Jesus Christ, to the church of God that is at Corinth,* σὺν τοῖς ἐν ὅλῃ τῇ Ἀχαΐᾳ, *with all the saints that are in all Achaia;* are places exactly parallel to these words, *Paul and Timothy, the servants of Jesus Christ, to all the saints that are in Philippi, with the bishops and deacons:* and yet can any man think, that Paul the apostle, with all that call upon the name of the Lord Christ, or with all the saints that were in all Achaia, writ to the church of Corinth, which was part of that Achaia? (2.) When the apostle takes in those that were with him as copartners in writing to another church, he doth it thus, *Paul an apostle,* καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, *and all the brethren that are with me,* write to the churches of Galatia,

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Gal. i. 1. 3. Had he then intended to greet the Philippians in the like manner, he would have writ in the like style, *Paul and Timothy, καὶ οἱ σὺν ἐμοὶ ἐπίσκοποι καὶ διάκονοι, and the bishops and deacons that are with me,* to the church in Philippi.

The learned Dr. Hammond saith, that Philippi was a metropolis, which had many bishops under it, on which account it is styled, *πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, the chief city of that part of Macedonia,* Acts xvi. 12. and by Photius, *τῆς Μακεδόνων ἐπαρχίας μητρόπολις, the metropolis of the province of the Macedonians.* And *by this* (saith he) *it appears, that in Philippi there might be more bishops than one, even as many as there were cities under that metropolis.* But this solution was,

First, Unknown to the ancient fathers, Chrysostom, Theodoret, and St. Jerome, who all contend that *bishops* here must signify *presbyters, because there could not be more bishops than one, properly so called, in one city;* whereas had they known this to have been a metropolis, they must have known that this had been a satisfactory answer to that objection.

Secondly, They tell us, that Philippi was then under the metropolis of Thessalonica, which was the metropolis of all Macedonia. Thus Chrysostom on these words, iv. 16. *When I was in Thessalonica ye ministered to my necessity,* &c. observes, this was a great encomium of the Philippians, that *ἐν μητροπόλει καθήμενος παρὰ τῆς μικρᾶς ἐτρέφετο πόλεως, being in the metropolis, he was nourished by a little city.* Thus Theodoret,* in his preface to this Epistle, saith, *Φιλιππήσιοι τῆς Μακεδονίας ἦσαν ὑπὸ μητρόπολιν τότε Θεσσαλονίκην, the Philippians were inhabitants of Macedonia, under the metropolis of Thessalonica:* and Theophylact, that they were, *ὑπὸ μητρόπολιν τότε Θεσσαλονίκην τελοῦντες, then,* when the apostle writ this to them, *under the metropolis of Thessalonica.* That Thessalonica was then the metropolis of Macedonia, is plain from Antipater the Thessalonian poet, who flourished in the time of Augustus Cæsar, and calleth Thessalonica† *the mother of all Macedonia.* It is called also the *metropolis of Macedonia* by Socrates: and in the ecclesiastical sense it is so called by Ætius,‡ the bishop thereof, in the council of Sardica: and so say all the Notitiæ Antiquæ, at the end of Carolus Paulus, who saith, that Philippi was no metropolis for the first six centuries; but after that Macedonia was divided into Prima and Secunda, it came to have the honorary title of the metropolitan city, and therefore might be styled so by Photius, who lived in the ninth century: but by St. Luke it is not styled the first city, *τῆς ἐπαρχίας, of the province;* but *τῆς μερίδος, of that part of Macedonia* which they that came from Thrace thither touched at; as appears by Dyon's§ description of it, and chiefly from Diodorus Siculus,‖ who saith, *ἡ δὲ πόλις αὐτὴ κειμένη κατὰ τῆς Θράκης,* that *this city,* being taken by Philip, was very serviceable to him, as *lying near Thrace,* and other places very conveniently.

Thirdly, The Greek and Latin fathers do with one consent declare, that *τοὺς πρεσβυτέρους οὕτως ἐκάλεσε, the apostle here calls their presbyters their bishops.* So Chrysostom, Theodoret, Œcumenius, and Theophylact, among the Greeks, and among the Latins, St. Jerome,* Pseud-Ambrosius,† Pelagius, and Primasius; and that not only for the aforementioned reason, that *there could be but one bishop properly so called in one city;* but for another alleged by them all, that *τέως ἐκοινώνουν τοῖς ὀνόμασι, then the names were common to both orders,* the bishops being called presbyters, and the presbyters bishops. And this, saith Theodoret, is manifest in this place, because he adds here *deacons to the bishops, making no mention of their presbyters.*‡ The learned Dr. Pearson therefore seems *δουλεύειν τῇ ὑποθέσει,* too much to favour his own hypothesis, when, against all these testimonies both of Greek and Latin fathers, he saith, It is not yet proved, that there was then at Philippi any presbyters of the second order; for surely this is proved from the authority of all these fathers. He therefore saith, (1.) That before the converted Jews and gentiles did unite into one church, there were two bishops of the same church. This he proves from those words of Epiphanius,§ Alexandria *never had two bishops at a time, ὡς αἱ ἄλλαι ἐκκλησίαι, as other churches had:* but if I am not much mistaken, this relates not to the primitive and apostolic time, but to the times of the Meletians, who founded bishops, presbyters, and deacons, and by them *ἐκκλησίας ἰδίας, private churches,* calling them *churches of the martyrs;* whereas those of Peter's party called theirs catholic churches. But though this schism continued long, and even in the time of Theodoret prevailed in Egypt, and, as Danæus notes, infected almost all Christian regions; yet, saith Epiphanius, it never so prevailed in Alexandria as in other churches, there being never there two bishops, one of the catholic, another of the Meletian churches, as there were in many other places: and if this be the true import of these words, it is easy to discern how impertinent they are to the true exposition of this place. He adds also from the same Epiphanius, that Paul and Peter were both apostles and bishops of Rome, as doubtless they also were at Antioch, and wherever they met; but they were only bishops there, because apostles there, one of the Jews, the other of the gentiles, and in this they had no successors. St. Jerome‖ indeed takes notice of this evasion, but then he lays the censure of contentious persons upon them that made it.

The same learned bishop adds, That were it true, that there were but one bishop in one city, it would not follow, that the word *bishops* here could not be taken in the proper sense, because the apostle doth not here call them bishops of the church or city of Philippi, but only saith, they were then at Philippi; he might write therefore to them whom he knew to be then at Philippi, though they were bishops of other churches. But, (1.) as none of the ancients have ever said one word of any other bishops than those met at Philippi, so the words seem not well consistent with this evasion; for writing *τοῖς οὖσιν ἐν Φιλίπποις,* he doubtless writes to *the saints dwelling in Philippi;* writing therefore to them with the bishops and deacons, he must be supposed to write also to the bishops and deacons dwelling at Philippi.

* Apud Œcum.

† Σοί μὲ, Θρηϊκίης σκυληφόρε, Θεσσαλονίκη, Μήτης ἡ πάσης πέμψε Μακηδονίης. Anthol. lib. i.

‡ Cap. 16. § Lib. xlvii. p. 327. ‖ Lib. xvi. p. 514. al. 412.

* Ep. 89. ad Evagr. et Ep. ad lil. i. 9. † Com. in Ep. ad Eph.

‡ Καὶ ἐνταῦθα δὲ δηλόν τοῦτο πεποίηκε· τοῖς γὰρ ἐπισκόποις διακόνους συνέζευξε τῶν πρεσβυτέρων οὐ ποησάμενος μνήμην.

§ Hær. lxviii. §. 6. p. 722.

‖ "Ac ne quis in una ecclesia contentiose plures episcopos fuisse contendat." Epist. ad Evagrium.

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I therefore acquiesce in the opinion of Theodoret, who says, that St. Paul then writ to the presbyters and deacons of that city, because their bishop Epaphroditus, whom he styles his brother and companion in labour, and fellow-soldier, and their apostle, was then with him at Rome, ii. 25. and that he therefore mentions them, because they were so instrumental in sending the contributions to him, mentioned iv. 15.

[3] Ver. 5. Κοινωνίᾳ.] That *fellowship;* for that κοινωνία here doth not signify their liberality towards the propagation of the gospel, but their communion with the apostles in the gospel, as it doth, 1 John i. 3. 7. I gather, (1.) from the phrase ἔργον ἀγαθὸν, which is emphatically put to signify τὸ ἔργον πίστεως, *the work of faith;* as when we are said, καθ' ὑπομονὴν ἔργου ἀγαθοῦ, *by patient continuance in the good work to seek for glory,* Rom. ii. 7. that *being the work of God that we should believe in his Son,* John vi. 29. (2.) From the phrase, *He that hath begun the good work in you, will perform it to the day of the Lord Jesus Christ,* that being still used by the apostle to testify his hopes, that they would continue steadfast in faith and obedience, till they received their crown, 1 Cor. i. 8. 1 Thess. iii. 13. v. 23.

[4] Ver. 6. Πεποιθὼς αὐτὸ τοῦτο, *Being confident,* &c.] This the apostle speaks, not out of any opinion of the election of all the Philippians to eternal life, or of the certainty of their perseverance to the end by virtue of that election; for then why doth he exhort them to *work out their salvation with fear and trembling,* ii. 12. *to stand fast in the Lord,* iv. 1. and to *retain the word of life, that he might have joy in the day of Christ, that he had not run in vain, or laboured in vain among them?* (ii. 16.) He speaks this therefore from a judgment of charity, ἀπὸ τῶν παρελθόντων καὶ περὶ τῶν μελλόντων στοχαζόμενος, conjecturing, saith Theophylact, from what was past, what they would be for the future; because, saith he, it seems just or fit for me to conceive this good hope of you, by reason of that great affection you retain to me, and your patience in enduring the like afflictions: now he that only gives these reasons of his confidence, gives us just reasons to conceive, he knew nothing of the necessity of their perseverance by virtue of any absolute election to salvation.

[5] Ver. 7. *i. e.* Because you have had your hearts upon me in my bonds, sending Epaphroditus to minister to me in my necessities, (ii. 25.) and contributing of your own substance to me, (iv. 14.) sending once and again to me, whilst I was in bonds for the defence of the faith, (ver. 15, 16.) those things, which, being *a sweet savour, a sacrifice acceptable and well-pleasing to God,* (ver. 18.) confirm my hope concerning you; especially when I find you yet standing firm under the like afflictions, *having the same conflict which you saw in me,* when I was among you, (Acts xvi.) *and now hear to be in me,* (i. 30.)

[6] Ver. 9. Ἐν πάσῃ αἰσθήσει.] The outward senses being the instruments by which we discern and distinguish material objects; the word αἴσθησις, which is here rendered *judgment,* is from them derived to the mind discerning and passing judgment on spiritual things; and is by Phavorinus styled ἡ νοὸς γεῦσις ἀκριβὴς τῶν διακρινομένων, *the exact taste of things that differ, or are to be discerned by the mind:* in which sense the word is often used by the LXX. especially in the book of Proverbs, where it is twenty times so used; and hence it bears the like sense in the apostle; and they, who have this exactness of judgment, are said to have αἰσθητήρια, *senses exercised* to discern betwixt good and evil. (Heb. v. 14.)

[7] Ver. 10. Ἵνα ἦτε εἰλικρινεῖς, καὶ ἀπρόσκοποι.] Εἰλικρινεῖς πρὸς τὸν Θεὸν, ἀπρόσκοποι κατ' ἄνθρωπον, *Sincere in their deportment towards God, inoffensive in their behaviour towards man.*

[8] Ver. 11.] For all that Christ does as a prophet sent from God, or as assuming the person of a mediator, must refer ultimately to the glory of the Father, (ii. 11.)

[9] Ver. 14—18.] For explication of these four verses, let it be noted in the general, that they, who preached Christ ἐξ ἐριθείας, *out of contention,* did not preach Christ, or the gospel in truth, and out of love to it, (ver. 17, 18.) but only in pretence, or upon this occasion, *from strife and envy against St. Paul,* being grieved that he had free liberty of preaching Christ to all that came to him for two years, (Acts xxviii. 30.) and also that they did not acknowledge St. Paul to be *set up,* or by God appointed for the defence and propagation of the gospel. Whence it appears, that they could be only the persons, who did contend with St. Paul for the glory of being the most diligent and successful promoters of the gospel; or, as such, envying the apostle's glory, set up for themselves, boasting as if they were the only publishers of the gospel: but yet it is difficult to assign the persons here intended by St. Paul: Œcumenius and Theophylact say, they were the unbelieving Jews, who, by divulging every where about Rome, what was the doctrine of Christianity which Paul preached; how opposite it was to the Roman gods and their worship; what tumults it had caused; how many it had turned from their old religion to the faith of Christ; and who he was in whom the Christians did believe; thought to enrage the emperor against St. Paul, the great promoter of this doctrine: and in this, say they, might St. Paul rejoice, as giving occasion to others to inquire into the Christian faith, and so to come unto it; for, saith Tertullian, "desinunt odisse quod desinunt ignorare;" *when they once know, they cease to hate it:* but such cannot be said to preach Christ without an intolerable catachresis; nor can St. Paul be supposed to rejoice in such a representation of the Christian faith, as they made. Others therefore say, with a greater likelihood, these were the Judaizing Christians, who with the gospel taught the observation of the law; for from these arose ἔριδες καὶ διχοστασίαι, *strife and dissensions,* 1 Cor. i. 11. iii. 3. *zeal, animosities, and contentions,* 2 Cor. xii. 20. and that on the account of this apostle, whom they would scarce own as an apostle of Christ, 2 Cor. vii. 2. but rather looked upon as one that *walked according to the flesh,* x. 2. and would have *excluded him from the churches,* Gal. iv. 16, 17. and yet at their preaching Christ, though not sincerely, the apostle may be supposed to rejoice, because he knew the time was near when the *hay and stubble* they built *on the foundation* should be revealed, and the destruction of the temple and city of Jerusalem, would sufficiently confute their vain additions to the faith.

[10] Ver. 20. Ἐν τῷ σώματί μου, *Christ shall be magnified by me in my body.*] For if I live in the body, the power of Christ will be magnified in delivering me out of so great danger: but if I be put to death for his sake, that power will be magnified which enables me so cheerfully to die for the faith, as I am ready to do.

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[11] Ver. 22. Οὐ γνωρίζω, *I know not.*] Ἅπαξ λεγόμενον ἐν τούτῳ τῷ σημαινομένῳ. This γνωρίζω, saith J. Gregory, is but once used in this sense; which is true, if he confines this to the New Testament. But Phavorinus mentions another Gregory who used it in this sense; and Constantine says it occurs thus in Isocrates and Lucian.

[12] Ver. 23. Πολλῷ μᾶλλον κρεῖσσον, *To depart and to be with Christ, which is much better.*] *Because* (saith Crellius) *the time betwixt death and the resurrection is not to be reckoned, therefore the apostle might speak thus, though the soul hath no sense of any thing after death.* But could St. Paul think a state of insensibility much better than a life tending so much, as his did, to the glory of God, to the propagation of the gospel, and the furtherance of the joy of Christians? Could he call such an insensate state, *a being with Christ*, and *a walking by sight*, in opposition to the life of faith? (2 Cor. v. 7, 8.) Others say, the apostle speaketh thus, because he expected that the general resurrection, and the day of judgment, should be in his time: but the words will not bear this sense; for the apostle saith, he is in a constraint betwixt these two, whether he should choose that life which would enable him to gain many to Christ, and minister greatly to the necessities of his church; or that which would cause him to live with Christ, *viz.* as to his better part, *i. e.* whether his body and soul should be dissolved, or he should still live in the flesh? Now it is impossible that the same man, at the same time, should expect the resurrection and the day of judgment, and yet expect to live in the flesh, and to abide with the church in the flesh, when none of the members of the church should abide in the flesh, but should enjoy that resurrection which would place them with Christ, as well as himself; that he should desire his soul should be dissolved, or separated from the body, that he might be present with the Lord, and yet at the same time expect that day when he should be clothed upon with his celestial body. Moreover, he himself informs us, that the apostles expected only the resurrection, when other Christians should arise, at the great day; for thus he speaks, *He that raised up the Lord Jesus from the dead, will raise us also by him, and will present us with you,* 2 Cor. iv. 14. and this confutes their gloss, who say the apostle expected to be with Christ, as an especial privilege belonging to him as an apostle, or a martyr for Christ. (See the note on 2 Cor. v. 8.)

[13] Ver. 27. *In one spirit, with one mind.*] That is, with love and concord, saith Œcumenius, (see note on 1 Cor. i. 10, 11.) or with full consent: so ψυχῇ μίᾳ, 1 Chron. xii. 38. so in Irenæus, lib. i. cap. 3. to act, συμφώνως, with *one accord* and *consent*, is to act as having, μίαν ψυχὴν, καὶ τὴν αὐτὴν καρδίαν, καὶ ἓν στόμα, one *soul*, *heart*, and *mouth*.

[14] Ver. 29. *To you it is given not only to believe in him, but also to suffer for his name.*] Where note, (1.) that to suffer for Christ's sake is, χάρις, *grace* and *favour*, ver. 7. it is a gift which is matter of great joy, Matt. v. 12. Rom. v. 13. James i. 2. (2.) That they who, from these words, *to you it is given to believe*, infer, that faith is so far the gift of God as that men are purely passive in it, have as much reason to infer, that we suffer for the name of Christ without the concurrence of our own wills, both being said to be equally given.

CHAP. II.

1. IF there be therefore any consolation (παράκλησις, *any force of exhortation*) in *(beseeching you in the name of)* Christ, if *(there be)* any comfort of *(mutual)* love, if *(there be)* any fellowship of the Spirit *(of love exciting you to it)*, if *(ye have)* any bowels and mercies *(for me the prisoner of Christ)*,

2. Fulfil ye my joy *(in this)*, that ye be *(all)* like-minded, having the same love *(one to another)*, being of one accord, of one mind *(or minding the same thing)*.

3. Let nothing be done *(among you)* through strife *(who shall be the greatest)* or *(through desire of)* vain-glory; but in lowliness of mind, [1] let each esteem *(an)* other better than himself.

4. Look not every man on his own things *(or concernments only)*, but every man also on the things of others *(being concerned for their welfare)*.

5. Let this mind be in you *(with respect to these matters)*, which was also in Christ Jesus:

6. Who, being [2] in the form of God *(when he appeared to the patriarchs)*, [3] thought it no robbery to be [4] equal with God (Gr. *did not covet to appear as God*):

7. But *(divesting himself of his former glory)* made himself of no reputation, and took upon him the [5] form of a servant *(by ministering to others)*, and [6] was made in the likeness of man (Gr. *being in the likeness of man*):

8. And being found in fashion as a *(n ordinary)* man, he humbled himself *(yet more)*, and became obedient to death, even the death of the cross.

9. Wherefore [7] God also hath highly exalted him *(even as to his manhood)*, and given him a name *(a dignity and majesty)* which is above every name *(of majesty*, Eph. i. 21. Heb. i. 4.)

10. That at the name of Jesus every knee should bow, *(humbly acknowledging his authority, even those)* of things in heaven *(i. e. the holy angels)*, and things in earth *(i. e. men)*, and things under the earth, *(the dead, who being raised by him, shall acknowledge his power; for to them the apostle doth apply these very words of the prophet Isaiah*, Rom. xiv. 11, 12. Rev. v. 13. Isa. xlv. 23.)

11. And that every tongue *(i. e. men of all nations and languages*, Rev. vii. 13.) should confess that Jesus Christ is Lord, [8] to the glory of God the Father.

12. Wherefore, my beloved *(remembering the dignity of Christ, and your subjection to him)*, as ye have always obeyed, not as in my presence only *(when you had me to be your monitor)*, but now much more in my [9] absence *(which God by the workings of his Holy Spirit supplies)*, work out your own salvation with fear and trembling.

13. For it is God who *(in my absence, by his inward teachings)* worketh in you both to will and to do of his own good pleasure.

14. *(And)* [10] do all things without murmurings and disputings *(i. e. obey the precepts of the Christian faith and of your spiritual monitors cheerfully, and without grudging, and readily, without exacting a reason of every command they lay upon you)*:

15. That ye may be blameless and harmless, *(as becomes)* the sons of God, *(being)* without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

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16. Holding forth (ἐπέχοντες, *holding fast*) the word of life *(under all persecutions and temptations)*; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17. *(And as for me, a prisoner, if I not only should continue absent from,* ἀλλ' εἰ καὶ,) but if I be *(also)* [11] offered upon the sacrifice and service of your faith, *(i. e. that I may present you gentiles an acceptable sacrifice to God, through faith, and the sanctification of the Holy Spirit,* Rom. xv. 16.) I joy, and rejoice with you all; *(I count these sufferings the matter, not of my sorrow, but my joy.*

18. *And if this come to pass,)* for the same cause *(or in the like manner)* also do ye joy, and rejoice with me.

19. But *(though I speak thus)* I trust in the Lord Jesus *(that he will work such a deliverance for me,* i. 19. 25. *as that, not needing him so much here, I may be able)* to send Timotheus shortly to you, that *(whatever be my condition here)* I also may *(or I may yet)* be of good comfort, when I know your state, *(i. e. your steadfastness in the faith, and your charity to one another.*

20. *To send Timothy, I say:)* for I have no man *(with me)* like-minded, who will *(so)* naturally *(and with like affection)* care for your estate.

21. For all *(here)* seek their own *(interests and safety, and)* not the things which are Jesus Christ's *(that is, comparatively to Timothy and Epaphroditus, mentioned* ver. 25. *for I find others too generally more concerned for their own safety, than for advancing the kingdom of Christ with the hazard of their own lives and fortunes).*

22. But ye know the proof *(ye have had experience)* of him, that, as a son with the father, he hath served with me in the gospel *(yielding honour and obedience to me, and with the like spirit labouring to promote the affairs of the gospel).*

23. Him therefore I hope to send *(to you)* presently, so soon as I shall see how it will go with me *(i. e. what will be the issue of my bonds).*

24. But I trust *(or I trust also)* in the Lord, that I also myself *(being set at liberty)* shall come shortly *(to you).*

25. Yet *(being not hitherto able to come myself, or to send Timothy,)* I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your [12] messenger, and he that ministered to my wants.

26. For he longed after you all *(i. e. desired much to see you),* and was full of heaviness, because that ye had heard that he had been sick *(as knowing your affection to him would render you full of sorrow upon his account).*

27. [13] For *(and)* indeed he was sick, nigh unto death: but God had mercy upon him; and not on him only, but on me also, lest *(by his death)* I should have sorrow upon sorrow.

28. I sent him therefore the more carefully, that, when ye see him again *(recovered),* ye may rejoice *(on the account of it),* and that I may be the less sorrowful *(finding your sorrow for him turned into joy).*

29. Receive him therefore in the Lord *(and for his sake)* with great gladness; and hold such *(as stand thus affected to his service)* in reputation:

30. Because for the work of Christ *(i. e. the promotion of his gospel, and the ministration to me, the prisoner of the Lord)* he was nigh unto death, [14] not regarding *(but freely hazarding)* his *(own)* life, to supply your lack of service towards me.

ANNOTATIONS ON CHAP. II.

[1] Ver. 3. *LET each esteem,* &c.] This refers not to judgment, it being not in our power always thus to esteem of others, but to practice; as if he should have said, Be as ready to assist and help others, as if you were their subjects and inferiors: so the example of Christ requires, and so the precept runs, that *he who is the greatest should be a servant* to others.

[2] Ver. 6. Ἐν μορφῇ Θεοῦ, *In the form of God.*] By this expression most interpreters do understand, that the apostle doth intend Christ was essentially and truly God; but though this be a certain truth, yet I conceive this cannot be the import of this expression in this place.

First, Because the apostle exhorteth his Philippians to humility, after the example of our Lord: now humility consists not in the change of nature, but of condition; and therefore his exinanition of the form of God, seems rather to respect our Lord's condition, than his nature.

Secondly, There is no more reason to say, *the form of God* signifies the essence of God, than that *the form of a servant* signifies the essence of a servant; but evident it is, that *the form of a servant* doth not signify the *essence,* but the *state,* and the *condition* of a servant, which is a mere relation; nor doth his manumission change his nature, but his state.

Thirdly, According to this import of the phrase, it cannot well be shewed how he did *empty himself,* or lay aside this form: for though by taking of a body, he concealed, yet could he not be said to empty himself of, or lay aside, the Godhead; especially when in that body he gave such numerous and signal demonstrations of Divine power and wisdom, both in his miracles, his doctrine, and knowledge of the hearts of men.

Fourthly, This word μορφὴ, *form,* both in the Old and New Testament, doth often signify the external shape: as when it is said of Belshazzar,* Dan. v. 6. 10. and of Daniel,† vii. 28. that their *forms were changed;* of Nebuchadnezzar, that ‡ *his form returned to him,* Dan. iv. 46. of Christ, that he appeared to two of his disciples, ἐν ἑτέρᾳ μορφῇ, *in another form,* Mark xvi. 12. and that μετεμορφώθη, *he was transfigured* before three of them, Matt. xvii. 2. but it no where seems to signify the essence of a man either in the Old or the New Testament.

Grotius and the Socinians say, that Christ is said to be *in the form of God,* by reason of the miracles he wrought on earth, they being indications of the power of God residing in him. But this interpretation cannot stand. For,

First, Christ is here plainly said to have been *in the form of God,* before he took upon him *the form of a servant,* or the similitude of a man; for as these words, *being found in the fashion of a man, he humbled himself, and became obedient unto death,* do shew, that he was *found in the fashion of a man before he humbled himself to become obedient to the death;* so, by parity of reason, these words, *being in the form of God,* &c. *he emptied himself, and took upon him the form of a servant, being found in the likeness*

* Τοῦ βασιλέως ἡ μορφὴ ἠλλοιώθη. † Ἡ μορφή.
‡ Ἡ μορφή μου ἐπέστρεψεν ἐπ' ἐμέ.

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of man, do shew that he was first in the form of God, before that being found in the likeness of man, he took upon him the form of a servant.

Secondly, It is plainly here asserted, that Christ emptied *himself of this form of God* at his humiliation; whereas he never laid aside his power of working miracles, but did continue to exert it to his death.

Thirdly, This power of miracles is never in the Scripture styled *the form of God;* and were this all that was intended by that phrase, both Moses and Elias, and our Lord's apostles, might upon that account be said to have been in *the form of God;* seeing both Moses and Elias wrought many miracles on earth, and Christ declared concerning his disciples, that they should work *greater miracles than those which he had done,* John xiv. 12.

I therefore by this *form of God,* do understand that glorious form in which God on his throne is represented; that majesty in which he is said to appear in Scripture, and in which the Λόγος, or the Word, did shew himself of old to Moses and the patriarchs. For explication of this sense, I shall shew, (1.) how God in the Old Testament is represented as appearing, shewing his form and glory to the sons of men.

Secondly, That Christ did in this form appear to Moses and the patriarchs of old.

Thirdly, That since our Lord's ascension he hath been invested with the form of God, he hath appeared in it, and hath declared it belongs to him; though, for the time of his humiliation, he was pleased to dispose, or put it off. And,

First, The appearance or similitude of God is represented in the Old Testament in a bright shining cloud or light, a flame of fire, or the attendance of a host of angels. Thus in that vision of the prophet Daniel, *The Ancient of days did sit; his throne was like the fiery flame, and his wheels as burning fire; a stream of fire did issue from before him, thousand of thousands ministered unto him, and ten thousand times ten thousand stood before him,* Dan. vii. 9, 10. Thus God appeared on Mount Sinai, where his presence was attended with a host of angels, according to that saying of the Psalmist, *The chariots of God are twenty thousand, even thousands of angels, and the Lord is among them as in Sinai,* Psal. lxviii. 18. where the Targum adds, *The Word of the Lord desired to place his majesty upon it;* Jehovah dwelleth only in the heaven of heavens for ever. He appeared there also in a bright shining cloud, or flame of fire; for *the glory abode upon Mount Sinai, and the cloud covered it six days, and the sight of the glory of the Lord was like devouring fire,* Exod. xxiv. 16, 17. And seeing of these *majestic symbols,* is to see God, ver. 12. to *see the God of Israel,* ver. 10. that is, say Onkelos and Jonathan, *the glory of God.* And when Moses doth again repeat the decalogue, he adds these words, Deut. v. 22. 24. *The Lord spake to all your assembly in the mount, out of the midst of the fire of the cloud: and you said, Behold, the Lord God hath shewed us his glory, and we have heard his voice out of the midst of the fire. We have seen this day that God doth talk with man, and he liveth.—The Word of the Lord our God shewed the Divine majesty of his glory,* saith the Targum of Jonathan; and, *we heard the voice of his word,* saith Onkelos. And the prophet Habakkuk, in his song of God, saith thus, *His glory covered the heavens, his brightness was as the light, and bright beams came out of his side,* Hab. iii. 3, 4. There he discovereth Shecantiah, his *Schechinah, i. e.* his *glorious majesty,* saith the Targum. When Jacob had a vision of angels ascending and descending, he presently cries out, *This is no other than the house of God; this is the gate of heaven: surely Jehovah is in this place; and I knew it not,* Gen. xxviii. 17. Shechinti Dii, *The glory of the Lord is here,* say the Targums. And when God shewed himself to the people in the cloud, then did the glory or similitude of God appear, as the expression is, Numb. xii. 8. τὴν δόξαν Κυρίου, *The glory of the Lord,* saith the Septuagint; so 1 Kings viii. 11. Thus doth the Scripture represent that God who dwelleth in light inaccessible, before whose face the angels do continually stand as ministering spirits. And this also is the rabbinical exposition of the Chabod Dii,* *The glory of the Lord;* that it is either a ray of Divine light, or a guard of angels.

Secondly, That Christ was in the form of God, even before he took upon him human nature, will be apparent, if we consider, that even before he purged our sins, he was *the brightness of his Father's glory, light of light,* Heb. i. 3. and, in the language of the book of Wisdom, *A pure stream flowing from the glory of the Almighty, the brightness of the everlasting light,* Wisd. vii. 25, 26. and that he at the conclusion of his humiliation prays, that God would *glorify him with the glory which he had with him before the foundation of the world,* John xvii. 5. That it was the opinion both of the ancient Jews and of the Christians, from the beginning, that it was the Λόγος, or the Messiah, who appeared to the patriarchs of old in light and splendour, and sometimes with the attendance of holy angels. And, (3.) that we have great evidence of this matter, both in the Old and New Testament. In the books of Exodus and Numbers we read, that the children of Israel tempted the Lord, saying, *Is the Lord among us, or not?* Exod. xvii. 7. Numb. xxi. 6. and that the Lord sent therefore fiery serpents among them; but in the tenth chapter of the First Epistle to the Corinthians, we are informed that *they tempted Christ, and were destroyed of serpents.* See this reading justified, note on 1 Cor. x. 9. Christ, therefore, as to his Divine nature, was then present with, and tempted by, them. God also saith to his people thus, Exod. xxiii. 20. 23. *Behold, I send an Angel before thee to keep thee, in thy way, and to bring thee to the place which I prepared. Beware of him, and obey his voice, provoke him not; he will not pardon your transgressions: for my name is in him.* Now the ancient rabbins† say, this was *the Angel, the Redeemer;* or an uncreated angel, in whom was Jehovah: and the words plainly seem to intimate this to us, seeing the power of remitting sins, ascribed here to him, belongeth only to that God against whom they were committed. Moreover, when God, being incensed against Israel for making the golden calf, had threatened to withdraw himself, and only send an angel before them to drive out the inhabitants of Canaan before them, Exod. xxxiii. 2. this seems an evil word to the people, and they mourn because of it, *viz.* of those words, *I will not go up in the midst of thee;* that is, say Onkelos and Jonathan, I will not cause שכינתי, my glorious presence to go up with thee. Nor doth Moses himself rest in this answer, but speaks thus to God, *If thy*

* Cosri, par. ii. §. 2. p. 81. par. iv. p. 277, 278.
† See Ambr. in locum, et Cartw.

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presence go not with me, carry us not up hence, ver. 15. If the Schechinah go not with us, saith Onkelos, εἰ μὴ αὐτὸς σὺ, *If thou thyself go not with us,* say the Septuagint, R. Salomon, and Aben Ezra: which sense the following words require, *For wherein shall it be known that I and thy people have found grace in thy sight, is it not in that thou goest with us?* ver. 16. Whence it is evident, that they were not contented with the promise of a created angel, but required God's presence to go with them; and that God granted this request, ver. 17. Thus Philo Judæus* often informs us, that the angel who went before them was no created angel, but the Divine Word, or God himself: *For* (saith he) *Moses prays to God himself to be his governor, in the way that leadeth to himself, saying, If thou go not with us, carry us not up hence.* And again, *He uses the Divine Word for a guide, for so speaks the oracle, Behold, I will send my Angel before thy face, to lead thee in the way,* Exod. xxiii. 20.

Thirdly, That after his ascension to the right hand of majesty and glory, the Lord Christ did again reassume this form, and appear in this majestic splendour, is evident from the New Testament: thus he appeared to Stephen, who looking up steadfastly to heaven, *saw the glory of God, and the Son of man standing at the right hand of God,* Acts vii. 55. Thus he appeared to a persecuting Saul, in *a light from heaven above the brightness of the sun,* saying to him, *I am Jesus whom thou persecutest,* Acts xxvi. 13. Thus in the vision of St. John, Rev. i. 14. 16. *His eyes were as a flaming fire, and his countenance as the sun shining in its strength.* Thus he declared he would appear at the destruction of Jerusalem, to punish that rebellious people; *The Son of man* (saith he) *will come in the glory of his Father, with his holy angels,* Matt. xvi. 27. Luke ix. 26. 28. And his second advent shall be with the same tremendous glory, for *he shall be then revealed from heaven with his mighty angels, in flaming fire,* 2 Thess. i. 7, 8.

Fourthly, Seeing then this splendour, and this attendance of holy angels, is represented in Scripture as the *similitude,* the *shape,* the *face,* and *majestic presence* of God; seeing it is evident, that before the incarnation, the Λόγος, or Divine Word, had this glory, and in it did appear to Moses and the patriarchs, and that in order to the exercise of a regal power over his church; seeing it is certain from the New Testament, that after his ascension he again re-assumed this form and power, it is highly probable this was the form of God here mentioned; this was the likeness to God in which, at his humiliation, he did *not covet to appear,* but rather chose to lay it aside, that so he might appear amongst us, not as the Lord of heaven, attended with a host of angels, or in the dazzling brightness of his Father's glory, but in the fashion of a man.

[3] Οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, *Thought it no robbery to be equal with God.*] This Greek phrase is only to be met with in Plutarch, saith Grotius (though I cannot find it there), and in Heliodorus; in which writer it plainly signifies, *to covet earnestly,* or look upon a thing as much to be desired, and snatched at. Thus when Cybele went about to allure Theagenes to the lustful embraces of Arsace, finding him out of the temple, in a by-apartment, she did* ἅρπαγμα ποιεῖν τὴν ξυντυχίαν, i. e. *she snatched at the occasion,* or looked upon it as a thing desirable for her purpose; and when none of her proposals or allurements would prevail with Theagenes to gratify the queen's desires, she brake forth into this admiration,† *What adverseness from love is this? A young man in the flower of his age thrusts from him, or refuses a woman like unto himself, and desirous of him,* καὶ οὐχ ἅρπαγμα οὐδὲ ἕρμαιον ἡγεῖται τὸ πρᾶγμα, *and does not look upon this as a great offer, and a thing very desirable:* and when she had found out that his affection to Chariclea was the cause of this averseness, she proposes to Arsace the death of Chariclea, as an expedient to gain his affection, and ‡ ἅρπαγμα τὸ ῥηθὲν ἐποιήσατο ἡ Ἀρσάκη, *Arsace embraces the motion as a thing very desirable, or to be coveted.* So that ἅρπαγμα ἡγεῖσθαι, saith Semidius, is *rem optatam persequi, et studiosissimè occupare.*

[4] Τὸ εἶναι ἴσα Θεῷ,] Is to be, or to appear as God, or in the likeness of God: so the word ἴσα is adverbially used frequently in the Septuagint, answering to the Hebrew *caph,* Job v. 14. *They grope in the noon-day,* ἴσα νυκτὶ, *as in the night;* x. 10. *Hast thou not curdled me,* ἴσα τυρῷ, *as cheese;* xi. 12. *Man is born,* ἴσα ὄνῳ ἐρημίτῃ, *like a wild ass's colt;* xiii. 12. *Your remembrance is,* ἴσα σποδῷ, *like unto ashes;* and, ver. 20. *He consumeth,* ἴσα ἀσκῷ, *as a bottle;* xv. 16. *Man drinketh in iniquity,* ἴσα ποτῷ, *as drink;* xxiv. 20. *Wickedness shall be broken,* ἴσα ξύλῳ, *as a tree;* xxvii. 16. *He prepareth raiment,* ἴσα πηλῷ, *as the clay;* xxviii. 2. *Brass is molten out of the stone,* ἴσα λιθῷ, *as the stone;* xxix. 14. *I put on judgment,* ἴσα διπλοΐδι, *as a robe;* xl. 15. *He eateth grass,* ἴσα βουσὶν, *as an ox;* Isa. li. 23. *Thou hast laid thy body,* ἴσα τῇ γῇ, *as the earth;* Wisd. vii. 1. *I myself am a mortal man,* ἴσον ἅπασι, *like to all men; and the first voice I uttered was* πᾶσιν ἴσα κλαίων, *weeping as all others do,* ver. 3. So that the sense of these words seems to me to be this, That though Christ in his former appearances still represented himself in the form and likeness of God; yet coming now into the world for the salvation of mankind, he did not covet or desire to appear in that majestic splendour and authority, but rather chose to come in the similitude of a man, and in the form of a servant. Nor doth this exposition give any advantage to the Socinians, but equally confutes their heresy, and gives a better answer to their arguments than the usual exposition can give. For,

First, Hence the pre-existence of Christ, before his being born of the blessed Virgin, is proved to a demonstration.

Secondly, Hence also it is evident, that there must be two natures in Christ; that of the Λόγος, which appeared from the beginning to the patriarchs; and that which he received, when as man he was conceived in the Virgin's womb.

Thirdly, Hence it appears that this nature, in which he appeared before his conception in the Virgin's womb, must be Divine. For what other nature could appear in the form of God, and challenge to itself the glory, which by the Jews was still esteemed a certain indication of the Divine presence, and in the New Testament is styled *the glory of the Father?* Especially if we consider, that he who thus appeared hath the incommunicable name Jehovah so oft ascribed to him, is styled *the Judge of the whole*

* Διόπερ εὔχεται Μωϋσῆς αὐτῷ τῷ Θεῷ χρῆσθαι ἡγεμόνι πρὸς τὴν αὐτὸν ἄγουσαν ὁδόν· λέγει γὰρ, εἰ μὴ αὐτὸς σὺ συμπορεύσῃ, μή με ἀγάγῃς ἐντεῦθεν, De Migrat. Abrah. p. 334. C. Ἡγεμόνι τῆς ὁδοῦ χρῆται λογῷ θείῳ, χρησμὸς γάρ ἐστιν, ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου. Ibid. lit. F.

* Heliodor. lib. vii. p. 322. † P. 340. ‡ P. 337.

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earth, and either challengeth to himself the Divine attributes and offices, or never doth refuse them when they are offered to him by men. Moreover, where is the humiliation, or the exinanition here mentioned, in that Christ would not be, or appear as God in the world, if having only a human nature, he could not do so without being guilty of the blasphemy the Jews laid to his charge, *That he being a man, made himself God?* Whereas he differed in nothing from an ordinary man, but only in the extraordinary gifts conferred by God upon him. And if his nature was Divine, it of necessity must be eternal, since the Divine nature can have no beginning of existence.

[5] Ver. 7. Μορφὴν δούλου λαβὼν, *He took upon him the form of a servant.*] This phrase cannot import only his taking of the human nature, that being sufficiently expressed by saying, that *he was made in the likeness of man:* besides, he still retains the human nature, but doth not now retain the form of a servant, but of *the Lord of all things.* Nor are we to understand by it *his outward poverty, which equalled him to servants* (saith the learned Grotius), *as having nothing of his own;* for that is not the state of a servant only, but of a son in his minority, and of many unfortunate persons who were never servants. Nor, thirdly, must we understand by it, as the Socinians do, his submission to be used as a slave or servant, by being whipped, and bound, and crucified; for that is the humiliation which he suffered after he had taken upon him the form of a servant, as those words plainly shew, *He took upon him the form of a servant, and being found in the fashion of a man, he became obedient to the death:* nor is this proper to a servant, but to a malefactor; for a servant is not less a servant when he is not whipped or scourged: he therefore may be rather said to have taken upon him the form of a servant, by ministering to men, and being among them *as one that served;* for as the business of a servant is to do nothing for himself, but for the good of others, and to spend himself in ministering to their advantage; so the Son of man *came not to be ministered to, but to minister,* and at the close of that ministry, *to give his life a ransom for many.*

[6] Ἐν ὁμοιώματι ἀνθρώπων γενόμενος, *And being in the likeness of man.*] That our Lord had the real nature, and not only the outward shape or resemblance of a man; that he had a body consisting of flesh, blood, and bones; a soul and spirit; and so all the constituent parts of a man, the Scripture plainly testifies. Nor doth this phrase ἐν ὁμοιώματι, *in the likeness of man,* contradict it, it being used of a real likeness by the participation of the same nature as to kind. Thus Adam is said to beget a son, ἐν ὁμοιώματι αὐτοῦ, *in his own likeness,* who yet was certainly of the same nature with him: and Christ is said, ὁμοιωθῆναι, *to be made like to his brethren,* by the participation of the nature of Abraham, and his communion with them in the same flesh and blood, Heb. ii. 14. 16, 17. and it was both proper and elegant for the apostle to use this expression here, by reason of the opposition he designed to shew, betwixt Christ's former glorious and his then present humble state, he being then ἐν μορφῇ τοῦ Θεοῦ, *in the form of God,* now ἐν ὁμοιώματι τοῦ ἀνθρώπου, *in the likeness of a man.*

[7] Ver. 9. Αὐτὸν ὑπερύψωσε, *God hath exalted him.*] The fathers on this place advise us, εἰς τὴν ἀνθρώποσιν, καὶ οὐκ εἰς τὴν θεότητα ταῦτα διανοεῖν, *to refer these things not to the Divine, but to the human nature,* the apostle not speaking here of the exaltation of the Divine nature of Christ, by the manifestation of his concealed glory and power, but of the exaltation of that nature which had suffered; this exaltation being in Scripture represented as the reward of our Lord's salutary passion: for *we see him* (saith the apostle) *who was made a little lower than the angels, for the suffering of death, crowned with glory and honour,* Heb. ii. 9. and again, the elders about the throne say, *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory,* Rev. iv. 11. v. 12. Moreover, St. John declares, that this dominion and power was given to the Son of man because he was so, (John v. 17.) though it was given to the man Christ Jesus, because the fulness of the Godhead dwelled in him.

[8] Ver. 11. Εἰς δόξαν, *To the glory.*] He does not say, as the Socinians contend, that Christ is exalted to the glory of God the Father, though that be true of the advancement of his human nature; but he saith, that being thus exalted, he is to be acknowledged of all tongues and nations as their Lord, to the glory of the Father; nothing more tending to his glory, than that all persons owning Christ as their Lord, and yielding obedience to him, should abound in these works of righteousness, *which are through Jesus Christ to the glory of God the Father,* i. 11. Eph. i. 12. Moreover, seeing the Father thus exalted the humanity of Christ, since he united the Λόγος to the human nature (for *it pleased the Father, that in him should all fulness dwell*), what hinders that this exaltation should be said to be to the glory of God the Father, from whom he received even the Divine nature?

[9] Ver. 12. Ἐν τῇ ἀπουσίᾳ μου, *In my absence.*] *i. e.* When I was present with you, I by my counsels and exhortations stirred you up to desire, and do what was according to the mind of God: he, in my absence, is more immediately present with you, by the inward motions of his Holy Spirit, to excite you both to will and to do what is well-pleasing to him. Having therefore now all things administered more immediately by God, which are requisite to make you willing and able to perform your duty, it doth more highly concern you to work out your salvation. Thus Ignatius * saith, that he being now in chains, and going to Rome to receive the crown of martyrdom, the church of Syria *had God, instead of him, to be her pastor,* and that *Christ alone was bishop over her.* This sense I gather from these words, *much more in my absence;* for what other reason can be offered of these words than that which this interpretation gives?

Hence it is evident, that God worketh in us to will and to do, not by a physical operation, which makes it necessary for us to will and to do what he would have us do; for why then doth the apostle admonish his Philippians, *to work out their salvation with fear and trembling?* For what is more absurd, than to exhort another to do himself what God doth for him without his concurrence; or to require him to will what he cannot but will and do: for this reason, because another renders it necessary for him so to will? and what ground of fear can there be, lest God should fail in his work? That the word ἐνεργεῖν doth not require this sense, is evident, because in Scripture it occurs very often, where it must be understood, not of a phy-

* Ἀντὶ ἐμοῦ ποιμάνι τῷ Θεῷ χρῆται, μόνος αὐτὴν Ἰησοῦς Χριστὸς ἐπισκόπησει. Ep. ad Rom. §. 9.

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sical, but only of a moral operation; as when Satan is said, *ἐνεργεῖν, to work in the children of disobedience,* Eph. ii. 2. and of the mystery of iniquity, that, *ἐνεργεῖται, it now works,* 2 Thess. ii. 7. (2.) When it is attributed to those causes which produce not their effects by any physical, but only by moral operations, as when the word is said to be *ἐνεργὴς, powerful,* Heb. iv. 12. *the word ὃ ἐνεργεῖται, which effectually works in them that believe,* 1 Thess. ii. 13. that *faith that worketh by love,* Gal. v. 6. that charity is *ἐνεργὴς, effectual,* Philem. 6. and of concupiscence, that, *ἐνεργεῖται, it worketh in our members,* Rom. vii. 5. (3.) When it is ascribed to God sending upon men *ἐνέργειαν πλάνης, the efficacy of deceit;* for surely God worketh no evil physically. In a word, did God thus work in us to will and to do, the work could no more be ascribed to us, than the motion which was impressed on the body of Lazarus, when he came out of the grave, or upon Paul, when rapt up to the third heavens, could be ascribed to them; and the will would not deserve that name, as being neither free nor praiseworthy. And therefore all the Greek interpreters observe, that the apostle saith, *It is God that worketh in us both to will and to do,* οὐχ ὡς ἀφαιρῶν τὸ αὐτεξούσιον, not as denying our free-will, or τοὺς ἄκοντας βιαζόμενος, *constraining the unwilling,* * ἀλλ' ὅτι προθυμίαν εὑρίσκων, αὔξει ταύτην διὰ τῆς χάριτος· *but, because finding a readiness of mind, he increaseth it by his grace; and because he works together with those who work out their salvation with fear and trembling,* τοῖς γὰρ τοιούτοις συνεργεῖ, *for with such he co-operates,* saith Œcumenius.

[10] Ver. 14. *Do all things without murmurings,* καὶ διαλογισμῶν, *and disputings.*] That is, say the Greek commentators, without murmuring under your sufferings for the sake of Christ, (i. 20.) or doubtings, or reasonings, whether you should continue steadfast in the faith, or not.

[11] Ver. 17. Εἰ σπένδομαι, *If I offered.*] The apostle here hath an elegant allusion to the Jewish sacrifices: they were prepared for the altar, on which they were to be offered, by the Levites and the priests, and this was their λειτουργία, *service,* and there was poured upon the sacrifice oil or wine, which was the σπονδὴ, or *libation:* if then, saith the apostle, whilst I am thus, λειτουργῶν, wholly employed in rendering you gentiles an acceptable sacrifice to the Lord, my blood should be the libation to be poured out upon this sacrifice; I should rejoice even thus to die in your service, and for the confirmation of your faith. (See Rom. xv. 16.)

[12] Ver. 25. Ὑμῶν ἀπόστολον, *Your apostle.*] So they were usually styled, who gathered sacred money, and carried it up to Jerusalem: and so, say some, he calls Epaphroditus, because he brought the contributions of the Philippians to him at Rome. But the word *apostle* is never used in the New Testament, but either of those, who were in the strict sense *apostles of the Lord,* or else were eminent ministers and preachers of the gospel: thus Titus and the brother of St. Paul (which is the usual appellation of St. Timothy, see note on Heb. xiii. 23.) are ἀπόστολοι, *the apostles of the churches,* 2 Cor. viii. 22, 23. and Andronicus and Junia, who had long preached the gospel, are styled ἐπίσημοι ἐν τοῖς ἀποστόλοις, *eminent among the apostles of Christ.* I therefore conclude with Theodoret† upon the place, and upon i. 1. that *the episcopal care of this church was committed to him:* and that this is the import of the word *apostle* here. This being the note of the same Theodoret, that formerly, τοὺς νῦν καλουμένους ἐπισκόπους, ἀποστόλους ὠνόμαζον, *they who are now called bishops were styled apostles;* and Hilary the deacon saying here, "erat enim eorum apostolus, ab apostolo factus," *he was constituted their apostle,* i. e. *bishop,* by St. Paul, who therefore commands them to receive him in *the Lord,* ver. 28. *i. e.* for the sake of the *Lord Christ,* whose minister he was.

[13] Ver. 27.] Note, that here we find Epaphroditus was not recovered by the gift of healing, then frequent in the church, that gift being not exercised by them to whom it was imparted at their own pleasure; but as God was pleased, by a special instinct, and a strong faith, to incite them to the exercise of it: these gifts being therefore given for the sake of unbelievers, to convince them of the truth of the Christian faith, God thought not fit that it should be ordinarily exercised upon believers, lest it should be looked upon not as a gift, but as the effect of art or skill, or a thing done among them by confederacy.

[14] Ver. 30. Παραβουλευσάμενος, *Not regarding his life;*] Or, as others read, παραβολευσάμενος, or παραβολησάμενος, *hazarding his life;* that is, say the Greek commentators, εἰς κίνδυνον ἔρριψεν ἑαυτὸν, *he brought himself in danger of death;* not by venturing on the emperor's displeasure, but by labouring so as to contract a dangerous disease (which he did, saith the apostle, *to supply your lack of service towards me),* which is not so to be understood, as if he charged them with any want of service or affection to him; (see iv. 10.) but thus, that Epaphroditus did this, being present with him, to supply that service, which they, being absent, were not in a capacity to perform. Note also, that παραβουλευσάμενος is the reading of all the Greek scholia, Photius and Cod. Alexand. and, say Hesychius and Phavorinus, is in sense the same with παραβολευσάμενος, and so it is not certain that there was ever any other reading. And therefore Theodoret on the place saith, the apostle speaks thus, οὐκ ἐπειδὴ καὶ τοὺς ἄκοντας βιάζεται; ἀλλ' ὅτι προθυμίαν εὑρίσκων αὔξει ταύτην διὰ τῆς χάριτος, *not as if God constrained the unwilling, but because, where he finds a readiness of mind, he increaseth it by his grace.*

CHAP. III.

1. FINALLY (τὸ λοιπὸν, *henceforth),* my brethren, rejoice in the Lord. To write the same things *(which I have delivered)* to you *(by word of mouth),* to me is not grievous, but to *(for)* you [1] it is safe.

2. *(I therefore exhort you again, to)* beware of [2] dogs, beware of [3] evil-workers, beware of the [4] concision.

3. For we are the *(true and spiritual)* circumcision, which worship God in the spirit *(of our mind,* Eph. iv. 23.) and rejoice in Christ Jesus and have [5] no confidence in the *(circumcision of the)* flesh *(as if this would commend us to God).*

4. Though *(were this any proper ground of confidence)* I might also have confidence in the flesh *(as well as they who boast of this: for)* if any other man think that he hath whereof he might trust in the flesh, I *(have)* more *(reason so to do:*

5. *For I was)* [6] circumcised the eighth day, *(the very*

* Theodoret in locum.

† Σαφῶς τοίνυν ἐδίδαξεν, ὡς τὴν ἐπισκοπικὴν οἰκονομίαν αὐτὸς ἐπιπιστευτο, ἴχνη ἀποστόλου προσηγορίαν.

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day prescribed by the law, Gen. xvii. 12.) of the stock of Israel *(my parents and ancestors being all of Israel),* of the tribe of Benjamin, *(that tribe which cleaved to Judah, and revolted not with Jeroboam to the worship of the calves,* 1 Kings xii. 21.) a Hebrew of the Hebrews; *(both by nation and language,* 2 Cor. xi. 22. Acts xxi. 40.) as touching *(the observance of)* the law, a pharisee; *(one of the strictest sects of our religion,* Acts xxvi. 5.)

6. Concerning zeal *(for the Jewish religion, I have shewed that above others, in)* persecuting the church *(of Christ,* Acts xxii. 3; 4. xxvi. 11.) touching the righteousness which is in *(and by)* the law *(I have lived)* blameless *(as to that,* Acts xxiii. 1.)

7. But what things *(of this nature)* were *(then reputed)* gain to me, those I *(have)* accounted *(as)* loss for Christ *('s sake.)*

8. Yea doubtless, and I count all things *(of this world)* but loss [7] for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ *(i. e. obtain an interest in him, and the blessings purchased by him).*

9. And be found in him, not having my own righteousness, which is of the law, *(which cannot justify me, but leave me still under the curse of it,* Rom. iii. 20. Gal. iii. 10.) but that which is through the faith of Christ, *(viz.)* [8] the righteousness which is *(approved)* of God *(i. e. the righteousness which is)* by faith *(in Christ):*

10. That I may know him *(to be the Messiah, and the Saviour of the world, which knowledge is necessary to life eternal,* John xvii. 3. 1 Cor. ii. 2.) and the [9] power of his resurrection, and the [10] fellowship of his sufferings, being made conformable to his death;

11. If by *(these, or)* any *(other)* means, I might attain to the resurrection of the dead, *(promised by him to all his faithful servants and sufferers.*

12. [11] *For I can)* not *(look upon myself)* as though I had already attained, *(or caught hold of the prize of my high calling,* ver. 14. *the resurrection of the dead,* ver. 11.) or were already perfect *(i. e. crowned with it);* but I follow after *(or pursue it),* if that I may apprehend *(or reach)* that *(prize)* for *(the obtaining of)* which also I am apprehended of Christ Jesus. *(For when I fled from him, he caught hold on me, converted me to the faith, that believing in him I might obtain life everlasting,* 1 Tim. i. 15, 16. εἰ καὶ, *if that, or that also:* see note on 1 Tim. v. 10.)

13. Brethren, I count not myself to have apprehended *(i. e. caught hold of the prize):* but this one thing I do, forgetting *(not looking after)* those things which are behind, and reaching forth to those things which are before,

14. I press towards the mark *(the goal)* for the *(obtaining the)* prize of the high calling of God in Christ Jesus.

15. Let us therefore, as many as be [12] perfect *(or thoroughly instructed in our Christian duty)* be thus minded *(as I have told you I am, i. e. so as to believe the circumcision of the spirit, not that of the flesh, and the righteousness which is of God by faith, are the things especially to be regarded for the obtaining of this prize):* and if in any thing ye be otherwise minded *(imagining the Judaical performances may also commend you to God),* God shall *(in due time)* reveal even this unto you *(i. e. he will convince you of the no necessity of these things in order to his favour).*

16. Nevertheless *(in the meantime),* whereto we have already attained *(i. e. as far as we have attained to the knowledge of it),* let us walk by the same rule, *(viz. that circumcision availeth nothing, but a new creature,* Gal. vi. 15, 16.) let us mind the same thing.

17. Brethren, be *(ye)* followers together of me *(in this matter, who have renounced all my Jewish privileges),* and mark them *(for your patterns)* who walk so, as ye have us for an example *(of the spiritual circumcision, and of minding the prize of our high calling).*

18. For many *(zealots for the law so)* walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

19. [13] Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.

20. *(Imitate us, I say,)* for [14] our conversation *(or our city)* is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ:

21. Who shall change [15] our vile body *(now subject to corruption, passions, and sorrows),* that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. 'ΑΣΦΑΛΕ῎Σ, *It is safe.*] *viz.* Because things only delivered by word of mouth may slip out of memory, *Litera scripta manet.* Here is St. Paul's judgment against oral tradition.

[2] Ver. 2. Τοὺς κύνας, *Dogs.*] It is the observation of the fathers,* that the name of *dogs* was anciently given to the gentiles, as being without the covenant, according to those words of Christ, *It is not meet to take the children's bread, and give it to dogs:* but with the things the names are now changed, they being now without the covenant, and the believing gentiles admitted to it; and therefore they are called the children, but the Jews dogs. And it is well noted by Dr. Lightfoot,† that our Lord used this language, Matt. xv. 26. *Not to express his own sentiments of the gentiles, but in compliance with the common language of the Jews, who proverbially said, The gentiles are likened to dogs, whereas we are God's peculiar people, even his sons and daughters.* Where also is observed by the same worthy person, that even the Talmudists say of the generation in which the Messiah, or the Son of David, should come, that the *synagogues should become stews, and the faces of that generation shall be as dogs.*

[3] *Evil-workers.*] For they labour only to pull down God's building, and to destroy the church of Christ. Elsewhere he styles them *deceitful workers,* 2 Cor. xi. 13. not speaking of the gnostics, as some imagine, but of the Jews; for so it follows: *Are they Hebrews? Are they Israelites? so am I,* ver. 22.

[4] Τὴν κατατομὴν, *The concision.*] For circumcision being no longer a rite of entering into covenant with God, it is no better than a cutting off the flesh; and they, who still

* Τοῦτο πάλαι τῶν ἐθνῶν ἦν ὄνομα, οὐκ ἔστι γάρ, φησὶν ὁ Κύριος, καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ δοῦναι τοῖς κυναρίοις· ἀλλὰ μετέβη μετὰ μὲν τῶν πραγμάτων καὶ τὰ ὀνόματα, καὶ τὰ μὲν ἔθνη υἱοὶ, Ἰουδαῖοί γε προσαγορεύονται κυνές. Theod. Chrysost. Œcum. Theophylact.

† Harm. p. 136.

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insisted on it as a thing necessary to justification and salvation, cut themselves off from Christ. (Gal. v. 2, 3.)

[5] Ver. 3. *No confidence in the flesh.*] That the Jews had a great confidence in the merit of circumcision, see note on Rom. ii. 13.

[6] Ver. 5. Περιτομὴ ὀκταήμερος, *Circumcised the eighth day.*] The Jews themselves say, that circumcision before that time was no circumcision, and after that time it was of lesser value: (see Buxtorf. Synag. Jud. cap. 4. p. 109.) and Origen* informs us, that *the Jews held, that the circumcision performed on the eighth day, was that which was chiefly intended, and that the performing it on any other day was only allowed in case of sickness.* Hence they thought it necessary to circumcise a child on the sabbath-day, though all manner of work was forbidden on that day, rather than defer circumcision a day beyond the time, (John vii. 22.) and made it a rule, that † *the rest of the sabbath gives place to circumcision.* And this opinion, as it agrees with the text, Gen. xvii. 12. so it seems to have obtained long before our Saviour's time; for the Septuagint and the Samaritan version read thus, *The uncircumcised male, who is not circumcised,* τῇ ἡμέρᾳ τῇ ὀγδόῃ, *the eighth day, shall be cut off, he hath broken my covenant,* Gen. xvii. 14.

[7] Ver. 8. Διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ, *For the excellency of the knowledge of Christ Jesus.*] There hath been a sharp contention about the import of these plain words; some contending, that the apostle here intends the knowledge of *the person of our Lord,* and of *his offices,* and of the benefits which he hath purchased for us in his person, and doth convey to us by his offices: and others pleading, that it is *the knowledge of the gospel of Christ* which is here intended, and the excellency of it which is here commended; whereas I think there is no real difference betwixt these two opinions: for we know nothing of the person and of the offices of Christ, or of the benefits which he hath purchased for us, and conveys to us by them, but by the revelation of the gospel, and so the excellency of his person and offices, and of that gospel which reveals them to us, must be in effect the same; nor would the knowledge of the gospel be so excellent, were it not for the revelation of the dignity of his person and of his offices, and of the benefits we receive from them.

[8] Ver. 9. Τὴν ἐκ Θεοῦ δικαιοσύνην, *The righteousness of God.*] That the righteousness of God, in St. Paul's style, doth always signify the righteousness by faith in Christ Jesus dying for us, see note on Rom. i. 17. And hence it is evident, that the apostle cannot here speak of the righteousness of Christ *imputed* to us: for, (1.) he does not oppose to his own righteousness, which is of the law, the righteousness of Christ *imputed* to him, but his own faith in Christ *imputed unto him for righteousness,* Rom. iv. 5. (2.) He speaks of his faith in Christ dying and shedding his blood for him; and therefore not of his active obedience, constituting us righteous as Christ was, but of his passive obedience, procuring for us justification, or the remission of sins.

[9] Ver. 10. Καὶ τὴν δύναμιν, &c. *The power of his resurrection.*] *i. e.* The power exercised in his resurrection, *by which we are begotten to a lively hope of an inheritance incorruptible,* (1 Pet. i. 3, 4.) and are assured of our own resurrection, (2 Cor. iv. 14. Colos. ii. 12.) this being that knowledge he so earnestly requests for his Ephesians, (i. 19, 20.) and also the power of it, to assure us of our justification through faith in him, (Rom. iv. 24, 25.) and of our freedom from condemnation. (Rom. viii. 34.)

[10] Τὴν κοινωνίαν, &c. *The fellowship of his sufferings.*] By being conformed to his death: (1.) spiritually, by dying unto sin; as knowing that *if we be* thus *conformed to him in the likeness of his death, we shall be* like unto him *in his resurrection,* and shall live with him. (Rom. vi. 5. 8.) And (2.) by suffering and taking up the cross for his sake; as knowing that *if we thus suffer with him, we shall be also glorified with him.* (Rom. viii. 17. 2 Tim. ii. 11, 12. 1 Pet. iv. 13.)

[11] Ver. 12—14. Ὡς ἐπὶ δρόμεως τὰ πάντα λέγει.] He in these verses makes a continual allusion to the race run in the Olympian games, where he that ran was still ἔμπροσθεν ἐκτεινόμενος, *upon the stretch, and pressing forwards,* without looking back to those whom he had left behind; and pursuing the goal, that first coming to it, he might catch hold of the prize, and so be crowned with it. And two things are here noted by the fathers, worthy of our observation:

(1.) That if this great apostle who had suffered so many things, and was in *deaths often,* and who had laboured so abundantly; οὔπω ἐθάρρει περὶ τῆς ἀναστάσεως ἐκείνης, *was not yet confident of a blessed resurrection, but only striving, if so be he might attain unto it:* such as we must have less ground of confidence.

(2.) What continual diligence and labour this pursuit requires; for you know, saith Chrysostom, with what great stretch the pursuer runs; he looks upon no man, he throws out of the way every thing that might hinder him; he employs his body, eye, strength, soul, and mind, upon the work, πρὸς ἕτερον μὲν οὐδὲν ὁρῶν, πρὸς δὲ τὸ βραβεῖον μόνον, *looking to nothing else, but only to the prize.*

[12] Ver. 15. Τέλειοι, *Perfect.*] That to be perfect, is to be sufficiently instructed in the true grounds and principles of Christian faith, hath been shewed, note on 1 Cor. ii. 6. and on Matt. xix. 21. and by comparing this passage with the discourse of the same apostle in his fifth and sixth chapters to the Galatians, we may learn what it is, τῷ αὐτῷ στοιχεῖν κάνονι, *to walk by the same rule:* for as there he sharply inveighs against the Galatians, for hearkening to the teachers of the necessity of circumcision; so here he warns his Philippians to beware of them, and their doctrine, from ver. 2. to 7. as there he opposeth to circumcision the *cross of Christ,* in which alone he gloried, Gal. vi. 14. so here he opposeth to it, *the fellowship of his sufferings,* ver. 8, 9. as there he says, he is persuaded of his Galatians, that οὐδὲν ἄλλο φρονήσουσιν, *they will be no otherwise minded,* Gal. v. 10. so here he exhorts his Philippians, τοῦτο φρονεῖν, *to mind the same thing,* ver. 16. as there he teaches them by his own example, not to yield to those who urged on them circumcision, Gal. ii. 14. 20. so here he exhorts the Philippians *to walk* in this case, *as they had him for an example,* ver. 17. which example he had laid before them, ver. 4. 9. and as there he promised mercy and peace, τῷ κανόνι τούτῳ στοιχήσουσιν, *to them that walked by the rule,* or canon, he had laid them down, Gal. vi. 15, 16. so here he admonisheth the Philippians, τῷ αὐτῷ στοιχεῖν κανόνι, *to walk by the same rule:* this rule must

* Λέγουσι δὲ οἱ Ἰουδαῖοι τὴν μὲν ὀκταήμερον περιτομὴν εἶναι τὴν προηγουμένην, τὴν δὲ μὴ τοιαύτην ἐκ περιστάσεως. Contra Celsum, lib. v. p. 263.

† Buxt. cap. 16. p. 366.

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therefore be that which he there lays down, that *in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.* Those who are fully persuaded of this, he styles *the perfect,* requiring of them a life exactly conformed to this rule, from others only as far as they had attained to the knowledge of it, informing them that the time was at hand, when God, by destroying the Jewish temple, and dissolving the Jewish church and economy, would farther reveal this truth to them, and convince them of the vanity of these Judaical performances.

[13] Ver. 19. Ὧν τὸ τέλος, *Whose end is destruction.*] That the description here given of these men, agrees well with the manners of the gnostics, cannot be denied; but yet that the apostle speaketh not of them, but of the Jews, most ancient and modern commentators do assert: and there seems reason to prefer this latter exposition, (1.) because he saith, he had told his Philippians often of these men: now, ver. 1. he informs them, that he then writ to them of the same things which he had before spoken to them by word of mouth, *viz.* that they should beware of those Jews whom he there styles *dogs, evil-workers, the concision.* (2.) He opposes his own example, who had renounced all his Jewish privileges, and the example of those who *worship God in the Spirit,* and *rejoiced in Christ Jesus,* and *had no confidence in the flesh,* ver. 3. 17. to the example of these men. And, (3.) the description he gives of them is agreeable to what he elsewhere saith of the same Jews. For,

First, They were *enemies to the cross of Christ;* that being not only a stumbling-block to the unbelieving Jews, (1 Cor. i. 23.) but being also overthrown by them who preached up the necessity of circumcision and of legal observations to salvation: from hence, saith the apostle, it follows, that *Christ is dead in vain,* Gal. ii. 21. and that then *the scandal of the cross is ceased,* Gal. v. 10. and that *Christ would profit them nothing, who were upon this account circumcised,* Gal. v. 2. and that *they were fallen from grace,* ver. 4. And from the apostle's discourse in the beginning of this chapter, it appears, saith Esthius, that he here speaketh of these men.

Secondly, That their end was to be destruction, the apostle teacheth in these words, *Such are false apostles, deceitful workers, whose end shall be according to their works,* 2 Cor. xi. 13. 15. And this he speaks of them who were Hebrews and Israelites, ver. 22. as also here, ver. 4.

Thirdly, That *their god was their belly, i. e.* that they chiefly had regard to that, as we learn from the same apostle, saying, *These serve not the Lord, but their own bellies;* which, saith Theodoret, he speaks of the evil defenders of the law; (see note on Rom. xvi. 18.) and that they were γαστρίμαργοι, *slow bellies,* or luxurious people (Tit. i. 12. see note there); and that they devoured those they perverted. (2 Cor. xi. 20.) Their *glory was in their shame;* that is, say the ancient fathers, in the circumcision of the shameful member: say others, in those evil works, (ver. 2.) which ought to be the matter of their shame, they being such as *blasphemed the name of God among the gentiles,* Rom. ii. 24. they minded earthly things, *counting gain godliness,* 1 Tim. vi. 5. Tit. i. 11.

[14] Ver. 20. Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς, *Our conversation is in heaven.*] So Philo* represents God's priests and prophets; for having said of men, οἱ μὲν γῆς, οἱ δὲ οὐρανοῦ, *some are of the earth, some of heaven;* he adds, that of the latter sort are priests and prophets, who transcending all sensual things would not be called κοσμοπολῖται, *citizens of the world;* but translating themselves into the intellectual world, dwell there, ἐγγραφέντες ἀφθάρτων ἀσωμάτων ἰδεῶν πολιτείᾳ, *being enrolled in the policy of incorporeal and incorruptible beings.* They, saith the apostle, *mind earthly things,* and so are κοσμοπολῖται, *men who have this world for their city;* " nos autem civitatem cælum habemus;" but we have heaven for our city (as Budæus renders the words), as living in expectation *of a city whose builder and maker is God,* Heb. xi. 10.

[15] Ver. 21. Τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, *Our vile body.*] *The body of our humiliation;* that is, saith Methodius, our body which ταπεινοῦται ἀπὸ σφάλματος, *is humbled by the fall, and become mortal.—That body* (saith Irenæus*) *which is humbled by falling into the earth, and which shall be transformed from a mortal and corruptible, into an immortal and incorruptible body.*

Note here, (1.) what a value is put upon the resurrection and redemption of the body from corruption, as if it were the chief thing which Christians waited for, and expected from our Saviour at his coming. (Rom. viii. 23.)

(2.) Note, the Divine power is Christ, to whom is here ascribed that resurrection, which is frequently made an indication of the Godhead, it being *God who raiseth from the dead,* (Rom. iv. 17. Acts xxvi. 6.) and which is ascribed to the exceeding greatness and to the energy of his mighty power, (Eph. i. 19.) and yet is here ascribed to the energy of Christ. And,

(3.) Note the pious observation of the fathers, that their folly can never be sufficiently lamented, who deprive themselves of such a glorious resurrection. So Œcumenius and Theophylact.

Note, (4.) that Philo† and the Platonists so call these bodies, ὡς ταπείνωσιν ἐπάγοντα τῇ ψυχῇ, because these earthly tabernacles do *humble and depress the soul.* See also the reading of the text defended, Examen Millii, ibid.

CHAP. IV.

1. THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved, *(as those who do expect his coming to confer these blessings on you,* 1 Cor. xv. 58. *or, so stand fast in the liberty wherewith Christ hath made you free, as I have taught you,* Gal. v. 1.)

2. I beseech Euodias, and beseech Syntyche, that they be of the same mind [1] in *(the concerns of)* the Lord.

3. And I entreat thee also, true [2] yoke-fellow, help those women who laboured with me in the *(promotion of the)* gospel, with Clemens also, and others my fellow-labourers, [3] whose names are written in the book of life.

4. Rejoice in the Lord alway: and again I say, Rejoice.

5. Let [4] your moderation be known unto all men: *(for)* the [5] Lord is at hand.

6. Be careful *(anxiously solicitous)* for nothing; but in

* Lib. de Gigant. p. 247. E.

* " Quid est humilitatis corpus manifestum est, quod est corpus, quod est caro, quod et humiliatur cadens in terram; transfiguratio autem ejus, quoniam cùm sit mortalis et corruptibilis, immortalis sit et incorruptibilis." Lib. v. cap. 13.

† Quis Rerum Divinarum Hæres. p. 405. C.

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every thing by prayer and supplication (Gr. *deprecation*), with thanksgiving, let your requests be made known *(i. e. presented)* unto God.

7. And [6] the peace of God which passeth all understanding, shall keep your hearts and minds *(steadfast)* in Christ Jesus.

8. [7] Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any *(thing)* praise-*(worthy)*, think on these things *(to do them)*.

9. Those things, which you have both learned, and received, and heard *(from me)*, and seen in me, do: and the God of peace *(the giver of internal peace)* shall be with you.

10. But [8] I rejoiced (ἐχάρην δὲ, *for this cause I rejoiced)* in the Lord greatly, that now at the last your care of me *(i. e. to supply my wants)* hath flourished again; [9] wherein you were also careful, but you lacked opportunity.

11. Not that I speak *(this)* in respect of *(any desire in me, that you, or others, should supply my)* wants: for I learned in whatsoever state I am, therewith to be content.

12. I know both how to be abased, and I know how to abound: every where, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need.

13. [10] I can do all *(these, and other)* things *(required by Christianity)* through Christ that strengthens me.

14. *(But)* notwithstanding *(this my proficiency)* ye have well done, that ye did *(thus)* communicate with *(me in)* my affliction.

15. Now, ye Philippians, know also *(for your honour)*, that in the beginning of *(my preaching)* the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but you only, *(i. e. I have received supplies from no other church but yours.*

16. *You indeed kindly did it;)* for even *(when I was)* in Thessalonica ye sent once and again to *(supply)* my necessities.

17. *(And of this I remind you)* not that I desire a *(farther)* gift *(for my own benefit)*; but *(because)* I desire fruit that may abound to your account *(in the day of the Lord, who will not then forget your labour of love, in ministering to his saints,* Heb. vi. 10.

18. *I say, not that I desire more:)* for I have *(received)* all *(that can be needful for me)*, and abound: I am full, having received of Epaphroditus the things which were sent from you, *(which are)* an odour of a sweet smell, [11] a sacrifice acceptable, well-pleasing to God.

19. But *(and)* my God shall supply all your need, according to his riches in glory, *(i. e. his glorious riches)* by Christ Jesus *(i. e. he shall return you a supply of your spiritual wants, for your charity to me in temporals)*.

20. Now unto God and *(i. e. who is)* our Father be glory for ever and ever. Amen.

21. Salute every saint in Christ Jesus. The brethren which are with me greet you.

22. All the saints salute you, chiefly they that are of Cæsar's household.

23. The grace of our Lord Jesus Christ be with you all. Amen.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 2. ΤΟ᾽ *αὐτὸ φρονεῖν, To mind the same thing,*] Here, is not to be of the same judgment in all things; for no man can become of the same judgment with another by entreaty, but only by conviction: the exhortation therefore is, (1.) to have the same love to one another. (ii. 2.) with the same soul and spirit to promote the gospel of Christ, (i. 27.) to walk by the same rule, as far as they have attained to the knowledge of it, (iii. 16, 17.)

[2] Ver. 3. *Σύζυγε, Yoke-fellow.*] That this yoke-fellow cannot be St. Paul's wife, is certain; because he declares himself an unmarried man, 1 Cor. vii. 7. *i. e.* either a virgin or a widower. Secondly, Because a woman cannot be styled *γνήσιε*, but *γνησία σύζυγε*· it is unlikely he should mean Epaphroditus, he being not then at Philippi, but with him at Rome: (ver. 11.) it may be therefore one of the rulers of the church, whom he saluted in the front of this Epistle.

[3] *Ἐν βίβλῳ ζωῆς, Whose names are written in the book of life.*] This is a Judaical phrase, *viz. they are written for life,* Isa. iv. 3. (see the Targum there:) and *they shall not be written in the book of eternal life, which is written for the just of the house of Israel,* Targum in Ezek. xiii. 9. and it doth not signify the absolute election of any to eternal life, but only their present right to that inheritance, by virtue of the obedience of faith. (Rev. xx. 15. xxi. 7.) For (1.) the apostle declares of all the Jews to whom he writ, that they were come to the general assembly of the first-born, who *were written in heaven,* Heb. xii. 23. and yet he in the following verse saith to them, *See that ye refuse not him that speaketh.* (2.) Christ threateneth to some, that he *would blot their names out of the book of life,* Rev. xxii. 19. and promiseth to him that overcometh, that he *would not blot his name out of the book of life,* Rev. iii. 5. And God himself saith to Moses, *Whosoever hath sinned against me, him will I blot out of the book which I have written,* Exod. xxxii. 32, 33. that is, *out of the book of the just,* saith the Targum of Jonathan.

The Apostolical Constitutions say,* we come to be written in this book, *τῇ ἡμετέρᾳ εὐνοίᾳ καὶ σπουδῇ, by our good affection and industry.* St. Basil,† that as *men are written in this book, when they are converted from vice to virtue; so may they be blotted out of it, when they backslide from virtue to vice,* according to the saying of the Psalmist, Psal. lxix. 28. *Let them be blotted out of the book of the living,* and *not written with the righteous;* that is, saith Ainsworth, *Let them be cut off from being any longer thy people, or registered in the writing of the house of Israel.* And, saith St. Jerome, *They were written in the book of God, who in the days of Antiochus Epiphanes,* "legem fortissimè defenderant," *firmly continued in the law,* and *they were blotted out of it,* "qui legis prævaricatores extiterant," *who were deserters of it.*

[4] Ver. 5. *Τὸ ἐπιεικὲς, Your moderation.*] Your meekness and patience under all your trials: *Be ye patient* (saith St. James), *for the coming of the Lord is at hand,* v. 8. (See Heb. x. 36, 37.) This is almost the constant sense of the Greek word in the Septuagint, where it answers to חנן,

* Lib. viii. cap. 1. † In Isa. iv. 3. tom. ii. p. 123. ‡ On Dan. xii. 5.

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and סלח, and signifies to be *gracious* and *propitious*, 1 Sam. xii. 22. Ezra ix. 4. Psal. lxxxv. 4. Ἐποίησας εἰς ἡμᾶς κατὰ πᾶσαν ἐπιείκειάν σου, *Thou hast dwelt with us according to all thy goodness, and thy great mercy.* So Cant. pueror. ver. 18. *Let us torture the just man, that we may know,* τὴν ἐπιείκειαν αὐτοῦ, *his meekness,* Wisd. ii. 19. *Thou judgest,* ἐν ἐπιεικείᾳ, *with mildness,* xii. 18. *He will yield to your desires,* ἐπιεικῶς καὶ φιλανθρώπως, *favourably and kindly,* 2 Macc. ix. 27. So the Syriac and Arabic, who render it *mansuetudo vestra.* So Phavorinus, ἐπιεικὴς, πραΰς, παρὰ τὸ εἴκειν, τὸ ὑποχωρεῖν; and yet that τὸ ἐπιεικὲς is well rendered *moderation,* is certain; for, ἐπιείκεια is rendered by Phavorinus, μετριότης, *moderation,* ἐπιεικῶς by Suidas and Phavorinus, μετρίως ἤτοι συμμέτρως, *moderately,* or *in measure;* ἐπιεικὴς and ἐπιεικὸς by Hesychius and Suidas, μέτριος, that is, *moderate;* and in the same Suidas, ἐπιεικῶς ζῆσεσθαι, is *to live moderately,* that is temperately; and ἐπιεικῶς γεγράφθαι, is *to be written moderately,* without bitterness or passion.

Now because this moderation is much talked of, but neither rightly understood, nor duly practised, I shall endeavour to shew what is the proper import of the word, and what are the proper objects of it. And,

First, Moderation is not derived from the word *medium;* but from *modus;* and that is from the Hebrew, *madad,* he measured; or *middah,* a rule, or measure; and in the Greek is styled, μετριότης, from μέτρον, a measure; whence it is evident, that moderation, properly so called, and in the moral sense of the word, belongs only to things, in which we are subject to a vicious excess; or to act beyond that rule or measure, which Scripture or religion doth prescribe for the due regulation of our actions and passions; and it respects, first and principally, the government of our passions; whence the due government of them, is by philosophers styled μετριοπαθεία, *the moderation of our passions.* Now they are either our concupiscible passions, that is, passions of desire, and then the moderation required of us must consist in such a government or restraint of our affections and desires, that in our love, desire of, or our delight in, any thing, we never do exceed the worth or excellency of the object, or of the end we do pursue; or,

Secondly, Our angry passions, which render us averse from things or persons, or displeased with them, and then we moderate these passions, when,

(1.) We have no aversion from, or hatred to, or displeasure against, those things, which have no real evil in them, and so can be no proper objects of our aversation, or displeasure: or, (2.) when we are not more displeased at, or grieved for, any thing, than reason, or the laws of Christianity permit us so to be; for then we can never exceed the measure of that aversation and displeasure, which reason and Christianity allow, and so we never should offend in the exertion of our angry passions. And with respect to this, the wise man saith, *He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city.* (3.) This moderation must be extended to the effects of these passions; (1.) in the tongue, by evil speeches; whence the good man is said *to moderate his words with discretion,* Psal. cxii. 5. (2.) In his actions proceeding from those appetites, as in our pursuit of temporal good things; and in our strife and contentions about them. And, (3.) in the effects of our angry passions, that is, in our deportment to, and our punishment of, offenders. Now, hence it follows,

First, That moderation can have only place in things which are not always evil in themselves, but become so by exceeding that rule and measure which is prescribed for the due management of them. This word must therefore be abused, and falsely used, when it is applied to things which are always evil in themselves, in what degree soever they are done. They therefore abuse this word, who talk of *whoring moderately,* or being *moderately wicked;* for what we neither ought to be, or do at all, can never be done *moderately,* or without exceeding the rule we ought to walk by.

Secondly, Hence it is demonstratively evident, that moderation is always a virtue, it being always virtuous to restrain the excesses of our passions and appetites, and the exorbitances of our angry passions, and to regulate our words and actions, according to the rule and measure by which we ought to act.

Thirdly, Hence observe, that they who render the word ἐπιείκεια, here used, meekness and *patience,* mildness or gentleness, mean the same thing as they who render it *moderation;* for meekness, gentleness, mildness, is only the due moderation of our angry passions, in respect to those injuries and provocations which we meet with in this world. And patience is that virtue which teacheth us to suffer any worldly evil without murmuring, discontent, or discomposing our spirits, and results evidently from a due moderation of our affections to these things; and this seems clearly to be the import of the word in this text: for, saith the apostle, ver. 4. though you are sufferers with me for the sake of Christ, yet *rejoice always;* and, ver. 6. μὴ μεριμνᾶτε, *be not anxious about any temporal concerns,* or events; let not either your care for them, or fear of losing them, distract your spirits, but *let your moderation,* as to these things, *be known unto all men,* ver. 5. *for the Lord is at hand,* to protect, preserve, support you, and to reward your patience and resignation, as to these affairs.

Fourthly, And whereas, by a late author, this moderation of the passions, and of our concerns about things suitably to their nature, is commended highly; but, saith he, *the moderation pleaded for by many, hath no affinity with this virtue:* in this he is exceedingly mistaken, for all the moderation that hath, or can be pleaded for by men of sense and reason, is only this, that men would be concerned for things suitably to their natures; that as for things indifferent and mutable, they would be indifferent in their concerns about them; neither quarrelling with the church established, nor refusing communion with her, because she doth enjoin them; nor being so stiff in the retaining of them, as not to suffer mutable things to be changed by the same power by which they were at first appointed, when the wisdom of our governors shall think this fit for the good of the *church,* which is the moderation of *the church of England;** and that men would set such a true value upon peace, union, and charity, which are great Christian virtues, and very beneficial to the church, as to let indifferent and circumstantial rites give place to those more necessary things, when these governors, the proper judges in

* Rubr. of Cerem.

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that case, think there is ground of hope, that they may be promoted by a little yielding in those things which do not commend us to God, or by a change of some doubtful, and even innocent expressions, into expressions which remove the doubt, and minister no occasion of offence to the weak.

This I conceive is the true import of the word moderation, when it refers to actions and passions, words and censures, subject to a vicious excess.

Sometimes the adjective *moderate*, or adverb *moderately*, hath respect to measures either of things dry, or liquid; and then it is not a measure of things moral, or as they are capable of being good or evil; but as they are more or less, great or small, high or low, long or short, or of a middle nature betwixt both; and in this sense, a man is said to be *moderately learned, wise,* or *rich;* and hence you may perceive the fallacy they put upon us, who say moderation is not always a virtue, because it is no virtue to be *moderately learned,* or *wise;* this being that which logicians call *μετάθεσις εἰς ἄλλο γένος,* or *a transition from one meaning of the word to another,* which always makes the syllogism to consist of four terms, and therefore the conclusion false: for whensoever moderation is required, or commendable, there the excess is always vicious and blameworthy; whereas it is rather commendable, and an ornament of the mind, to be more than moderately wise and learned, and no disparagement to be more than moderately rich.

[5] Ὁ Κύριος ἐγγύς, *The Lord is at hand.*] *So the apostle thought,* saith Grotius upon the place; tacitly insinuating, that they were mistaken in this matter: but this exposition reflecting very injuriously upon the authority of the apostles, and the Spirit by which they spake; and that of the fathers, *ἡ κρίσις ἤδη ἐπέστη, the day of judgment is at hand,* being found by experience false, we of necessity must have recourse to some other exposition of their words, when they so often tell the Christians to whom they write, that *the Lord is at hand;* that *he stands even at the door,* James v. 9. that *the coming of the Lord draweth nigh,* ver. 8. that *the end of all things is at hand,* 1 Pet. iv. 7. that *the day of the Lord is near,* Heb. x. 25. that *it is but a little while, and ὁ ἐρχόμενος, he that is coming will come, and will not tarry:* I say, we must of necessity, for exposition of these places, have recourse to some other advent of our Lord: for it is by no means to be granted, that the apostles were mistaken in their apprehensions of this matter, and that they confidently asserted, that the great day of judgment was then at hand; when after sixteen hundred years it is yet far off, the destruction of antichrist, the calling of the Jews, and the millenium, succeeding these great epochas, being to precede that day. For this bold conjecture shakes the foundations of the Christian faith; it imputes not only fallibility, but actual falsehood, to the writers of these Epistles, and makes them guilty of falsehood in the promises of the New Testament, and in the motives which they used, to encourage believers to a Christian patience under the pressures they endured, and renders them deceivers of their hopes. Let it be therefore noted,

First, That these expressions are chiefly used in the catholic epistles, and the Epistle to the Hebrews; that is, in the epistles directed to the Jewish churches, who were no strangers to these phrases, and who were well acquainted with a tremendous advent of the Lord to punish the rebellions and infidelity of that nation: so, for instance, Joel ii. 1. *All the inhabitants of the land* (of Judah) *shall be confounded, ὅτι πάρεστιν ἡμέρα Κυρίου ὅτι ἐγγύς, because the day of the Lord is at hand, a day of darkness and gloominess; a day of clouds and of thick darkness.* And, ver. 11. *The day of the Lord is great and very terrible, who can abide it?* And, ver. 31. *The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come;* Zech. xiv. 1, 2. *Behold, the day of the Lord cometh, and I will gather all nations against Jerusalem to battle;* Mal. iii. 2. *Who may abide in the day of his coming, and who shall stand when he appeareth?* And, iv. 1. *Behold, the day cometh that shall burn as an oven.*

Secondly, There is also frequent mention of this time and day in the New Testament, when the Lord would come to destroy the unbelieving Jews, and also of the nearness of that time; for the Baptist calls them to repentance from this very motive, that the *axe was then laid to the root of the tree,* Matt. iii. 10. that *one was coming whose fan was in his hand,* ver. 12. Our Saviour spends a whole chapter in speaking, *περὶ ἡμέρας ταύτης, of that day,* Matt. xxiv. 36. and *of the coming of the Son of man* to the destruction of that nation, ver. 27. 37. *of the coming of the Lord,* ver. 42. *of the age in which he would thus come,* ver. 34. *of the signs when his coming was, ἐγγύς, near at hand, καὶ ἐπὶ θύραις, at the door* (which are the very words, both of St. Paul and St. James); when there would be a *τέλος, an end of all things* belonging to the Jewish temple and constitution, ver. 14. Now to this coming of the Lord, foretold by his own self in the very expressions of the prophets, and in the words used here by the apostles, in their writings to the Jewish converts, we may very well refer the words forecited, and if there be any other of like nature.

And the fitness of these exhortations to meekness and patience, on the account of the nearness of this day, and the advent of the Lord to punish the unbelieving Jews, will be apparent from this consideration, that they were the chief persecutors of those of their own nation who embraced the Christian faith, (Rom. xv. 31. 1 Thess. ii. 14.) and they also sent out their messengers to other nations, to represent the Christians to them as the worst of men, and to excite them to join with them in the persecution of them, as Justin Martyr doth inform us; and therefore it must be very acceptable to the poor persecuted Christian Jews, to hear that these enemies of the cross of Christ, these instigators of the heathen to persecute them, should, by the coming of the Lord to destroy their church and nation, be disabled from doing them any farther mischief; and also, that those deceitful workers of the same nation, who troubled the churches with preaching the necessity of circumcision, and the observation of the law of Moses, should not be able long to instil those doctrines, their church and temple being to be shortly ruined, and they themselves being no longer able to observe the law.

[6] Ver. 7. Εἰρήνη Θεοῦ, *The peace of God.*] As *ἀγάπη Θεοῦ* and *χάρις Θεοῦ,* do generally signify the love and favour of God to us, so *εἰρήνη Θεοῦ, the peace of God,* most naturally imports the peace and reconciliation which we have with God through faith in Christ; for *being justified by faith, we have peace with God:* hence is the gospel, which proclaims this pardon and justification to believers, styled *the gospel of peace,* Eph. vi. 15. *the preaching peace by Jesus Christ,* Acts x. 30. Eph. ii. 17. *who is our peace,* ver. 14. and in

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the preface to all the Epistles, the apostle wisheth to the Christians, χάριν καὶ εἰρήνην, *grace and peace through God the Father, and our Lord Jesus Christ:* and this peace is styled, εἰρήνη ψυχῆς, *the peace of the soul,* Hag. ii. 9. So that the sense of these words seemeth to be this; The sense and experience of the Divine favour, and the inward peace and security which arise from it, shall be sufficient to keep you steadfast in the faith of Christ. He promiseth not deliverance from calamities, but inward peace and tranquillity of mind under them, and that as the effect of constant prayer, and a sense of the Divine favour to them.

[7] Ver. 8.] Hence two things may be noted: 1. That there are things naturally honest, just, lovely, and praiseworthy. 2. That there is no virtue, nothing praiseworthy, but what falls under the compass of this general precept.

[8] Ver. 10. *I rejoiced in the Lord.*] *i. e.* In your liberality, not as a thing tending only to supply my wants, but as a thing highly acceptable to the Lord, (ver. 8.) and as a fruit of your affection to him, which he will reward, (ver. 17.)

[9] Ἐν ᾧ ἐφρονεῖτε ἠκαιρεῖσθε δὲ, *Of which thing you were still mindful, but you wanted ability.*] Οὐκ εἴχετε ἐν χερσὶν, οὐδὲ ἐν ἀφθονίᾳ ἦτε, *you had it not in your hands, you were not in a condition to help me;* so Theodoret, Chrysostom, Theophilus, though Œcumenius and Phavorinus render it, with our translation, καιρὸν οὐκ εἴχετε, *you lacked opportunity.*

[10] Ver. 13.] Hence the fathers observe three things: (1.) That the art of contentment requires much learning, exercise, and meditation. (2.) That it is as difficult to learn how to be full, as to be hungry; abundance having destroyed more than penury, and exposed them to more pernicious lusts. (3.) That our proficience in this, or any other virtue, is to be ascribed not to ourselves, but to the Divine assistance.

[11] Ver. 18. Ὀσμὴν εὐωδίας, *A sacrifice acceptable.*] There were two altars, saith Dr. Hammond, in the temple of the Jews, the altar of incense within the temple, and that of sacrifice without in the court: on these two were offered all things that were offered to God, and under these two heads, an *odour of incense* and *a sacrifice,* are works of charity here represented, as being the prime things now under the gospel to obtain God's favour and acceptation.

THE

EPISTLE TO THE COLOSSIANS.

WITH ANNOTATIONS.

PREFACE.

THAT St. Paul writ this Epistle to the Colossians when he had not yet seen them, is the opinion of most of the ancient scholiasts: this is confessed even by Theodoret, though he saith this doth not follow from the words cited to confirm this opinion, but the contrary. The words are these: *I would have you know what great solicitude I have for you, and for them of Laodicea, and for as many as have not seen my face in the flesh,* Colos. ii. 1. which he renders thus; *Not for you only, and for them of Laodicea, but also for them that have not seen my face in the flesh:* but the connective particle being not ἀλλὰ, or ἀλλὰ καὶ, *but also,* but only καὶ, *and,* seems to favour our translation, and the opinion of the ancients.* He adds, that the apostle went from Phrygia, of which Colosse was the metropolis; whence he collects he must have preached there: but this will not follow; since the first time he only went through Phrygia *en passant,* Acts xvi. 6. and the second time, xviii. 23. he only stayed to confirm the brethren already converted; but that he came to Colosse, is not said. The arguments offered to prove he had not seen them, seem stronger, as appears not only from the words now cited, but from other expressions in the same Epistle; for he intimates, i. 4. that he had only *heard of their faith in Christ;* and, ver. 7. that they had learned the faith not from him, but Epaphras, whom he styles, *to them a faithful minister of Jesus Christ.*

Note also, that this Epistle was writ at the same time with that to the Philippians, and so A. D. 62.

As for the occasion of it, Theodoret* informs us, that it was writ against those Jewish Christians who endeavoured to impose the observation of the law upon the gentile converts, as is apparent from his caution to them, to beware of them who *spoiled them after the rudiments of the world,* ii. 8. and that because they were *circumcised in Christ,* ver. 11. and he had *blotted out the hand-writing of ordinances which was against them,* ver. 14. and from the inference thence made, *Let no man judge you therefore in meat, or in drink, or in respect of a holiday, or of the new moons, or of the sabbath-days; which are a shadow,* ver. 16, 17. The rest say, that it was written against them who sowed among them Jewish and heathenish doctrines;† and in particular against them who endeavoured to bring in the

* Chrysost. Œcum. Theoph. Οὐχ ἑωρακὼς μὲν αὐτοὺς, his quos in carne minimè vidit. Ambros.

* Ἡ δὲ ὑπόθεσις τῆς ἐπιστολῆς ἐστιν αὐτὴ· τινὲς τῶν Ἰουδαίων πεπιστευκότων ἐξηπάτησαν, καὶ παρεσκεύασαν τούτους φυλάττειν τοῦ νόμου τὰ περιττά.

† Παρατηρήσεις εἶχον πολλὰς, καὶ Ἰουδαϊκὰς, καὶ Ἑλληνικάς. Chrys. Τοὺς Κολοσσαεῖς βεβούλωντό τινες ἀπατῆσαι σοφίσμασιν Ἑλληνικοῖς κατὰ τῆς εἰς Χριστὸν πίστεως, καὶ περὶ τῶν ἐν νόμῳ βρωμάτων, καὶ περιτομῆς. Œcum.

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worship of angels;* of the gnostics, here mentioned by Esthius, they have not one word to say.

CHAP. I.

1. PAUL, an apostle of Jesus Christ by the will of God, and Timotheus our brother,

2. [1] To the saints and faithful brethren in Christ which are at Colosse *(writeth thus):* Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

3. We give thanks to God [2] and *(who is)* the Father of our Lord Jesus Christ, praying always for you,

4. Since [3] we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; *(which love is still the fruit of a true faith,* 1 Cor. xiii. 2. Gal. v. 6.

5. *We give thanks, I say,)* for the hope *(of an eternal inheritance,* 1 Pet. i. 3.) which is laid up for you in heaven, whereof ye heard before *(from Epaphras)* in the word of the truth of the gospel *(preached by him);*

6. Which *(gospel)* is come to you, as it is *(also heard of)* [4] in all the world; and bringeth forth fruit *(in them),* as it doth also in you, since the day ye *(first)* heard of it, and knew (ἐπέγνωτε, *acknowledged)* the grace *(and favour)* of God *(to you)* in truth *(and sincerity):*

7. As ye *(have)* also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

8. Who also declared to us your love *(to me)* in the Spirit *(your spiritual and affectionate love to me, wrought in you by that Spirit whose fruit is love).*

9. For this cause we also, since the day we heard of it *(i. e. this your affection to us),* do not cease to pray for you, and to desire *(of God)* that ye might be filled with the knowledge of his will *(advancing)* [5] in all *(the gifts of)* wisdom and spiritual understanding.

10. That *(having thus attained to the knowledge of the things of God)* ye might walk worthy [6] of the Lord unto all pleasing *(i. e. so as to please him in all things),* being fruitful in every good work, and increasing *(still more)* in the knowledge of God;

11. *(That knowing the hope of your calling, and the riches of the glory of the inheritance of the saints,* Eph. i. 19. Rom. xv. 13. *ye may be)* strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; (Eph. iii. 16. *i. e. that through the Spirit of glory and power,* 1 Pet. iv. 14. 2 Tim. i. 7. *given to you, you may be enabled constantly to suffer all afflictions you endure for the sake of Christ, and of the glory he hath promised, with patience and joy.)*

12. Giving thanks to the Father, [7] who hath *(thus prepared and)* made us meet to be partakers of the inheritance of the saints in light *(for which we suffer,* 2 Thess. i. 5.)

13. Who hath delivered us from the [8] power of darkness, and hath translated us into the kingdom of his dear Son *(or the Son of his love):*

14. [9] In whom we have redemption through his blood, even the forgiveness of *(our)* sins: (see note on Eph. i. 7.)

15. [10] Who is the image *(and representation to us)* of the invisible God, [11] the first-born *(or Lord)* of every creature:

16. For [12] by him *(who is the first-born of every creature)* were all things created, that are in heaven, and that are in earth, visible *(the sun, moon, and stars,)* and invisible *(the whole host of angels),* whether they be *(named)* thrones, or dominions, principalities, or powers: all things were created by him *(as the cause),* and for him *(as the end of their creation):*

17. And he is before all things *(as to his being),* and by him all things consist.

18. And he is the head of the body, the church (Gr. *of the church, as to government and gracious influences):* who is the beginning *(of the Christian church),* the first-born [13] from the dead; that in all things he might have the pre-eminence.

19. [14] For it pleased the Father, that in him should all fulness *(of Divine power)* dwell *(all fulness of power to create, redeem, preserve, and raise the church, which is his body);*

20. And, having made peace through the blood of his cross, by him to [15] reconcile all things to himself (Gr. *and by him to make all things friendly in him, making peace betwixt them by the blood of his cross);* by him, I say *(did he thus reconcile all things),* whether they be things in earth, or things in heaven.

21. And you *(gentiles),* that were sometimes alienated *(from the life of God,* Eph. iv. 18.) and enemies in your mind *(to him)* by wicked works, yet now hath he reconciled *(to the Father)*

22. In the body of his flesh through death, to present you *(to the Father)* holy, and unblamable, and unreprovable, in his sight; (Eph. i. 4. v. 7.

23. [16] *As you will be,)* if you continue in the faith grounded and settled *(in it),* and be not moved away *(by the floods of affliction, or by the blasts of persecution, which may come upon you,* Matt. vii. 24, 25.) from the hope of the gospel, *(i. e. the hope laid up for you in heaven,* ver. 5.) which you have heard *(of from Epaphras, viz. the hope)* which was preached to every creature under heaven *(i. e. gentile as well as Jew);* whereof I Paul am made a minister.

24. Who now rejoice in my sufferings for you, and fill up that which is behind of the [17] afflictions of Christ in my flesh for his body's sake, which is the church:

25. Whereof I am made a minister, according to the dispensation of God which is given to me for you *(gentiles),* to fulfil (πληρῶσαι, *fully to preach)* the word of God;

26. Even the mystery *(of the calling of the gentiles to the same hopes and privileges with the believing Jews,* Eph. iii. 3—6.) which hath been hid from *(past)* ages and from *(former)* generations, (ver. 5.) but now is made manifest *(by the apostles and prophets)* to his saints:

27. To whom God would make known what is the riches of the glory of this mystery among the gentiles; (Eph. iii. 8, 9.) which is Christ *(preached to, and received)* in *(i. e. among)* you, *(as)* the hope of glory:

28. Whom we preach, warning every man, and teaching every man in all *(spiritual)* wisdom; that *(so)* we may present every man perfect *(i. e. fully instructed,* see note on Eph. iv. 13.) in Christ Jesus:

29. Whereunto (εἰς ὅ, *for which thing)* I also labour, *(earnestly)* striving according to his working, who worketh in me mightily, *(i. e. according to the mighty power of God*

* Ποτερόν τι δόγμα αὐτοῖς ἐνεπολιτεύετο· ὥστο γὰρ, οὐ διὰ τοῦ υἱοῦ, ἀλλὰ δι' ἀγγέλων προσαχθῆναι τῷ Θεῷ, ἄτοπον οἰόμενος τὸν υἱὸν τοῦ Θεοῦ ἐν ἰσχάτοις καιροῖς φανῆναι, ὅπου γε ἐν τῇ παλαιᾷ πάντα δι' ἀγγέλων ἐγένοντο. Theoph.

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assisting me to confirm the doctrine of Christ, by signs, and miracles, and mighty deeds, Rom. xv. 19.)

ANNOTATIONS ON CHAP. I.

[1] Ver. 2. *TO the saints.*] See note on 1 Cor. i. 1. Note also, that the Holy Ghost is mentioned in these places, because he is the fountain of this grace, and by him God the Father and the Son dwell in us; (John xiv. 23.) so that praying for this grace is praying for the communion of the Holy Ghost.

[2] Ver. 3. Εὐχαριστοῦμεν, *We give thanks.*] From this and the ninth verse note, that the good shepherd should not only feed his flock, but pray continually for them, and give thanks for the spiritual blessings conferred on them.

Καὶ.] As the Hebrew ו hath oft the import of *id est* in the Old Testament; (see Noldius, p. 280. 27.) so Matt. xxiii. 5. *the King cometh, sitting upon an ass,* καὶ πῶλον, i. e. *a colt, the foal of an ass:* (see Matt. xi. 2. 7. Luke xix. 30. 35. John xii. 14, 15.) and frequently it signifies *nempe,* to wit: so *that mountain,* הלבנון, to wit, *Lebanon,* Deut. iii. 25. so Judg. vi. 25. 2 Sam. xx. 14. Jer. xxi. 7. So John xii. 23. we stone thee for *blasphemy,* καὶ ὅτι, to wit, *because thou, being a man, makest thyself God;* Rom. xv. 6. *that with one mouth ye may glorify God,* καὶ πατέρα, *who is the Father of our Lord Jesus Christ;* so Gal. i. 4. Phil. iv. 20. Colos. ii. 2. James vii. 3. 9. As therefore God, who is *the God of Israel,* was the characteristic of the true God to the Jewish nation; so God, *who is the Father of our Lord Jesus Christ,* is the characteristic of the same God to the Christians, who worship him under that title, as being the *Father of our Lord Jesus Christ,* and in him, *our Father,* we being the sons of God through faith in him, and deriving all our blessings from the Father through him.

[3] Ver. 4. Ἀκούσαντες, *Hearing.*] From this verse, and from ii. 1. it is evident, that St. Paul did not in person preach to the Colossians, and indeed that he never had seen them, they being converted by Epaphras, (i. 7. 23.) and perhaps also by the means of Timothy, who therefore is mentioned in the beginning of this Epistle, as saluting them together with Paul.

[4] Ver. 6. Ἐν παντὶ τῷ κόσμῳ, *In all the world.*] And *which is preached to every creature under heaven,* ver. 23. This, by a usual hyperbole, is to be understood of the most noted parts of the world, from which the rest might hear of it. In which sense Cyrus saith, that God had given him *all the kingdoms of the earth,* Ezra i. 2. and God, saith Jeremiah, will call for a sword upon *all the inhabitants of the earth,* xxv. 29. *i. e.* of the whole kingdom of Babylon; *and the slain of the Lord shall be from one end of the earth to the other, over all the kingdoms of the world,* ver. 26. and the Romans, Asiatics, Egyptians, &c. are styled, *devout men of every nation under heaven,* Acts ii. 5.

[5] Ver. 9. Ἐν πάσῃ σοφίᾳ, *In all wisdom.*] Among the spiritual gifts vouchsafed for the edification of the church, are reckoned *the word of wisdom and of knowledge,* 1 Cor. xii. 8. whereby they were enabled, through *the Spirit, to know the things which are given them of God,* 1 Cor. ii. 12. and to compare *spiritual things with spiritual,* ver. 13. For the abundance of these gifts vouchsafed to the churches, he sometimes gives thanks, as, 1 Cor. i. 4, 5. 7. Eph. i. 3. and for the increase of them he sometimes prays, as here, and Eph. i. 17.

[6] Ver. 10. Περιπατῆσαι ὑμᾶς ἀξίως τοῦ Κυρίου, &c. *That you may walk worthy of the Lord, to all well-pleasing.*] Note here the end of all our Christian knowledge, *viz.* a conversation fruitful in good works, and a life acceptable and well-pleasing to God.

[7] Ver. 12. Ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν φωτὶ, *Who has made us meet to be partakers of the inheritance of the saints in light.*] The other reading, *viz.* καλέσαντι, *who hath called you,* for ἱκανώσαντι, *who hath made you meet,* is contrary to all the old versions, the Syriac, Arabic, and Vulgar, and all the Greek scholiasts; and therefore not to be admitted as a various lection, but only as the mistake of some copyist. Note also, that here is an allusion to the inheritance of the Jews in Canaan, styled *the land of their inheritance;* for it was divided into so many μερίδες, or places measured out by line, to be possessed by the several tribes, excepting that of Levi, and then by lot assigned to every respective tribe, (Josh. xiii.) according to God's commandment, Numb. xxvi. 55. xxxiii. 54. and that division which thus came to any of them by lot, was his μερὶς κλήρου, *the portion which by lot befel him;* but, saith the apostle, We are made meet, not for an earthly inheritance, as that was in Canaan, but for that heavenly portion God hath allotted us in heaven, the region of light and happiness, we being already translated into the kingdom of his son Christ, become his subjects, and so under his care and conduct and protection, ruled by his word, which is the *word of life;* and by his Spirit, the earnest of this inheritance, and shall hereafter be advanced by him into his heavenly kingdom.

[8] Ver. 13. Ἐκ τῆς ἐξουσίας τοῦ σκότους, *The power of darkness.*] That *darkness* signifies the state of heathen ignorance, see note on Rom. xii. 2. The power of it, is that power which Satan, the prince of darkness, had over the heathen world, to keep them in idolatry and brutish lusts: (Eph. ii. 2.) hence the apostle saith, he was sent unto the gentiles, *to turn them from darkness to light, and from the power of Satan unto God,* Acts xxvi. 17. (See Luke xxii. 53.)

[9] Ver. 14. Τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ.] That these words do indeed belong to the text is evident, not only from Theodoret, Œcumenius, Iren. lib. v. cap. 2. p. 395. and the Arabic, but from St. Paul himself, Eph. i. 7.

[10] Ver. 15. Εἰκὼν τοῦ Θεοῦ, *The image of the invisible God.*] The Socinians contend, that Christ is here styled the image of the invisible God, because he, by his gospel, hath made known the will of God unto us: in this sense, say they, he is styled the image of God, 2 Cor. iv. 3. and in this sense he saith to Philip, *He that hath seen me, hath seen the Father.* Schlictingius notes, that he is called the image of God, now that he is in heaven, and so not according to any thing appertaining to him which is invisible, but according to something by which he may be seen and known, *i. e.* saith he, as he hath made himself known to us in the gospel.

But the more natural import of the phrase seems to be this, that Christ is *the image of God,* as making him, who is invisible in his essence, conspicuous to us by the Divine works he wrought, they being such as plainly shewed, that in him *dwelt the fulness of the Godhead bodily;* for an invi-

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sible God can only be seen by his effects of power, wisdom, and goodness, by which, saith the apostle, *from the creation of the world, the invisible things of God,* to wit, *his power and Godhead, have been made known by the things that are made,* Rom. i. 20. He therefore, who in the works both of the old and new creation, hath given us such clear declarations of the Divine power, wisdom, and goodness, is upon this account as much an image of God as any thing can be. To this sense the image of God here seems necessarily restrained by the connective particle ὅτι, He is the image of God, *for by him all things were created.* Moreover, that this place is parallel to that in the Epistle to the Hebrews, the words sufficiently declare: here he is *the image of God,* there *the brightness of his glory, and the express image of his person:* here he is the first-born, or Lord of every creature; there, *the heir of all things:* here it is said, that *all things were created by him;* there, that he *made the world:* here, *that by him all things do consist;* and there, that *he supporteth all things by the word of his power:* now that there he is styled, *the image of God's glory,* and *the character of his person,* by reason of that Divine power, wisdom, and majesty, which shined forth in his actions, Schlictingius is forced to confess. It is not therefore to be doubted, that he is here styled *the image of God* in the same sense; and it is highly probable, that he is called the image of the invisible God, as appearing to the patriarchs, and representing to them that God, who lives in *light inaccessible, to which no mortal eye can approach,* according to these frequent descants of the Ante-Nicene fathers,* that *God the Father being invisible, one whom no man hath seen, or can see, he appeareth to the patriarchs by his Son:* and that in this sense Christ saith to Philip, *He that hath seen me, hath seen the Father,* he himself intimates, by adding, that the *Father abiding in him, did the works he performed,* John xiv. 9—11. and that they ought to believe *he was in the Father, and the Father in him, for the works' sake.* And in the Epistle to the Corinthians, he is plainly styled, *the image of God,* for the like reason, *viz.* because that God, *who at first created light out of darkness, had shined upon the gentiles, to make known to them the glory of God, in the person of Jesus Christ.* Now this glory of God is, chap. iii. those miraculous gifts of the Holy Ghost, by which the gospel was confirmed, and, iv. 7. ἡ ὑπερβολὴ τῆς δυνάμεως τοῦ Θεοῦ, *the excellency of the power of God.*

[11] Πρωτότοκος πάσης κτίσεως, *The first-born of every creature.*] Since, say the Socinians, the first-born is of the order and number of those things of which he is the first-born; Christ therefore being here styled *the first-born of every creature,* must be in the order and of the number of creatures. But this inference is neither consistent with their own principles, nor with the words of the apostle. Not with their own principles: for, in what rank of creatures will they place Christ? if among the old, then they must allow him an existence before the beginning of the world, which yet they peremptorily deny; if among the new, they must confess he had a nature, which wanted to be renewed, changed, and reformed; that in him, as well as in us, though in him before us, *all old things passed away, and all things became new;* since otherwise he cannot be of the order and number of them, who underwent this change.

Secondly, This opinion cannot consist with the words of the apostle, who styles Christ *the first-born of every creature, because by him all things were created,* ὅς ἐστι πρωτότοκος πάσης κτίσεως, ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα. Now he, who is therefore the first-born of the whole creation, because he created all things, cannot himself be any part of the creation, either in heaven or earth, or be numbered amongst his creatures; but only be so called, because he was πρὸ πάντων, *before all things:* so אני ממך *hani mimecka,* is πρωτότοκος ἐγὼ ἢ σύ, 2 Sam. xix. 43. *I am before thee.* 2. Christ, saith our excellent primate, is here styled ὁ πρωτότοκος, the first-born, as being the Lord of all things. For, first, it is reasonable to conceive, that ὁ πρωτότοκος πάσης κτίσεως, *the first-born of every creature,* should be the same in sense with that of the same apostle in the parallel place, where he is styled, ὁ κληρονόμος πάντων, *heir of all things.* Now thus it will signify in this sense, according to that of Justinian, *to act as an heir is to act as lord; for the ancients used the word heir for a lord.* "Pro hærede se gerere, est pro Domino gerere; veteres enim hæredes pro Dominis appellabant." (Instit. lib. ii. Tit. 19. §. 6.)

In this sense also is the word *primogenitus* used in the Scriptures; for because the dominion and principality anciently followed the primogeniture, according to those words, *He gave the dominion to Joram,* ὅτι οὗτος ὁ πρωτότοκος, *because he was the first-born,* 2 Chron. xxi. 5. it came in common use to signify that dominion. So of David, saith God, *I will give him to be* beckor, πρωτότοκον, *the first-born, high above the kings of the earth; I will give him* τῶν βασιλέων ἁπάντων τὴν ἐξουσίαν, *power over all kings,* saith Aquilas;* I will set him ἀνώτατον τῶν βασιλέων τῆς γῆς, *the supreme over the kings of the earth;* so Symmachus. No, saith Mr. Clerc, *this doth not signify a lord over other kings, but a most excellent and glorious king.* But for this we shall not acquiesce in his bare word against the opinion of all the ancient commentators on the place, seeing the foregoing words, ver. 26. *I will set his hand in the sea, and his right hand in the river,* are equivalent to these; *I will give him power over the kings of the Philistines,* on the one hand, (see 2 Sam. viii. 12.) and over the Syrians on the other; (ver. 6.) *He shall have* (saith the Chaldee), Sultannhi, *his empire over the kings of the earth; I will elevate him over them,* saith the Syriac; and so accordingly we find he did; exalting him over the Syrians, who were tributaries to him, (2 Sam. viii. 6.) *and over all the kings,* which were servants to Hadareser; (2 Sam. x. 19.) and this was necessary to be done, to render him a fit type of that *Son of David,* who was to be *King of kings,* and *Lord of lords.* And thus he is also πρωτότοκος ἐκ τῶν νεκρῶν, *the first-born from the dead,* (ver. 18.) as being *Lord over the dead,* since *for this cause he died, and rose again,* ἵνα κυριεύσῃ, *that he might be Lord over the dead, and over the living,* (Rom. xvi. 9.) and so might be ἐν πᾶσιν πρωτεύων, "primas tenens, imperium habens in omnibus," *pre-eminent in all things.* Since then the first-born is naturally the heir, and so the lord of the family, and therefore the word *heir* amongst the

* Iren. lib. iv. cap. 37. p. 372. Vide cap. 26. Tertull. adv. Prax. cap. 16. Novatian. cap. 26. Euseb. demonst. Evangel. lib. i. cap. 5. p. 11. D.

* Vide Theodor. in locum.

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ancients did signify *lord;* seeing St. Paul, who here styles him *the first-born,* doth in a place parallel to this, style him *the heir of all things,* why may we not conceive the person of whom David was a type, may be also here styled the *first-born,* as being *Prince* over, and high above, all creatures, they being all the work of his hands? for so the reason follows.

[12] Ver. 16. Ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς γῆς, *All things were created by him, that are in heaven, and that are in the earth.*] The gloss of Grotius,* and the Socinians,† runs thus: That *to Christ is here ascribed, not the creation of the old world and all things that are in it, but only the creation, that is, the renovation of all things under the gospel-state, or the reformation of mankind by Jesus Christ,* and the gospel preached to them, and the reconciliation of angels to men. But this interpretation is so forced and remote from the most usual sense of the words, and it is so flat and mean to say, that *Jesus Christ was before every new creature;* that is to say, before the renovation made by himself, or rather by his apostles after his exaltation; and to prove this by that very renovation, that even Mr. Clerc is forced to reject it as evidently false, which it will certainly appear to be from these considerations;

First, That the apostle speaks here of the creation of such things as are not capable of this moral creation, *viz.* the creation πάντων τῶν ὁρατῶν ἐπὶ τῆς γῆς, *of all things visible upon earth.* Now the τὰ ὁρατὰ, Rom. i. 20. and τὰ βλεπόμενα, Heb. xi. 31. i. e. *the things which are made and seen,* comprise the whole visible creation, all things without life, metals, stones, elements, all vegetables, and all beasts; and did the gospel come to make a moral renovation among these? did Christ and his apostles preach to stones and trees? 2. Under *all things in heaven,* and *all things invisible,* must be comprised all the good angels, which are therefore elsewhere styled κυριότητες, ἀρχαὶ, καὶ ἐξουσίαι, Eph. i. 21. iii. 10. 1 Pet. iii. 22. Now they cannot be proper subjects of this new creation, or moral renovation; for of this new creation the Scripture never speaks, but in relation to an old, which was to be abolished, changed, and done away by it; for in them who are made καινὴ κτίσις, *a new creation, all old things are passed away, and all things are become new in them,* 2 Cor. v. 17. They *put off the old man, and put on the new, which is created after God in righteousness and holiness,* Eph. iv. 22. 24. Colos. iii. 9, 10. Now it is manifest that nothing of all this can agree to the good angels, and much less to the evil angels, who are still creatures, and therefore not to be excluded from expressions so general as these are.

Secondly, The words in this sense were far from being true when the apostle spake them; for a very small remnant of the Jews were then converted to the Christian faith, and of the gentiles few, in comparison of those multitudes which afterward embraced the faith; and yet the apostle plainly speaks of a creation wholly past already, using the aorist in these words, ἐν αὐτῷ ἐκτίσθη τὰ πάντα, *by him have all things been created;* and the perfect tense in these words, δι' αὐτοῦ πάντα ἔκτισται, *by him all things were created.*

Thirdly, Though the Socinians may be able to produce some few instances where the words κτίσις and κτίζειν are to be taken in a moral sense, yet cannot they shew one instance, where the *creation of all things in heaven and in earth, visible and invisible,* is ever used in a moral sense, or concerning any other creation than that of which Moses speaks, saying, *Thus the heavens and the earth were made, and all the host of them,* Gen. i. 2.

Fourthly, The apostle afterward begins his discourse of this moral creation or reconciliation of the world to God by Christ, and the renovation of his church, in these words, ver. 18—20. *And he is the head of the body of the church,* &c. *For it pleased the Father——by him to reconcile all things to himself, whether they be things in earth, or things in heaven,* ver. 21. *And you that were sometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled in the body of his flesh by death, to present you holy and unblamable, and unreprovable in his sight.* Now these things being thus connected by the particle καὶ, to what he had before said of the creation of all things by Christ, demonstratively shew that he was not then speaking of that renovation which he begins to speak of in the following words.

Fifthly, This exposition of this place touching a true and proper creation of all things by Jesus Christ, is by the Father,* from the beginning, laid down as *a rule, to which the orthodox keeping close, might easily shew that the heretics, who held the world was created by angels, deviated from the truth.* Now this was the heresy of Simon Magus † and Cerinthus, as Irenæus there informs us.

[13] Ver. 18. Πρωτότοκος ἐκ τῶν νεκρῶν, *The first-born from the dead.*] Εἰς γὰρ ἀθάνατόν τε καὶ ἀφθαρτὸν ζωὴν οὔπω γέγονέ τινος ἡ ἀνάστασις, πλὴν τοῦ Σωτῆρος Ἰησοῦ Χριστοῦ, *for none besides our Saviour ever yet rose to an immortal and incorruptible life.* (Author. quæst. resp. ad Orthod. qu. 85.) See the following note.

[14] Ver. 19.] For explication of these words it is to be noted, That the great end of our Saviour's sufferings was to rescue our bodies, condemned for sin unto death, from that mortality, and to bestow on all, whom God shall give him, eternal life, by raising of their bodies to a state of incorruption; for, *because the children were partakers of flesh and blood,* and thereby subject to mortality, *he also took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and might deliver them who, through the fear of death, were all their lifetime subject to bondage.* (Heb. ii. 14, 15.)

That therefore the church, which is his body, is represented as the church *of the first-born, enrolled in the heavens,* Heb. xii. 23. a church against which *the gates of*

* "Rectius est ἐκτίσθη interpretari, ordinata sunt, novum quendam statum sunt consecuta, angeli hominibus, homines inter se reconciliati sunt sub Christo." Grotius.

† "Quia ex Christi exaltatione, et divino quod acsepit imperio, consecuta est hæc angelorum hominumque reformatio, ac renovatio, per illum, et in illo facta esse dicitur, seu illi creati, id est, renovati dicuntur." Crell. in loc.

* "Cùm teneamus autem nos regulam veritatis, id est, quia sit unus Deus omnipotens, qui omoia condidit per verbum suum, nam omnia per ipsum facta sunt, et sine ipso factum est nihil, ex omnibus autem nihil subtractum est, sed omnia per ipsum fecit pater, sive visibilia, sive invisibilia, sive sensibilia, sive intelligibilia, sive temporalia propter quandam dispositionem, sive æterna, et ea omnia non per angelos ——sed per verbum et spiritum suum omnia faciens, et disponens, et gubernans, et omnibus esse præstans——hanc ergo tenentes regulam, licet valde varia et multa dicant, facilè eos à veritate deviàsse arguimus." Iren. lib. i. cap. 19.

† "A quibus et mundum hunc factum dicit." Cap. 20. de Cerinth. cap. 25. V. lib. ii. cap. 9.

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hades, or of death, *shall not prevail* to hinder their enjoyment of this resurrection to a life of happiness; they are the sons of God, and therefore *children of the resurrection*, Luke xxi. 36. therefore *heirs of God, joint-heirs with Christ*, who shall be glorified with him, Rom. viii. 17. shall be *delivered from the bondage of corruption, into the glorious liberty of the sons of God*, ver. 21. shall have the *adoption*, to wit, *the redemption of the body*, ver. 23. and they are also represented as persons foreordained to be conformed to the image of Christ, by having *their vile bodies changed into the likeness of Christ's glorious body*, ver. 29.

Note, secondly, that to this end was Christ raised, that he, *the first-born from the dead*, might raise up his whole body from the dead, he being raised from the dead as *the first-fruits of them that slept*, 1 Cor. xv. 20. for to this end *Christ both died and rose again, that he might be Lord both of the dead and of the living*, Rom. xiv. 9. and God hath therefore exalted him, that *at the name (i. e.* the power) *of Jesus, every knee should bow, of things in heaven, in the earth, and under the earth*, Phil. ii. 10. that is, the bodies of the dead; for by this argument, and from these very words, the apostle proves the resurrection, and a future judgment, Rom. xiv. 10—12. He is therefore so *the first-born of the dead*, as to be the Lord of them, according to our former interpretation of the word *first-born*, and as to have power *to raise them up who sleep in him, and bring them with him*, 1 Thess. iv. 14. *to give eternal life unto them, and raise them up at the last day*, John v. 28, 29. xvii. 2. And thus hath he the pre-eminence in all things, being Lord of all creatures dead and living, and giving both their first and their new being to them, and rendering his members conformable to his glorious image, that so they may be joint-heirs with him in glory: and this is the constant doctrine of Irenæus,* who informs us, that *Christ died, that he might be the first-born from the dead, and the prince of life. That the death of this just man gave him the principality of things under the earth, he having before the principality in heavenly things; that they who denied the resurrection of the flesh, contradicted the salvation of that for which the whole dispensation of the Son of God was designed; that he died, that exiled man might be delivered from condemnation, and might return without fear to his inheritance.* †

[15] Ver. 20. Ἀποκαταλλάξαι, *To reconcile.*] This word, say Hesychius, Suidas, and Phavorinus, signifies φιλοποιῆσαι, *to make friends*, or *to reduce persons to their former amity*. This by the fathers, ‡ is thus explained, That whilst man continued in his obedience to God, angels and men were in a perfect friendship; but when men became disobedient to their sovereign Lord, the angels became averse to them, because their Lord was dishonoured by them. But God being reconciled to us by the death of his Son, they also became friends and ministering spirits to us, and we became of the same church and body with them, under the same head Christ Jesus. (Heb. xii. 22.) *And so all things in heaven and earth were gathered into one Christ*, Eph. i. 10.

[16] Ver. 23.] Note, hence it follows, that they who have true faith, and just ground of hope, may fall away from them.

[17] Ver. 24. Τῶν θλίψεων τοῦ Χριστοῦ, *The afflictions of Christ.*] Christ having told us, that what was done to his members is done to him, Matt. xxv. 40. 45. the afflictions of his members are styled the *persecutions* and *afflictions* of Christ, Acts ix. 4, 5. Now the Jews speak much of the afflictions of Christ and his disciples, comprehending both under the name of חבלי משיח, * *the afflictions of the Messiah*, dividing them into three parts, of which, say they, the fathers and the preceding generation suffered one part; another part was suffered by the generation of destruction, or the Jews destroyed by Titus; and a third by the generation of the Messiah, or by his disciples. Of these afflictions of Christ, I, saith the apostle, have already had a share, and I go on to fill up the residue of these my sufferings in the flesh, which I am to bear in the discharge of my ministry, for the benefit of his church. And suitable to this interpretation is that of Lyranus on the place, *Passiones Christi dupliciter accipiuntur, uno modo pro illis quas sustinuit in corpore proprio, et sic nihil ibi restat ad implendum; alio modo quas in finem usque seculi patietur in corpore mystico, et sic restant multarum passionum reliquiæ adimplendæ.*

CHAP. II.

1. (*I SAY, I labour*, ἀγωνιζόμενος, *striving to make every man perfect in Christ Jesus:*) for I would that ye knew what great conflict (ἡλίκον ἀγῶνα, *what contention in prayer*, iv. 2.) I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

2. (*Praying*) that their hearts might be comforted, being knit together in (*mutual*) love, and (*that they may advance*) unto all riches of full assurance of understanding, [1] to the acknowledgment of the [2] mystery of God, and (*i.e.*) of the Father, and of Christ;

3. [3] In whom are hid all the treasures of wisdom and knowledge.

4. And this I say, lest any man should beguile you with enticing words. (See note on ver. 8.)

5. For though I be absent (*from you*) in the flesh, yet am I (*present*) with you in the spirit (*by which I discern your affairs, as Elisha did his servant*, 2 Kings v. 26. see 1 Cor. v. 3.) joying and beholding (*beholding with joy*) [4] your order, and the steadfastness of your faith in Christ.

6. As ye have therefore received Christ Jesus the Lord (*by the teaching of Epaphras*, i. 7.) so walk ye (*steadfastly*) in him:

7. Rooted and built up in him, and established in the

* "Usque ad mortem pervenit ut sit primogenitos ex mortuis, ipse primatum tenens in omnibus, princeps vitæ, prior omnium, et præcedens omnes." Lib. ii. cap. 39.

† "Verbum caro factum est, ut quemadmodum in cœlis principatum habuit verbum Dei, sic et in terrâ haberet principatum, quoniam homo justus, qui peccatum non fecit, principatum autem habeat eorum quæ sunt sub terrâ, ipse primogenitus mortuorum factus." Lib. iv. cap. 37. "Quæcunque enim cum gravitate summâ dixerunt hæretici, in ultimum ad hoc deveniunt, ut blasphement fabricatorem, et contradicant saluti psalmatis Dei, quod quidem est caro, propter quam omnem dispositionem fecisse filium Dei multis modis ostendimus." Lib. iv. præfat. "Ipse moriens ut exilialus homo exiret da condemnatione, et reverterelur intrepidè ad suam hæreditatem." Ibid. cap. 19.

‡ Ἀπεστρέφοντο γὰρ ἡμᾶς καὶ τῶν ἀγγέλων οἱ δῆμοι διὰ τὸ ἐβρίζεσθαι τὸν αὐτῶν δεσπότην ὑπὸ τῶν ἀνθρώπων. Theod.

* Midrash Tehillim, in Psal. ii. 7. et Sanhedrin, cap. 10. Vide Buxtorf. Lex. Talm. p. 700.

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faith, as ye have been taught, abounding therein with thanksgiving *(to him who called you to it)*.

8. Beware lest any man spoil you *(or make a prey of you)* through *(heathen)* [5] philosophy and vain deceit, *(leading you)* after the traditions of men, *(or)* after the rudiments of the world, *(the Jewish rudiments and traditions,* Gal. iv. 3.) and not after *(the doctrine of)* Christ.

9. *(Of which philosophy you can have no need;)* for in him dwelleth [6] all the fulness of the Godhead bodily.

10. And ye are complete in him *(as to all saving knowledge and virtue,* 1 Cor. i. 30.) who is [7] the head of all principality and power. (Eph. i. 20.)

11. In whom also ye are circumcised with the circumcision made without hands *(as that of the Jews is, but consisting)* in [8] putting off the body of the sins of the flesh *(which is done)* by the *(spiritual)* circumcision of Christ, *(and so ye need not any legal rites, to make you complete Christians.*

12. *We being)* buried with him in baptism, *(the outward symbol of our spiritual circumcision, and so dead unto sin,* Rom. vi. 2—4.) wherein also you are risen with him *(to newness of life,* Rom. vi. 4. *and to the expectation of a future life through him,* ver. 8.) through the faith of the operation of God, who raised him from the dead, *(by which faith we believe that he will raise us also from the dead,* Eph. i. 19, 20. 1 Thess. iv. 14. 1 Pet. i. 3.)

13. And you *(gentiles)*, being dead *(before)* in your sins and *(by reason of)* the [9] uncircumcision of your flesh, hath he *(God,* ver. 12.) quickened together with him *(by his Spirit)*, having forgiven you *(through faith)* all *(your former)* trespasses;

14. *(And)* blotting out the [10] hand-writing of *(legal)* ordinances that was against us, which was contrary to us, and *(doing this so that he)* took it out of the way, nailing it to his cross;

15. And having spoiled [11] principalities and powers, he made a show of them openly *(thus despoiled of their authority)*, triumphing over them [12] in it *(i. e. by virtue of the same cross)*.

16. Let no man therefore judge *(or condemn)* you in *(not observing a distinction in)* meat, or in drink, or in respect of *(your neglect of)* a *(Jewish)* holiday, or of the new moons, or of the sabbath-days *(observed by them)*:

17. Which are *(all only)* [13] a shadow of things to come; but the body *(and substance of those shadows)* is of Christ *(and exhibited by him)*.

18. [14] Let no man beguile you of *(damnify you as to)* your reward [15] in a voluntary humility (Gr. *pleasing himself in, or affecting humility)*, and *(upon that account)* worshipping of angels, [16] intruding *(or searching)* into those things *(by the strength of his natural reason)* which he hath not seen, *(being)* vainly puffed up by his fleshly mind *(as if he were able by it to know the nature and the offices of angels)*.

19. And *(so)* [17] not holding the head *(Christ)*, from which all the body [18] by joints and bands having nourishment ministered, and *(being)* knit together, increaseth with the increase of God.

20. Wherefore if ye *(by your profession)* be dead with Christ from the [19] rudiments of the world, *(which he hath nailed to his cross, and took out of the way,* ver. 4.) why, as though living *(yet)* in *(conformity to)* the world, [20] are ye subject to *(the)* ordinances *(and decrees of men?*

21. *Such as these are,)* [21] Touch not *(what is offered an idol; or, touch not a woman,* 1 Cor. vii. 1.) [22] taste not *(forbidden meats)*, [23] handle not *(an unclean thing)*,

22. [24] Which all are to perish with the using *(or tend to corruption by the using or abusing them)*, after the doctrines and commandments of men.

23. Which *(are)* [25] things that have indeed a show of wisdom in will-worship, and humility, (ver. 8.) and neglecting the body; (ver. 21.) *(and)* not in *(giving)* any honour *(to it)* to the satisfying of the flesh.

ANNOTATIONS ON CHAP. II.

[1] Ver. 2. Ε'ΙΣ ἐπίγνωσιν, for ἐν ἐπίγνωσει, *In the knowledge.*] See note on i. 20.

[2] Τοῦ μυστηρίου τοῦ Θεοῦ, *The mystery of God, even the Father, and of Christ.*] *i. e.* The dispensation of the Divine grace of God, in offering salvation to the gentiles by Christ, and conferring on them, equally with the Jews, the blessings of the gospel. This is the mystery which, saith he, *in the former ages was hid, but now is manifested to the saints, to whom God would make known what was the riches of the glory of this mystery among the gentiles, which is Christ* (preached) *among you* (as) *the hope of glory,* ver. 26, 27. *This* (saith he) *is the mystery, which from the beginning hath been hid in God,* Eph. iii. 9. *the mystery of God and of Christ,* ver. 3—5. *That the gentiles should be fellow-heirs* (with the believing Jews) *and of the same body, and partakers* (with them) *of his promises in Christ by the gospel,* ver. 6. (See also Rom. xvi. 25, 26. Colos. iv. 3.) And that the gentiles might have a perfect knowledge of this mystery, and of the riches of Divine grace, and love to them in it, is the apostle's prayer, Eph. iii. 16—19. But whereas Crellius and Schlictingius here note, that the particle καὶ, *and,* added to the word *Christ,* distinguishes him as well from God as from the Father: it doth no such matter, but only distinguisheth the mystery of the Father, sending his Son into the world to be a Saviour to the gentiles, from the mystery of Christ, procuring this salvation for them by his blood. The *ecclesiastical tradition* (saith Irenæus*) *teaches us to believe in God the Father Omnipotent, who made heaven and earth, and in one Jesus Christ the Son of God, incarnate for our salvation, our Lord, God, Saviour, and King.* And so these words may be construed, *the mystery of both the Father and Christ.* (See note on i. 3.)

[3] Ver. 3. Ἐν ᾧ, *In whom.*] Some make these words relate to the mystery mentioned in the foregoing verse: but it seems rather to respect the person of Christ as Mediator, the knowledge of whom, saith the apostle, hath an excellency beyond all other knowledge. (Phil. iii. 8.) For ἐν ᾧ περιετμήθητε, *in whom ye are circumcised,* ver. 11. of this chapter, and ἐν ᾧ, *in whom ye are risen again,* ver. 12, plainly relate to Christ's person and his performances as Mediator; and the whole following chapter speaketh of him, and of the benefits we have received, ἐν αὐτῷ, *by him.* The apostle also doth apply this to him, by saying, ver. 8. *As you have received the Lord Jesus Christ, so walk in him:* and by warning us against the deceit of vain philosophy,

* Τὴν εἰς ἕνα Θεὸν πατέρα παντοκράτορα πίστιν, καὶ εἰς ἕνα Χριστὸν Ἰησοῦν, τὸν υἱὸν τοῦ Θεοῦ τὸν σαρκωθέντα, ὑπὲρ τῆς ἡμετέρας σωτηρίας—ἵνα Χριστῷ Ἰησοῦ τῷ Κυρίῳ, καὶ Θεῷ ἡμῶν, καὶ βασιλεῖ—πᾶν γόνυ κάμψῃ. Lib. i. cap. 2.

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because *in him dwelleth all the fulness of the Godhead.* But yet seeing these hid treasures of Christ's wisdom are revealed to us by his gospel only, and thence alone we obtain all our knowledge of him as Mediator, and of all the offices he sustains as such, there seemeth to be no great difference betwixt referring this to his person, and referring it to his doctrine.

[4] Ver. 5. *Τὴν τάξιν ὑμῶν, Your order.*] As, *to walk disorderly,* in the apostle's style, is not to walk according to the traditions they had received from the apostles, or preachers of the gospel, (2 Thess. iii. 6.) so their order may import their compliance with them in manners, discipline, and union.

[5] Ver. 8. *Διὰ φιλοσοφίας, By philosophy,* &c.] What is the *πιθανολογία, the enticing speech,* ver. 4. and *the philosophy and vain deceit,* which the apostle warns them against, is not so easy to determine. Some good interpreters refer what follows in this chapter to the heresy of Simon Magus, and the gnostics, to which many passages in this chapter may be well applied. Others refer them to the Jewish doctors, who had then mixed the philosophy of the heathens with their ceremonial worship, and had thence learned to allegorize it; and others divide the matter betwixt Jew and gentile. And that the Jewish doctors are very much concerned in this chapter, we learn from ver. 14. to 16. and *the rudiments of the world,* relate to the legal observations, as being common to them with the gentile world. (See note on Gal. iv. 8.) *The commandments of men,* or their traditions, may also have respect to them, who were the zealous assertors of them. (Matt. xv. Acts xxi. 21.) And indeed this verse seems to be the key to, or the foundation of, all that follows in this chapter, ranking the discourse of the apostle under these two heads, *viz.* cautions against the seductions of the Jews, zealous for the observation of their rites and ceremonies; and against the seductions of heathens by their *vain philosophy,* dressed up by them anew, both as to its doctrines and morals, and set off with the most specious pretences, styled here *πιθανολογία, enticing speech.*

[6] Ver. 9. *Πᾶν τὸ πλήρωμα τῆς θεότητος, All the fulness of the Godhead.*] This fulness, according to the gnostics, was made up of their thirty Æones. The heathens, besides the Supreme God, owned many other local gods, presiding over nations, and so made up the plenitude of the Godhead of them all, as of so many partial deities. Against such opinions the apostle here asserts, that the whole *fulness of the Godhead* dwelt in Christ, and that bodily, *i. e.* in his body, as its temple: and, say the fathers, as the soul dwelleth in the body; say others, bodily, that is, essentially. The apostle doth not roundly say that *Christ is God,* but expresses his Divine nature thus, partly to represent to the Jews the divinity of Christ, with allusion to the God of Israel dwelling in the temple; partly to oppose him to the *πλήρωμα* of the gnostics, and to the partial deities of the heathens. Here therefore it is to be observed,

First, That the apostle doth not here say, that the Divinity is assistant to Christ, but that the fulness of it doth *κατοικεῖν, reside in him;* which is never said in Scripture of any other person, but of him alone, who having styled his body *a temple,* John ii. 19. 21. *the fulness of the Deity* may be properly said to dwell in him bodily, as it dwelt symbolically in the ark.

Note, secondly, that Christ is not here said to be *filled with the fulness of God,* as the church is, by reason of the gifts with which she was replenished, and the doctrine she had received from God, Eph. i. 23. but the *whole fulness of the Godhead* is here said to reside in him. Now *θειότης* and *τὸ θεῖον* do never signify the gifts of God, or the doctrine of the gospel, but the Divine nature only; nor can the will or revelation of God be said *to dwell bodily* in any person. I conclude, therefore, that * *the body born of the Virgin, receiving the whole fulness of the Godhead bodily, was immutably united to the Divinity, and deified; which made the same person, Jesus Christ, both God and man.*

[7] Ver. 10. *Κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας, The head of all principality and power.*] Epiphanius informs us,† that Simon Magus devised some names of principalities and powers, saying, that *none could be saved, who learned not the sacred discipline, and how to offer his sacrifice to the Father of all things, by these principalities and powers.* In opposition to these things, say some, the apostle asserts that Christ created all these principalities and powers, (i. 15.) and was the Head and Lord of them, and so in him, without their assistance, the Colossians were complete, and fully instructed to salvation.

Or else these things may be referred to Cerinthus and his followers. For,

First, he lived in the apostle's times, and was a great opposer of the truth of the gospel, and particularly an enemy to St. Paul,‡ because he contended it was not necessary for the Jews, nor lawful for the gentiles, to observe the law of Moses, for which Cerinthus was a zealot. And he, saith the same Epiphanius,§ *reproved St. Peter for going into the uncircumcised, and raised the tumult in Antioch about circumcision.*

Secondly, He lived long in Egypt,‖ and was instructed in philosophical sciences, and from thence went and set up his sect in Asia the less, and Syria, say Theodoret and Epiphanius.¶ Being therefore skilled in philosophy, and setting up his heresy in Asia Minor, where Colosse was, he may well be here reflected on by St. Paul, especially if we consider how much his opinions agreed with those which are here censured by him. For,

Thirdly, He was zealous for circumcision, and other observances of the law of Moses, and so concerned in what is here said, ver. 11. 14—17. (2.) He said,** *the world was*

* Τὸ ἐκ τῆς παρθένου σᾶμα χωρῆσαν πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, τῇ θεότητι ἀτρέπτως ἥνωται, καὶ τεθεοποίηται, οὗ χάριν ὁ αὐτὸς Θεὸς καὶ ἄνθρωπος Ἰησοῦς Χριστός. Cono. Antioch. ad Paul. Samos. tom. i. p. 848. "Porro legunt *σωματικῶς* Patres Græci omnes, et de Latinis Hilarius, August. pluresque alii." Grab. in Iren. p. 18.

† Ὀνόματα δέ τινα ὁ αὐτὸς ὑποτίθεται ἀρχῶν τε καὶ ἐξουσιῶν——μὴ ἄλλως δὲ δύνασθαι σώζεσθαί τινα, εἰ μή τι ἂν μάθοι ταύτην τὴν μυσταγωγίαν, καὶ τὰς τοιαύτας θυσίας τῷ πατρὶ τῶν ὅλων διὰ τῶν ἀρχῶν τούτων καὶ ἐξουσιῶν προσφέρειν. Hær. xxi. §. 4. p. 58.

‡ Τὸν δὲ Παῦλον ἀθετοῦσι διὰ τὸ μὴ πεῖθεσθαι τῇ περιτομῇ. Hær. xxviii. §. 4, 5. 8.

§ Οὗτος δέ ἐστιν εἷς τῶν ὑπὸ τῶν ἀποστόλων τὴν ταραχὴν ἐργασαμένων, ὅτι οἱ περὶ Ἰάκωβον γεγράφασιν εἰς τὴν Ἀντιοχείαν ἐπιστολήν· οὗτος παρεκίνει περὶ τοῦ Πέτρου ἀπελθόντος εἰς Ἱερουσαλὴμ τὰ πλήθη τῶν ἐκ περιτομῆς, λέγων ὅτι εἰσῆλθε εἰς ἀκροβυστίαν ἔχοντας. Hær. xxviii. lxii. §. 2.

‖ Οὗτος ἐν Αἰγύπτῳ πλεῖστον διατρίψας χρόνον, καὶ τὰς φιλοσόφους παιδευθεὶς ἐπιστήμας ὕστερον εἰς τὴν Ἀσίαν ἐφίκετο. Hær. Fab. lib. ii. cap. 3.

¶ Ἐγένετο δ' οὗτος ὁ Κήρινθος ἐν τῇ Ἀσίᾳ διατρίβων, κἀκεῖσε τοῦ κηρύγματος τὴν ἀρχὴν πεποιημένος. Hær. xxviii.

** "Cerinthiani à Cerintho mendum ab angelis factum esse dicentes, et carne circumcidi oportere, atque alia hujusmodi legis præcepta observare." August. de Hær. cap. 8. Epiph. Hær. xxviii. §. 1.

Ἀλλὰ καὶ Κήρινθος ὁ δι' ἀποκαλύψεων ὡς ὑπὸ ἀποστόλου μεγάλου γεγραμμένων τεραστολο-

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made by angels, or inferior virtues, and not by the supreme God; and that he himself received his doctrine by the revelation of angels. (3.) He held Jesus to be born of Joseph and Mary, as other men, and Christ to have *descended upon him, and at his passion to have returned to his* pleroma.

And St. John refuted him, saith Irenæus, *by establishing the principle of one God omnipotent, who made all things visible and invisible by his word;* which is the very thing the apostle in this chapter doth assert.

[8] Ver. 11. Τῇ ἀπεκδύσει, &c. *The putting off the body of the sins of the flesh.*] Thus Philo informs us,* that circumcision imports *the cutting off our sinful pleasures and passions, and our impious opinions.* (See Rom. ii. 28, 29. and the reading of the text defended, Examen Millii.)

The apostle here plainly discourseth against those heretics, or false apostles, who laboured to introduce the necessity of circumcision. Now that Cerinthus was one who pleaded for the necessity of it, Epiphanius, St. Austin, and others, do inform us; but that Simon Magus did so, I find not in church-history. The Apostolical Constitutions† speak of some false apostles, who held it necessary περιτέμνεσθαι νομίμως, *to circumcise men according to the law;* but then they are distinguished from the impure heresy of Simon Magus, who was so far from contending for the observation of the law and prophets, that he taught his followers,‡ νόμῳ καὶ προφήταις, μὴ χρᾶσθαι, *not to regard them;*§ μηδὲ φρίττειν, *not to fear the threats of the law,* as being not the law of God, ἀλλ' ἀριστερᾶς δυνάμεως, *but of some evil power,* saith Theodoret; and declaring, saith Epiphanius,‖ that *whosoever believed the Old Testament, incurred death.* Note,

Secondly, That the apostle speaking here of the circumcision made without hands, and of the circumcision made in baptism, and consisting in the putting off the sins of the flesh, cannot, by the circumcision of Christ, mean his own personal circumcision which was made with hands, but that which he hath instituted in the room of it, *viz.* baptism. Note,

Thirdly, That baptism therefore is a rite of initiation to Christians, as circumcision was to the Jews; for by virtue of our spiritual circumcision in baptism, he proves we have no need of the outward circumcision to be a type of the purity obtained by baptism.

Fourthly, Hence I infer, that baptism is Christ's ordinance for infants of believing parents, as circumcision was of old for the infants of the Jews; for if it had been otherwise, and infants under Christianity had not been received by any federal rite into covenant with God, the objection of the necessity of circumcision as to them would have still held, they entering into covenant by no other rite, and so remaining strangers from the church, and as much aliens from the adoption, the covenant, and promises, as the gentiles were; which sure the Jews would have objected, if truly they could have done it, to the reproach of Christianity. That institution therefore must, for the comfort and satisfaction of their parents, afford some way of sanctifying these infants, or of admitting them among the number of God's children, which being confessedly no other than that of baptism, it must be supposed to allow that to them, that by it, in the phrase of Irenæus,* " infantes et parvuli renascantur in Deum," *infants and little children may be regenerated.*

[9] Ver. 13. Καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς, *And the uncircumcision of the flesh.*] By the defect of circumcision, they being, saith the parallel place, on that account without Christ, being *aliens from the commonwealth of Israel, and strangers from the covenant of promise,* Eph. ii. 11, 12.

[10] Ver. 14. Χειρόγραφον τοῖς δόγμασιν, *The hand-writing of ordinances.*] Δόγμα is a rescript or ordinance concerning any thing, a royal or imperial decree. (Dan. ii. 13. iii. 10. 12. 29. vi. 8. 10. 13. 15. 26. Luke ii. 1. Acts xvii. 7.) Hence ritual prescriptions are called δόγματα, Ezek. xx. 26. *The hand-writing of ordinances,* in the parallel Epistle, Eph. ii. 15. is *the law of commandments,* ἐν δόγμασι, *in ritual ordinances,* or the ceremonial law; and it is said here to be against and contrary to the gentiles, as being a *middle-wall of partition,* hindering them from coming to God, and putting an enmity betwixt them and God's people, (ver. 14, 15.) which Christ hath taken away by abolishing and dissolving the obligation of it, and admitting the gentiles *fellow-heirs of the same promises* and blessings with the Jews without it; or it is contrary to us, as being the ministration of death and condemnation. (2 Cor. iii. 7. 9.)

[11] Ver. 15. Τὰς ἀρχὰς καὶ ἐξουσίας.] The principalities and powers here mentioned, are the powers of wickedness, the spirits of Satan, who is styled ἡ ἐξουσία τοῦ σκότους, *the power of darkness,* Luke xxii. 53. and *of the air,* Eph. ii. 2. ὁ ἄρχων, *the prince of the world,* John xii. 31. xiv. 30. whose emissaries are *the principalities and powers, the rulers of the darkness of this world, the spiritual wickednesses in high places,* against which we wrestle, Eph. vi. 12. These powers Christ destroyed by his cross, because, as the apostle saith, *Through death he destroyed him that had the power of death, that is, the devil; and delivered them, who, through the fear of death, were all their lives subject to bondage,* Heb. ii. 14, 15. Moreover, the heathens lay under two great infelicities; (1.) that they were *aliens from the commonwealth of Israel, and strangers from the covenant of promise, and without God in the world.* The remedy which Divine wisdom found out, and our Lord's salutary passion effected, with respect to this, is discoursed of in the preceding verse. (2.) That they were subject to the power and delusions of evil and apostate spirits, *walking according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.* These principalities and powers Christ despoiled on the cross, by the name of a crucified Jesus, and by the very sign of the cross, casting out the prince of the world from his dominions, temples, and oracles, and from those human bodies he possessed; and so openly convincing the heathens, that the deities they so long had worshipped, were evil spirits, and, by the miracles wrought in his name, drawing them from

γίας ἡμῖν, ὡς δι' ἀγγέλων αὐτῷ δεδιγμένας, ψευδόμενος ἐπισάγει. Caius apud Euseb. Hist. Eccl. lib. iii. cap. 22.

" Illi dicunt alterum quidem fabricatorem mundi, alium autem patrem Domini, et alium quidem fabricatoris filium, alterum vero de superioribus Christum, quem et impassibilem perseverâsse descendentem in Jesum filium fabricatoris, et iterum revolässe in suum pleroma, et eam conditionem quæ est secundum nos non à primo Deo factam, sed à virtute aliquâ valdè deorsum subjectâ et absciss̀à ab eorum communicatione, quæ sunt invisibilia et innominabilis." Iren. lib. i. cap. 25. lib. iii. cap. 11. p. 257.

* Ὅτι τὸ περιτέμνεσθαι ἡδονῆς, καὶ παθῶν πάντων ἐκτομὴν, καὶ δόξης ἀναίρεσιν ἀσεβοῦς ἐμφαίνει. De Migrat. Abr. p. 315. A. B. de Circumcis. p. 626.

† Lib. vi. cap. 10.

‡ Ibid.

§ Hær. Fab. lib. i. cap. 1.

‖ Hær. xxi. §. 4.

* Lib. ii. cap. 39.

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their heathen worship to him. And this exposition is confirmed from these words, *He made a show of them openly*, which plainly seemeth to refer to this conquest over them. Moreover, it may be noted, that Simon and Cerinthus held, εἶναι τὸν αἰῶνα ἀπὸ ἀρχῶν τούτων καὶ ἐξουσιῶν τῆς κακίας κατεσκευασμένον, *that the world was made by these evil spirits*, and men were subject to the power of them; *and were* "per eum et Helenam suam ex illis Angelicis potestatibus liberandos,"* *to be delivered by Simon and his Helen from them.* This, saith the apostle, our Lord hath fully done upon the cross, and so we need no assistance of Simon or Cerinthus to perform this work; and much less need we the assistance of those demons which the heathens worshipped as good angels, who had the government of the inferior world committed to them, Christ having triumphed over them, and wholly spoiled them of that power. And from these heathen deities he passes on again to the rudiments of the Jews, making that inference from what had been discoursed from ver. 11. to the 14th, which we see in the following verses.

[12] Ἐν αὐτῷ, *In it.*] It is certain that Origen† and others of the ancients read, ἐν ξύλῳ, *on the wood;* so did the Arabic version; others read, ἐν ἑαυτῷ, *in himself;* but seeing that reading, as St. Jerome testifies, is only in the Latin copies, and since Chrysostom, Theodoret, Œcumenius, Theophylact, read as we and most copies do, without taking notice of any other reading, we may rely securely on it.

[13] Ver. 17. Σκία τῶν μελλόντων, *A shadow of things to come.*] Dr. Spencer well observes, that there is no necessity from these words, of asserting that these, and all the ritual constitutions of the law of Moses, shadowed forth some Christian mystery; but only that they were but as mere shadows, compared to that solid and substantial truth Christ by his gospel hath discovered to us, as Josephus, speaking of Archelaus, who exercised the kingly power without the title of it, saith, ἦκει παρὰ τοῦ Δεσπότου σκίαν αἰτησάμενος βασιλείας, τῆς ἥρπασεν ἑαυτῷ τὸ σῶμα, *he came to request of Cæsar the shadow of that kingdom, the body of which he had usurped or snatched to himself before.* (De Bello Jud. lib. ii. cap. 4. p. 777.)

Note, secondly, that ἐν μέρει ἑορτῆς, is well rendered *in respect*, or *on account* of a feast; as when the apostle saith, *That which was made glorious was not glorious,* ἐν μέρει τούτῳ, *in this respect,* 2 Cor. iii. 10. and, *I have sent the brethren, lest our boasting of you should be found vain,* τούτῳ μέρει, *in this respect,* ix. 3. and when St. Peter saith, *If any man suffer as a Christian, let him glorify God,* ἐν τούτῳ μέρει, *on this account.* So 2 Macc. xv. 18. *The care they took for their wives and children, was* ἐν ἥττονι μέρει, *of no account with them, their chief care being for the temple.* Now hence, to make out the argument against the Sabbatarians, note,

First, That the hand-writing of ordinances here mentioned respecteth ceremonial ordinances; for of them only it can be truly said, they were *against us,* and were *contrary to us;* they were blotted out, and *nailed to the cross of Christ,* and *were shadows of,* or in respect of things to come.

Secondly, That when it is said, *Let no man judge you in respect of those things,* the meaning is, Let no man censure or condemn the Christian for not observing these new moons, feasts, or sabbaths.

Thirdly, That the apostle here by *sabbaths* does not mean the first and last days of the great Jewish feasts, which were by them observed as sabbaths; or the sabbath of the seventh year, or of the year of jubilee: but only, or chiefly, the weekly sabbaths of the Jews.

First, Because the apostle having said before, *Let no man condemn you* for not observing the Jewish festivals, or any part of them, cannot rationally be supposed in the words following to condemn only the same thing.

Secondly, In the New Testament the word *sabbath,* or *sabbaths,* is used above sixty times, and in fifty-six of those places it doth unquestionably signify the Jewish weekly sabbaths, and in the other the whole week. Since then the *sabbath* in the New Testament is never used for the first or last days of the Jewish feasts, but is there ordinarily used for their weekly sabbath, we ought in reason to conclude, it here imports that seventh-day sabbath which it doth usually import in other places; and not those solemn days of the Jewish feasts, those jubilees, or seven years' sabbaths, which it doth never elsewhere signify in the New Testament.

Thirdly, Wherever the word sabbath is mentioned in the Old Testament, in conjunction with new moons, or Jewish feasts, it doth import the seventh-day sabbath distinctly from all others; as will appear from the perusal of all the places where these things are jointly mentioned, as 2 Kings iv. 23. Isa. i. 13. lxvi. 23. Lam. ii. 6. Ezek. xlv. 17. xlvi. 1. Hos. ii. 2. Amos viii. 4. Being then here mentioned with new moons and Jewish feasts, it is reasonable to conceive it signifies the seventh-day sabbath.

Fourthly, The sabbath-day in the Old Testament is often contradistinguished to all other solemn feasts, and more particularly to new moons and anniversary feasts; and therefore being here mentioned with them, we may presume it cannot signify them, or any portion of them, but rather that it doth import that Jewish sabbath, which in other places is put in opposition to them, as 1 Chron. xxiii. 31. 2 Chron. ii. 4. xxxi. 3. Neh. x. 32, 33. Seeing then the word sabbath, wherever it is used in conjunction with new moons or feasts, in Scripture, still signifies the Jewish weekly sabbath, we cannot doubt, but, in conjunction with them here, it signifies the same thing. Seeing the word is often put in opposition to new moons and solemn feasts, indefinitely taken, what reason have we to conceive, that in this place it should be taken for any part or portion of them? Hence then I argue thus:

No man ought to condemn the Christian for not observing the Jewish sabbath, because Christ hath *blotted out the hand-writing of ceremonial ordinances which was against them;* wherefore the Jewish sabbath being a ceremonial ordinance, therefore it is blotted out; therefore the Christian is not obliged to observe it. Again, that which is joined with meats and drinks, and with new moons, which are things confessedly ceremonial, no difference at all being observed by the apostle, as to their being named hand-writings, things cancelled, shadows, and the like, that must be ceremonial. Lastly, That which is a shadow of, or in respect of *things to come,* of which Christ by his advent exhibited the body, that must be ceremonial, that

* Iren. lib. i. cap. 20. Tert. de an. cap. 34. Theod. Hær. Fab. lib. i. cap. 1.
† Hom. in Matt. p. 282. 288, 289. in Joh. p. 144.

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must be cancelled and abolished by Christ, and then the Jewish sabbath must be so.

[14] Ver. 18. Καταβραβευέτω, *Let no man beguile you of your reward.*] So Suidas, παραλογιζέτω, *let no man put a cheat upon you.* So Phavorinus, ἐπηρεαζέτω, *let no man damage you.* (Chrysostom and Theophylact.)

Καταβραβεύειν.] This word signifies to give the prize to one, when the victory was obtained by the other; so Chrysostom, Theodoret, Theophylact; accordingly Suidas * saith, This is the thing which the apostle means by the word, and because, by this unjust sentence, the person to whom it is due is deprived of his reward, hence it comes to bear that sense; and so the whole is by Stephanus rendered, *nemo vos debito brabio fraudet,* which, as it justifies our translation, so it shews the damage Christians will sustain by thus worshipping angels, even the loss of that crown of glory, which Christ hath purchased for his faithful servants.

[15] Θέλων ἐν ταπεινοφροσύνῃ, *Pleasing himself in his humility.*] Or, affecting it, and so not addressing to God immediately, but by angels; for so the word θέλειν answers to the Hebrew *chaphetz,* which imports pleasing or delighting ourselves in any thing. So 1 Sam. xviii. 12. Θέλει ἐν σοὶ ὁ βασιλεὺς, *The king is pleased with thee;* 2 Sam. xv. 26. *If he say,* οὐκ ἐθέλησα ἐν σοὶ; *I am not pleased with thee;* Matt. xx. 26, 27. ὃς ἂν θέλῃ ἐν ὑμῖν; *Who among you affects to be great or first?* and, xxvii. 43. *Let him deliver him,* εἰ φιλεῖ αὐτὸν, *if he delighteth in him.* As for the persons here referred to, note,

First, That the Greek commentators affirm generally, that the apostle doth through this whole Epistle oppose himself to some false Christians, who held δεῖν συνάγεσθαι ἡμᾶς πρὸς τὸν Πατέρα διὰ τῶν ἁγίων ἀγγέλων, *that we ought to address to the Father by the holy angels.* But then some of them add, that the pretence of humility was this,† *That it was too much for us to come to God immediately by Christ, this being above our infirmity.* But this, though it agrees well with the humility here mentioned, it seems not to accord either with the principles of Simon Magus, who held himself to be both the Father and the Son; or of Cerinthus, who held Christ was only a man, born after the common way of generation, and so could not exalt himself thus above the angels; and much less doth it accord with the sentiments of the heathens. Œcumenius saith, the apostle speaketh here of them who did, τὰς νομικὰς παρατηρήσεις τῷ εὐαγγελίῳ ἐπιμιγνύειν, *mix legal observances with the gospel;* and Theophylact, that he speaks περὶ τῶν Ἰουδαιζομένων, *of the Judaizers.* And Theodoret‡ explains this more fully thus: *They who were zealous for the law, persuaded men to worship angels, because, say they, the law was given by them: this they advised men to do, pretending humility, and saying, that the God of all things was invisible, and inaccessible, and incomprehensible, and that it was fit we should procure the Divine favour by means of angels.* Now if this be so, this passage cannot well agree to Simon Magus and his followers; for though they worshipped angels, as Irenæus,* Tertullian,† Epiphanius,‡ Theodoret§ note, and held that their *proarche* or *propator,* was so *inaccessible* and *incomprehensible;* yet did they not seem to worship God by angels, but rather to perform their magical operations by invoking them. He also, and his followers, as hath been shewn, were great enemies to the law, and so could not introduce the worship of good angels upon this account, that the law was given by them.

But then as for Cerinthus, and other false apostles of the Jews, they owned Christ Jesus as the Messiah, and yet were stiff assertors of the obligation of the law; and they by their philosophy had introduced the worship of angels, after the heathen manner. For Epiphanius informs us of Cerinthus, that he said,‖ *The law and the prophets came from the angels; and that he who gave the law was one of the angels that made the world.* They had imbibed the philosophy of Plato,¶ which saith, *The demons are of a middle nature betwixt gods and mortals; that they brought our prayers and offerings to them, and their commands to us, and were to be worshipped and invoked upon that account:* that God had no immediate commerce with men, but all his converse with us was by the mediation of these demons. And suitably to this philosophy we find the angel, Tobit xii. 12. 15. saying, that he was one of the *seven angels,* οἱ προσαναφέρουσι τὰς προσευχὰς τῶν ἁγίων, *who offered up the prayers of the saints:* and that when Tobit and Sara prayed, *he brought the memorial of their prayer before the Holy One.* And Philo,** in several places declares, that as the philosophers said of their demons and heroes, so Moses *introduces the angels,* πρεσβευομένας, *doing the office of ambassadors,* καὶ διαγγελλούσας τάτε παρὰ τοῦ ἡγεμόνος τοῖς ὑπηκόοις ἀγαθὰ, καὶ τῷ βασιλεῖ ὧν εἰσιν ὑπήκοοι χρείας, *and being messengers of good things from God to his subjects, and carrying back to God their needs.* In his book of the Giants †† he styles them *ambassadors of good communications of men to God, and of God again to men.* And in his book de Somniis,‡‡ he represents them as *the ears and eyes of the great King, seeing and hearing all things, for* (saith he) *they bring the commands of the Father to his children, and the needs of the children to the Father: not that God needs their ministry, but that it is very needful and beneficial for us frail men to have such mediators, as being unable, not only to receive God's chastisements, but even his very benefits, should he immediately confer them on us by himself.* If Cerinthus had imbibed this philosophy, which had then obtained among the Jews, and was so well

* Τοῦ ἄλλου ἀγαπιζομένου τὸν ἄλλον στεφανοῦσθαι λέγει ὁ ἀπόστολος καταβραβεύεσθαι.

† Ἦσάν τινες οἱ λέγοντες οὐ δεῖ ἡμᾶς διὰ τοῦ Χριστοῦ προσάγεσθαι (Θεῷ) ἀλλὰ διὰ τῶν ἀγγέλων, ἐκεῖνο γὰρ μεῖζόν ἐστιν ἡ ἡμᾶς. Chrysost. Photius, Œcum. Theoph. in locum.

‡ Οἱ τῷ νόμῳ συπηγοροῦντες καὶ τοὺς ἀγγέλους σέβειν αὐτοῖς εἰσηγοροῦντο, διὰ τούτους λέγοντες δεδόσθαι τὸν νόμον, τοῦτο τοίνυν συνεβούλευον ἐκεῖνοι γίνεσθαι ταπεινοφροσύνῃ δῆθεν κεχρημένοι, καὶ λέγοντες, ὡς ἀόρατος ὁ τῶν ὅλων Θεὸς, ἀνέφικτός τε, καὶ ἀνακατάληπτος, προσήκει διὰ τῶν ἀγγέλων τὴν θείαν εὐμενείαν πραγματεύεσθαι. In locum.

* "Simonianæ disciplinæ magia angelis inserviens." Tertull. de Præscript. cap. 33. p. 214.

† Iren. lib. i. cap. 23. lib. ii. cap. 57. ‡ Epiphan. Hær. xxi. §. 4.

§ Theodoret, Hær. Fab. lib. i. cap. 5. p. 12. Ἀχώρητος, ἀνεξιχνίαστος, ἀκατάληπτος. Iren. lib. i. p. 10. 12. 14.

‖ Φάσκει δὲ οὗτος τὸν νόμον καὶ προφήτας ὑπὸ ἀγγέλων δεδόσθαι, καὶ τὸν δεδωκότα νόμον ἕνα εἶναι τῶν ἀγγέλων τὸν κόσμον πεποιηκότων. Hær. xxviii. §. 1. p. 110.

¶ Πᾶν γὰρ τὸ δαιμόνιον μεταξύ ἐστι τοῦ Θεοῦ τε καὶ θνητοῦ——ἑρμηνεῦον καὶ διαπορθμεῦον θεοῖς τὰ παρ' ἀνθρώποις, καὶ ἀνθρώποις τὰ παρὰ θεῶν, τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις. Conviv. p. 1191. A. B. Θεὸς δὲ καὶ ἄνθρωπος οὐ μίγνυται, ἀλλὰ διὰ τούτου πᾶσά ἐστιν ὁμιλία, καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους. Ibid. Δαίμονας τῆς ἑρμηνείας αἴτιον εὐχαῖς τιμαῖν μάλα χρεὼν χάριν τῆς εὐφήμου διαπορείας. Epin. p. 1010, 1011.

** Lib. de Plant. No. p. 168. Vide insignem hac de re locum in Platonis Symposio, apud Stob. Eclog. Phys. p. 24, 25.

†† P. 222. F.

‡‡ Καὶ γὰρ τὰς τοῦ πατρὸς ἐπικελεύσεις τοῖς ἐκγόνοις, καὶ τὰς τῶν ἐκγόνων χρείας τῷ πατρὶ διαγγέλλουσι. P. 455, 456.

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known in the world, that one so much instructed in it, as Theodoret saith he was, could not well be ignorant of it, here is a sufficient foundation for his introducing the worship of those angels which gave the law, under pretence of humility; Philo* declaring, that when the law was first given, *the people desired it might be so, and requested of God these mediators; saying, Speak thou to us, and let not God speak to us, lest we die.*

[16] Ἃ μὴ ἑώρακεν ἐμβατεύων, *Intruding into those things he hath not seen.*] So read all the Greek and Latin copies now extant; Esthius. Now this did the philosophers, and those Christians which embraced their sentiments, in all their inducements to worship these angels and inferior spirits; as, *v. g.*

First, In their pretence that† *the Divine nature could not immediately be conversed with, but that all the intercourse betwixt God and men, was by the intermediation of these demons; it being a debasing of the Divine nature, to think we could converse with him, without their intervention.*

Secondly, In saying that they were to be worshipped, χάριν τῆς εὐφήμου διαπορείας, *for their laudable intercession;* and, διὰ τῆς εὐεργεσίας, *for the benefits of common life we receive from them.*‡

Thirdly, As having from the supreme Deity their power and authority, and presiding over us, κατὰ τάξιν ᾗ ἕκαστος ἐτάχθη, *according to the order appointed to them;* and being therefore worshipped, θείῳ νόμῳ καὶ θείᾳ βουλήσει, *by the Divine law and counsel;* and only, saith Celsus, as he will have them to be honoured. (Plato in Phædro, p. 264. Hierocles in Carm. Pythag. p. 9. 18. Celsus apud Orig. lib. viii. p. 381.)

Fourthly, Because, by worshipping these ministers of his, we do a thing, φίλον ἐκείνῳ, *grateful to him,* saith Celsus.§ Now in all these things they did manifestly ἐμβατεύειν, *intrude into things* of which they neither had, nor could have, any knowledge from the light of nature. And so do also the Romanists, in saying, that saints and angels see all things, or perceive our prayers, by seeing him who seeth all things; that they are worshipped by the Divine law and counsel; and that by invoking them, we do a thing grateful to him: it being certain that nothing of this nature can be proved from Scripture, or from primitive tradition.

Moreover, Theodoret and Œcumenius here observe, that this worship of angels continued long in Pisidia, Phrygia, and Laodicea, near to Colosse, where they had‖ εὐκτήρια τοῦ ἁγίου Μιχαὴλ, *oratories of St. Michael, the captain of the Lord's host,* as he is called, Josh. v. 14. which leads us to the very rise of this worship both among Jews and Christians. For the Jews generally held, that he who is styled *the captain of the Lord's host,* was the angel Michael. (See note on Heb. ii. 5.) And his office, saith Origen,¶ is, "mortalium preces, supplicationésque curare," *to present the prayers of men;* and in the book of the Pastor we read, saith he, that Christians, ἅμα τὸ πιστεύειν ὑπὸ τοῦ Μιχαὴλ γίνονται, *as soon as they believe, are under the government of Michael.—The good messenger* (saith Hermas*) *being Michael,* "qui populi hujus habet potestatem, et gubernat eos," *who hath the government over his people.* Whence by Nicephorus,† he is styled, ὁ τῆς Χριστιανῶν πίστεως ἔφορος, *the president or overseer of the Christian faith.*

[17] Ver. 19. Καὶ οὐ κρατῶν τὴν κεφαλὴν, *And not holding the head.*] Hence it appeareth, first, that the apostle here speaks of such persons as had embraced Christianity, owning Christ Jesus to be the head of the church, and being by profession *dead with Christ from the rudiments of the world,* ver. 20.

Secondly, That the fault they were guilty of, was not the worshipping angels, as *mediators of redemption,* but of *intercession* only; *i. e.* as mediators to bring us to God, and to present our prayers to him, as appears from the foregoing note.

Thirdly, That Jesus Christ is represented in the Holy Scripture as he by whom we have, προσαγωγὴν πρὸς τὸν Θεὸν, *access to God* in prayer with confidence; (Eph. ii. 18. iii. 12. Heb. x. 19—22.) and so having access to him by prayer, through any other *mediator of intercession,* must be intrenching on the office of the head of the church, and so not holding the head: and that the practice of the church of Rome, in praying to angels, is here condemned, I have fully proved in a discourse of the idolatry of the church of Rome, chap. xi.

[18] Ἐπιχορηγούμενον, *By joints and bands having nourishment ministered.*] *i. e.* From which head communicating the gifts of the Spirit to his mystical, as the head doth its spirits to the natural body, the whole body of Christians (duly compacted together, by the assistance which every part of it gives to the whole; some sustaining the office of inferior heads, some of an eye, some of a hand or foot, 1 Cor. xii. 15—17.) increaseth in that love which proceedeth from the God of love, which he requires and approves, and which tends to his glory, and is therefore styled *the increase of God;* as that righteousness which he approves, and accepts of, is styled *the righteousness of God,* Rom. i. 17. 2 Cor. v. 21. Phil. iii. 9. Jam. i. 20. (See the note on Eph. iv. 15, 16.)

[19] Ver. 20. Ἀπὸ τῶν στοιχείων τοῦ κόσμου, *From the rudiments of the world.*] That these rudiments signify the Mosaical institutions, as being, for matter, mostly the same with the rites used by the heathens, is proved by the note on Gal. iv. 3. And this is also evident from the argument here used, to restrain the Colossians from being still in bondage to them, *viz.* that they are blotted out, cancelled, and done away by the death of Christ, to which we profess to be conformed, (ver. 14.) *To live in the world,* is to live after the prescripts of the men of the world, by whom these rites were used.

[20] Δογματίζεσθε; *Are ye subject to ordinances?*] Δογματίζεσθαι, is to make rules and constitutions concerning these things. Thus of the feast of dedication of the temple purged from defilement, ἐδογμάτισαν μετὰ κοινοῦ προστάγματος, *they ordained by a common statute and decree, that every year those days should be kept.* (2 Macc. x. 8.) So when Judas had slain Nicanor, ἐδογμάτισαν πάντες μετὰ κοινοῦ ψηφίσματος, *they ordained all with a common decree, in no case to*

* Οὗ λάβοντες ἔννοιαν ἐδεήθημέν ποτέ τίνες τῶν μέσων λέγοντες, λάλησον ἡμῖν, καὶ μὴ λαλείτω πρὸς ἡμᾶς ὁ Θεὸς, μὴ ἀποθάνωμεν. Ibid.

† Τὸν Θεὸν αὐτὸν καταμιγνὺς ἀνθρωπίναις χρείαις οὐ φείδεται τῆς σεμνότητος, οὐδὲ τηρεῖ τὸ ἀξίωμα αὐτὸ τῆς ἀρετῆς, Plutarch. de Orac. Defect. p. 414. Οἱ δαιμόνων γένος μὴ ἀπολείποντες ἀπεπίμικτα τὰ τῶν θεῶν καὶ ἀνθρώπων ποιοῦσι, καὶ ἀσυνάλλακτα τὴν ἑρμηνευτικὴν ὡς Πλάτων ἔλεγεν, καὶ διακονικὴν ἀναιροῦντες φύσιν. P. 416. E.

‡ Euseb. Præp. Evang. lib. v. cap. 3. p. 128. D.

§ Ibid. p. 381, 382. ‖ Œcum. apud Hœschel. Not. in Orig. p. 233.

¶ Περὶ ἀρχῶν, lib. i. cap. 8. in Matt. ed. Huet. p. 361. D.

* Lib. iii. sim. 8. §. 3. † Hist. lib. vii. cap. 50.

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let that day pass without solemnity, (xv. 36. see Esth. iii. 9. 3 Esdr. vi. 34.) And so that may be rendered here, *Why as living yet in conformity to the world,* are ye subject to the decrees and constitutions about them? Such as are,

[21] Ver. 21. Μὴ ἅψῃ, *Touch not.*] This may refer either to what is mentioned by St. Paul, as the aphorism of some philosophers or heretics, *It is good for a man,* μὴ ἅπτεσθαι, *not to touch a woman:* or it may be referred to things suffocated, or dead of themselves, or offered to idols; which, as Clemens of Alexandria saith,* the Jews were not allowed to touch.

[22] Μηδὲ γεύσῃ, *Taste not.*] This, doubtless, refers to meats and drinks, either flesh and wine, which some of the philosophers, particularly the Pythagoreans, would not taste of. And some false apostles, mentioned by the Apostolical Constitutions,† forbade marriage, and *required men to abstain from flesh and wine; representing marriage, and the procreation of children, and the eating of flesh, as things abominable.*

[23] Μηδὲ θίγῃς, *Handle not*] Any thing which may pollute you by touching it, or being offered to idols.

[24] Ver. 22. Ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, *All which things perish in the using.*] The word φθόρα is used often by St. Peter speaking of such men, not for a natural, but a moral corruption, as when he saith, they were partakers of the Divine nature, *who have escaped* τὴν φθορὰν, *the pollution which is in the world through lust,* 2 Pet. i. 4. and that *they, as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not, and shall perish,* ἐν τῇ φθορᾷ αὐτῶν, *in their own corruption,* 2 Pet. ii. 12. and ver. 19. *whilst they promise them liberty, they themselves are the servants,* τῆς φθορᾶς, *of corruption.* And so the meaning of these words may be, That when these things are observed in compliance with the commands and doctrines of men, as things necessary, they corrupt men who use them thus. But I prefer the other sense, which saith, that these meats perish in the using, according to that aphorism of the civil law,‡ *We use those things which remain after the use of them;* " his vero abutimur, quæ nobis utentibus pereunt."

[25] Ver. 23. Ἅτινά ἐστι λόγον μὲν ἔχοντα τῆς σοφίας, *Which things have a show of wisdom.*] These words plainly refer to the former verses; ἐθελοθρησκεία, *will-worship,* to the θέλων ἐν θρησκείᾳ τῶν ἀγγέλων, *pleasing themselves in the worshipping of angels;* and so it must be as bad as that; the *show of humility,* to the doing this from a pretence of humility, ver. 18. *the neglecting of the body, and making no provisions for it, to the satisfying of the flesh,* to the abstinence from flesh, wine, and women, and from things offered to idols.

It remains only to consider who were the persons here intended. That they were not the gnostics, or followers of Simon Magus, is evident: *For they* (saith Irenæus§) *were men who indulged to the flesh, and who privily corrupted the women whom they taught; they were carefully to meditate upon the mystery of wedlock, and upon that account enticed other men's wives to themselves.* And Epiphanius adds,* that *they participated of all manner of flesh: that they indulged to drunkenness and venery, execrating them who were used to fastings.* They therefore could not be the men who neglected the body, by abstaining from meats, and made no provision for the flesh. They therefore seem to me to have been partly the Essenes, and partly the Pythagorean philosophers. For,

First, Of the Essenes, Josephus saith, that οὐτὲ γαμετὰς εἰσαγονται, &c.† *they neither would have wives nor servants;* as thinking servitude an injury to our common nature, or tending to injustice; and marriage, to sedition. And again, Γάμου μὲν, ὑποψία παρ' αὐτοῖς,‡ *They contemn marriage, not because they would have marriage taken away, or the succession of mankind to cease; but to avoid the intemperance of women, and because they think none of them can keep their faith to one.* Philo says,§ *They have women with them, but they are only such as are* γηραιαὶ, *old women,* or παρθένοι τὴν ἁγνείαν, *virgins as to their chastity, not out of necessity, but,* διὰ ζῆλον καὶ πόθον σοφίας, *from their zeal to, and desire of, wisdom.* He adds, Σιτοῦνται δὲ πολυτελὲς οὐδὲν, ἀλλὰ ἄρτον εὐτελῆ καὶ ὄψον ἁλὲς, &c.‖ *They eat nothing that is delicate, having only mean bread, and salt for their meat; and if they be delicate, hyssop for their sauce, and river-water for their drink.* ¶*They use no wine in their feasts,* οἶνος μὲν γὰρ ἀφροσύνης φάρμακον, *for wine* (say they) *is the incentive to madness.* He goes on, τράπεζα καθαρὰ τῶν ἐναίμων, *their table is pure from all things that have blood in them, or from the flesh of living creatures; for such things* (say they) *irritate concupiscence.* And of this abstinence from certain meats they are so tenacious, saith Josephus,** that *they will rather endure all sorts of torments,* ἢ φάγωσί τι τῶν ἀσυνήθων, *than eat any thing they were not accustomed to eat.* Moreover, there were some things they must not touch, as *oil;*†† *for* κηλίδα ὑπολαμβάνουσιν τὸ ἔλαιον, *they look on oil as a defilement; so that if any of them be unwillingly anointed with it, he must wash it off from his body. The younger amongst them must not touch the elders,*‡‡ ὥστε εἰ ψαύσειαν αὐτῶν ἐκείνους ἀπολούεσθαι, καθάπερ ἀλλοφύλῳ συμφέροντας, *and if they touched them, the elders washed themselves as if they had touched an alien.* They were such strict observers of the sabbath, that they would provide no meat for themselves, nor go to stool on that day. They had also§§ τὰ τῶν ἀγγέλων ὀνόματα, *certain names of angels which they held in veneration;* and also proper δόγματα, *opinions or decrees, which they swore never to deliver to others, otherwise than as they had received them.* And thus they dogmatized. And, lastly, all this was the effect, τῆς περὶ φιλοσοφίας ὁρμῆς, *of their passion for philosophy,* of which Philo‖‖ so often speaks in his description of them. So great reason is there to conceive they may be concerned in this chapter.

Secondly, These things being introduced as the rudi-

*Ὧν γὰρ ἐφῆκεν ἅπτεσθαι, πάλιν κεκώλυκε τούτων τὰ θησιμαῖα, τάτε εἰδωλόθυτα, τάτε ἀποπεπτιγμένα, οὐδὲ γὰρ τούτων ψαύειν θέμις. Pædag. lib. ii. cap. 1. p. 149.

† Καὶ οἱ μὲν αὐτῶν ἀγαμίαν διδάσκουσι, καὶ κρεῶν ἀποχὴν, καὶ οἴνου, βδελυκτὰ λέγοντες εἶναι, καὶ παίδων γένεσιν, καὶ σωμάτων μετάληψιν. Const. Apol. lib. vi. cap. 10.

‡ Cicero Top. c. 3. Pandect. lib. vii. tit. 5.

§ Ταῖς τῆς σαρκὸς ἡδοναῖς κατακόρως δουλεύοντες, καὶ λάθρα τὰς διδασκομένας ὑπ' αὐτῶν γυναῖκας διαφθείροντες. Iren. lib. i. cap. 1. p. 28. A. Διὰ παντὸς τρόπου δεῖν αὐτοὺς ἀεὶ τὸ τῆς συζυγίας μιλετᾶν μυστήριον. Ibid. Ταύτας ἀπ' ἀνδρῶν ἀποσπάσαντες ἰδίας γαμετὰς ἠγήσαντο. Ibid.

* Καὶ πάντων μεταλαμβάνουσι κρεῶν.——καὶ ταῖς μέθαις σχολάζοντες, καὶ καταρῶντες τὸν νηστεύοντα. Epiph. Hær. xxvi. §. 4, 5. 9.

† Antiq. lib. xviii. cap. 2. p. 618. A. B.

‡ De Bell. Jud. lib. ii. cap. 12. p. 785.

§ De Vita Contemp. p. 695. F.

‖ P. 692. B.

¶ P. 696. D.

** De Bell. Jud. lib. ii. cap. 12. p. 787. F.

†† P. 785. C.

‡‡ P. 777. D.

§§ P. 786. F. G.

‖‖ De Vita Contemp. p. 695. F. 698. D.

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ments of the world, and living according to these δόγματα, *prescriptions*, being living as in the world, I chiefly incline to refer these things to the abstinence from touching and tasting flesh and wine, and handling women, and from all the objects which gratify the senses, the taste, the eye, the touch, taught by the followers of Pythagoras and Empedocles; and defended with such variety of learning by Porphyry, the very title of whose book is, "De abstinentia ab esu animalium," *Of abstinence from eating the flesh of any living creature.* This he founds upon this principle, that τὸ ζῆν κατὰ τὸν νοῦν,* *To live the intellectual life, and to enjoy the contemplation of the most perfect Being, it is necessary we should abstract our minds, as much as is possible, from all sensual objects;* from the pleasures which arise, διὰ γεύσεως, *from the taste*, particularly of wine; and from the touch: for, saith he, ἁφαὶ, *the sensual objects which we touch, are not only* σωματοῦσαι τὴν ψυχὴν, *such as transform the soul into the body, but also such as stir up swarms of lusts and passions in it.* Hence he infers, that all these things are, τὰ αἰσχρὰ, *filthy* and *polluting*, and such as hinder, τῆς ψυχῆς καθαρὰν ἐνέργειαν, *the pure operations of the soul;* therefore, he that would live the intellectual life, must abstain † *not only from the use of women, but from all sensual things, they being such as do defile the soul.* Moreover, what the apostle speaks of the deceit of philosophy, exactly agrees with the sentiments of those men. Doth he say, that it is κατὰ τὴν παράδοσιν ἀνθρώπων; i. e. *according to the tradition of men?* this abstinence is styled by Porphyry,‡ νόος ἄγραφος καὶ Θεῖος, *a Divine, but unwritten law.* Doth he say of them, δογματίζονται, *they make decrees and ordinances?* this opinion is by Porphyry§ styled δόγμα παλαιὸν καὶ Θεοῖς φίλον, *an ancient decree, and acceptable to the gods;* and, τὸ διοριζόμενον, *a constitution*, or a thing defined. Doth the apostle style it ἐθελοθρησκεία, *will-worship?* it is also by Heraclides Ponticus‖ styled, δεισιδαιμονία, *superstition;* and said, by Porphyry especially, to be done on the account of wisdom, and the subduing of the body: so full an agreement is there betwixt this philosophy, and that which the apostle hath here said concerning it.

CHAP. III.

1. IF ye then be risen with Christ *(through faith,* ii. 12. *and by newness of life,* Rom. vi. 4, 5.) [1] seek those things which are above, where Christ *(now raised from the dead)* sitteth on the right hand of God.

2. Set your affection on things above, not on things on the earth.

3. For ye are dead *(to sin,* Rom. vi. 6—8. *and to the world,* Gal. vi. 14. *and from the rudiments of it,* ii. 20.) [2] and your *(future)* life is hid with Christ in God.

4. [3] When Christ, who is *(the author and purchaser of)* our life shall appear, then shall ye also appear with him in glory.

5. [4] Mortify therefore *(in order to the enjoyment of this life with God)* your members that are upon the earth *(i. e. your earthly carnal members);* fornication, uncleanness, inordinate affection, [5] evil concupiscence, and [6] covetousness, which is idolatry:

6. For which things' sake *(done by them)* the wrath of God cometh upon *(men, as being)* the children of disobedience *(or upon those who obey not the commands of God, to abstain from them).*

7. [7] In the which you *(of Colosse)* also walked sometimes, when ye lived in them.

8. But now also put off all these *(following vices; viz.)* anger, wrath, malice, blasphemy *(i. e. evil-speaking)*, [8] filthy communication *(or reproachful words, which arise from wrath)*, out of your mouth.

9. *(And)* [9] lie not one to another, seeing ye have put off the old man with his deeds; (see note on Eph. iv. 22.)

10. And have put on the new man, which is renewed in [10] knowledge *(or by the acknowledgment of the truth,* Eph. iv. 22.) after the image of him that created him *(in righteousness and holiness of truth,* Eph. iv. 24.)

11. Where *(or under which economy)* there is neither *(respect had to any man, as being)* Greek nor Jew *(of the)* circumcision nor uncircumcision, *(as being)* barbarian, Scythian, bond nor free: but *(his belonging to)* Christ is all, and in all.

12. Put on therefore, as *(becometh new creatures, and)* [11] the elect of God *(or persons chosen to be his church and people)*, holy and beloved *(of him)*, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering;

13. Forbearing one another, and forgiving one another, if any man have *(ground of)* quarrel against any; even as Christ *(freely)* forgave you *(the greatest sins out of mere grace and mercy)*, so also do ye *(to others).*

14. And above all these things put on charity, which is the bond of perfectness, *(i. e. the most perfect bond of union among Christians,* Eph. iv. 15, 16. *the end, and the perfection of the commandments,* 1 Tim. i. 5. *that which fulfils the rest,* Rom. xiii. 8. Gal. v. 14. *and that which renders us perfect, and unblamable in holiness before God,* 1 Thess. ii. 12, 13.)

15. And let the peace of God rule *(or be the umpire)* in your hearts, to which you are called in one body, *(by being all made members of one body,* Eph. iv. 4.) [12] and be ye thankful *(unto him that hath called you to peace,* 1 Cor. vii. 15.)

16. [13] Let the word of Christ dwell in you richly in all wisdom, *(so that you may be employed in your assemblies, by virtue of this gift of wisdom, in)* teaching and admonishing one another in psalms, and hymns, and spiritual songs, [14] singing with grace in your hearts to the Lord.

17. And whatsoever you do in word or deed, do all in [15] the name of the Lord Jesus, giving thanks to God and *(or, who is)* [16] the Father by him.

18. Wives, submit yourselves *(or be subject)* to your own husbands *(in the offices belonging to that relation)*, as it is fit *(for them to do that are)* in the Lord, *(that the name of the Lord may not be blasphemed, by your pretending a Christian liberty from the observances of the duty of a wife,* Tit. ii. 5. *but that by your greater exactness in it, you may commend Christianity to others,* 1 Pet. iii. 5. *or, in obedience to the Lord, requiring this submission,* Eph. vi. 6.)

19. Husbands, [17] love your wives, and be not [18] bitter against them *(in the asperity of words, or the severity of*

* Οὐκ ἔστιν ἄλλως τυχεῖν τοῦ τελείου μὴ προσπλαθέντα μὲν, εἰ χρὴ φᾶναι, τῷ Θεῷ, ἀφελωθέντα δὲ ἐκ σώματος, καὶ τῶν διὰ τούτο τῆς ψυχῆς ἡδυπαθειῶν. Lib. i. §. 57.

† Αἰσχρὰ γὰρ πάντα ὡς πρός γε τὴν κατὰ νοῦν ζωὴν, καὶ πάντων ἐφεκτέον, καθάπερ τῶν ἀφροδισίων. Lib. i. §. 41. Διὸ καὶ τὰ ἀφροδίσια μιαίνει, P. 173, 174. et lib. i. p. 44. §. 52.

‡ Lib. i. §. 28. § Lib. i. §. 3. ‖ Lib. i. §. 6.

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your actions, to the alienation of your affections from them).

20. Children, obey your parents in all *(lawful)* things: for this is well-pleasing to the Lord *(and in all things to which the power of the parent reaches; for if he commands him not to marry, when he cannot contain, or to marry one he cannot love, he exceeds his paternal authority).*

21. Fathers *(whose names speak clemency and kindness)*, provoke not your children to anger *(irritate them not with sourness and hard usage, immoderate or undeserved stripes)*, lest they be discouraged *(i. e. despair of pleasing you).*

22. [19] Servants, obey in all *(lawful)* things *(those who are)* your masters according to the flesh; not only *(as those who do business)* with eye-service, as *(being)* men-pleasers; but in singleness of heart, *(as persons)* fearing God. (See the reason of this precept, note on ver. 25.)

23. And whatsoever you do, do it heartily, as unto the Lord, and not unto men, *(having respect to his glory and his recompence.* See the notes on Eph. vi. from ver. 1. to ver. 9.)

24. [20] Knowing that of the Lord you shall receive the reward of the inheritance: for ye serve the Lord Christ.

25. But he *(of you)* that doeth wrong *(to his master)* shall receive *(of the Lord punishment)* for the wrong which he hath done: and *(καὶ, for)* there is no [21] respect of persons with him.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1, 2. ΤΑ' *ἄνω ζητεῖτε*, ver. 1. *φρονεῖτε*, ver. 2.] These phrases seem to import, (1.) that we should put the highest estimate and value on things above. (2.) That we should have them fixed on our spirits, and familiarly occurring to our thoughts, by fervent meditations and serious reflections on them. (3.) That we should have our wills inclined to them, and our affections possessed with frequent love, and passionate desires of them; for *φρονεῖν* is, saith Phavorinus, *λογίζεσθαι, καὶ ἐνθυμεῖσθαι, στέργειν καὶ ἀποδέχεσθαι.* (4.) That we should employ our faculties and members in pursuit of them with diligence and constancy; for *ζητεῖν* is *niti, curare, summo studio quærere*, as *ζητῶ ποιῆσαι* in Demosthenes, *ζητῶ ἀφελέσθαι, nitor auferre*, Plutarch, *ζητεῖν δὲ πολυπραγμονεῖν*, Schol. Aristoph. p. 289.

[2] Ver. 3. *Ἡ ζωὴ ὑμῶν ἐν τῷ Θεῷ.*] *i. e.* Your true life, which consists in fruition of God, and which you shall live for ever with him, is hid with Christ, who is now removed from your sight, and placed at the right hand of God; for *it doth not yet appear what we shall be*, 1 John iii. 2.

[3] Ver. 4.] Note, hence we learn that Christians are not to expect to reign with Christ on earth a thousand years, because they are not to mind or seek, *τὰ ἐπὶ γῆς, the things upon earth*, but only *those above, where Christ sitteth at the right hand of God:* whereas, were this life on earth a blessing and reward, which God had promised to them for their sufferings, they might mind it, and set their affection on it: as also from all those places where the hope, reward, inheritance of Christians, is said to be reserved in the heavens for them: for, as Œcumenius notes, *εἰ ἐν οὐρανοῖς ἡ κληρονομία μυθώδης ἡ χιλιοέτης ἀποκατάστασις, if our inheritance be in heaven, the supposed millenium on earth must be but a fable. Great is your reward in heaven*, saith Christ to the Christian sufferer, Matt. v. 12. Luke ix. 23. *Your hope is laid up for you in heaven*, Colos. i. 5. (See 1 Pet. i. 4.)

[4] Ver. 5. *Νεκρώσατε οὖν, Mortify therefore your earthly members.*] There being in us naturally *the old man*, ver. 9. Eph. iv. 22. and the *body of sin;* the inordinate affections and lustings of it are styled the members of that body; partly, because they exert themselves by the members of the natural body; and partly, because, as the members of the body are employed to fulfil and accomplish the desires of the natural body, so these affections are employed to gratify the desires of the body of sin: these members are styled earthly members, because they respect only earthly things, they fix our hearts upon, and employ our minds about, them; to mortify them is to resist and to suppress their motions that we do not obey them, or gratify them in their inordinate desires and affections, but carefully shun all the occasions of sin, and use those means which tend to the subduing of it. And this exhortation being directed to believers, shews that as they are by profession, and by baptismal obligation, dead to sin, so have they continual need to proceed in the practice of this duty, that they be not overcome by the deceitfulness of sin, by their fleshly lusts, which tend to fornication and uncleanness, their desires of worldly honours and vain-glory, which are evil concupiscences, and by the inordinate love of the world, which is styled *covetousness.*

[5] *Ἐπιθυμία κακὴ, Evil concupiscence.*] If hence it follows, that all concupiscence is evil, then from *διαλογισμοὶ κακοὶ*, mentioned Mark iii. 21. it follows, that all *thoughts* and *reasonings are evil:* and from *ὁμιλίαι κακαὶ*, mentioned 1 Cor. xv. 33. it also follows, that all our *conversation with one another must be evil:* so certain is it, that this place doth not prove that all *concupiscence is evil.* And to be sure the very first motions of concupiscence, which arise naturally in the sensual appetite, and prevent our reason and deliberation, cannot be here intended, because the apostle reckons this concupiscence among those members of the body which must be mortified, which the first motions of the body can never be.

Secondly, Because he adds, *That because of these things cometh the wrath of God upon the children of disobedience:* now these first motions, if suppressed, and not consented to when they arise, can never render us *children of disobedience*, and much less subject to the wrath of God. And if Satan hath the power to inject such motions, or raise such ideas in the brain, if they be our sins, though not consented to, it must be in his power to make us sin, whether we will or no. From all which considerations, it seems necessary to understand this of deliberate fleshly lustings indulged to, and not restrained by us.

[6] *Ἥτις ἐστιν εἰδωλολατρεία, Covetousness, which is idolatry.*] Because, as heathens place their confidence in idols, even so the avaricious man doth place his confidence in gold and silver, which are the matter of their idols; he chiefly doth pursue them, and for their sakes only doth other matters. And that such actions do partake of the true nature of idolatry, reason as well as Scripture will evince; for reason shews, that love, hope, trust, obedience, are parts of that internal worship which we owe to God in the most excellent degrees, and which he more regards than building temples, or erecting altars, the bending of the knee or body, or any act of outward worship; and therefore in those acts doth more especially consist God's worship; wherefore he that confers them upon any creature in that degree, or in

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those actions in which they only ought to be ascribed to God, must be as truly an idolater, as he that payeth to a creature any outward act of religious and Divine worship; and as the covetous person, though he doth not indeed believe his riches or his money to be a god, yet by so loving, and so trusting in them, as God only ought to be loved and trusted in, he is as truly guilty of idolatry, as if he so believed. So, though the Roman catholics do not believe their saints and angels to be God, yet by addressing to them even mental prayers,* and giving to them the inward worship of the soul, which, as St. Austin† well observes, *the catholic church always reserved to God,* they are as guilty of idolatry, as if they did believe them to be gods, since thereby they ascribe to them the knowledge of the heart, and of the inward motions of the soul, which only do belong to God.

[7] Ver. 7.] The Colossians dwelling in Phrygia celebrated the sacra of Bacchus,‡ and of the mother of the gods, called therefore Phrygia Mater, and doubtless complied with all the luxury of Asia Minor, of which they were a part.

[8] Ver. 8. Αἰσχρολογίαν, *Filthy communication.*] This is usually referred to obscene and impure words; but Hesychius, Phavorinus, and J. Pollux, lib. ii. cap. 4. have informed us, that the word signifies *reproachful words,* such as tend to put a man to shame; and to this sense the words preceding make it most proper to refer it, *wrath, anger, malice,* or evil machinations of the heart, being the inward dispositions which render us disaffected to, and prone to do evil to others; railing and opprobrious speeches, which tend to render our brother infamous to others, being the usual effects of these evil dispositions.

[9] Ver. 9.] Hence it appears, that to be addicted to lying is an evidence that we have not yet put off the old man.

[10] Ver. 10. Εἰς ἐπίγνωσιν, *In knowledge.*] The Christian faith being *the knowledge of the truth which is after godliness,* Tit. i. 1. it being that by which *we escape the pollutions of the world through lust,* 2 Pet. ii. 20. and *recover out of the snare of Satan,* 2 Tim. ii. 25, 26. that by which we have *all things given us which appertain to life and godliness,* 2 Pet. i. 3. and that, saith the apostle here, by which we are enabled to walk *worthy of the Lord unto all well-pleasing, being fruitful in every good work, and increasing in them,* as we increase, εἰς ἐπίγνωσιν τοῦ Θεοῦ, in the knowledge of God: the being *renewed in this knowledge,* may well import our being *renewed in righteousness and true holiness,* as the apostle speaks, Eph. iv. 24. especially if we consider, that whilst the judgment still continues to *approve the things which are most excellent,* the will still chooses, and the inferior faculties will be employed in prosecution of them.

[11] Ver. 12. Ὡς ἐκλεκτοὶ τοῦ Θεοῦ, *As the elect of God.*] That the apostle speaks not here of any absolute election of some particular persons to eternal life, but of their being chosen out of the heathen world to be his church and people, is evident, because he speaks to the church in general; and yet to these elect he promiseth the blessings of Christianity, only if they *continue in the faith rooted and grounded, and be not moved away from the hope of the gospel,* i. 23. ii. 2. 4. 18. expressing his care and fear, lest they should *be deceived, and robbed of their rewards.*

[12] Ver. 15. Βραβευέτω, *Rule.*] Μεσιτευέτω, ἰθυνέσθω, saith Phavorinus; *i. e.* let that peaceable disposition which God requires from all Christians be the umpire and director to compose all differences among you, for peace hath God for its author. He hath called us to it, he hath made us all one body, and nothing is more unseemly or pernicious, than that the members should be at discord with each other. In Josephus* it signifies, *let him have the chief place:* thus of Jehoshaphat he saith, he did βραβεύειν, ἅπασι ἴσος, *excel, as being equal to them all.*

[13] Ver. 16. Ὁ Λόγος τοῦ Χριστοῦ, *The word of Christ.*] The word dictated by the Holy Spirit is therefore the word of Christ, (1 Pet. i. 11.) as proceeding both from the Father and the Son.

[14] Ἐν χάριτι, *Singing with grace.*] That is, say some interpreters, Χαριέντως, *bechen,* so as that their hymns may be grateful to others, and be received by them with spiritual delight; which is, say they, the import of the phrase, Eph. iv. 29. Colos. iv. 6. but this seems rather to depend on others than ourselves. Say others, he exhorts them to sing with a grateful mind, full of the sense of Divine goodness, in which sense Χάρις τῷ Θεῷ is often used: (see 1 Cor. xv. 27. 2 Cor. ii. 14.) but according to the ancients,† he exhorts them, ἀπὸ χαρίσματος ᾄδειν, *to sing by the gifts given them by the Holy Ghost,* of which one is the word of wisdom; and this exposition is confirmed by the parallel place, Eph. v. 18, 19. *Be ye filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs.* Now these gifts being chiefly exercised in their assemblies, where especially they did ψάλλειν τῷ πνεύματι, *sing in the Spirit,* 1 Cor. xiv. 15, 16. and every one had his psalm, and his διδαχὴ, *doctrine,* ver. 26. I conceive these spiritual songs, in which they were to teach and to admonish one another, may refer chiefly to their assemblies, then managed by their prophets, in which they met together for that end. So Pliny doth inform us, that the Christians used to meet together on a certain day, "carmenque Christo quasi Deo dicere secum invicem," *and sing a hymn to Christ as God,* lib. x. ep. 97.

[15] Ver. 17. Ἐν ὀνόματι Κυρίου, *In the name of the Lord.*] To do all in the name of the Lord, is, first, to have respect in all things to his will, as knowing we are obliged to live to him, (2 Cor. v. 14.) to the honour of his name and doctrine. Secondly, To be desirous that our actions may be well-pleasing to him. (2 Cor. v. 8, 9.) Thirdly, To expect acceptance of our actions, *prayers,* (John xiv. 13—16.) and *praises,* through him, (Heb. xiii. 15.) and a recompence of them hereafter. (Eph. vi. 8. here, ver. 25.) And, saith Chrysostom,‡ ἐπὶ πάντων πρότερον αὐτῷ εὐχόμενος, *praying to him before we begin our work.*

[16] Πατρὶ δι' αὐτοῦ, *To the Father by him.*] *It is the manner of the Scriptures* (saith Bishop Davenant) *to refer our prayers and praises to the person of the Father, because he is the fountain of the Deity;* add, and because they are to

* "Qui dicit stultum esse (sanctis) in cœlo regnantibus voce vel mente supplicare, Anathema sit." Concil. Trid. sess. 25.

† "Divinè et singulariter in ecclesiâ catholicâ traditur, nullam creaturam colendam esse animæ (libentiùs enim loquor his verbis, quibus hæc mihi insinuata sunt) sed ipsum tantummodò rerum, quæ sunt omnium, creaturem." De Quantit. Animæ. cap. 34.

‡ Strabo, lib. x. p. 469—471.

* Arch. lib. ix. cap. 1.

† Καὶ τῷ Θεῷ δὲ καὶ πατρὶ εὐχαριστίαν δι' αὐτοῦ ἀναπέμπειν, μὴ διὰ τῶν ἀγγέλων. Theod. Τὸ δι' υἱοῦ προσάγεσθαι αὐτῷ ἀνθρώπους, καὶ μὴ δι' ἀγγέλων. Œcum.

‡ In col. Hom. ix.

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find acceptance through the intercession of, and the presenting of them by, the Son. (Rev. viii. 3, 4.) Our prayers must be offered to the Father in his name, (John xvi. 23.) and yet the blessing asked is to be given by him; (John xv. 16.) that the Father may be glorified in the Son. (John xiv. 13, 14.) Our praises must be offered up to the Father in the name of the Lord Jesus Christ, (Eph. v. 20.) by him we must *offer the sacrifice of praise to God continually*, (Heb. xiii. 15.) these spiritual sacrifices being *acceptable to God through Jesus Christ*. (1 Pet. ii. 4.) And yet it is very frequent in these Epistles to pray as well to our Lord Jesus Christ as to God the Father; (see note on Rom. x. 13.) and in the Revelation, to give praise and glory to him: (iv. 9. 11. v. 12, 13.) but it is especially to be noted, that all the Greek interpreters here observe, that this is spoken against the worship of angels or demons, which the philosophers, and especially the Platonists, had introduced, as thinking them the persons who carried up all our prayers and praises to God, and conveyed down all his blessings to us.

Do all ἐν ὀνόματι Κυρίου, *in the name of the Lord.*] It is well worth the observation, that all the ancient comtators on this Epistle do frequently inform us, that it was written to *prevent the worship of angels*, and to fix Christians to the worship of Jesus Christ only. Hilary's preface to this Epistle saith, it is an exhortation to the Colossians, "nè alicui præter Christum aliquam esse spem putarent," *to place no hope in any other but in Christ*. St. Chrysostom notes on the first verse of the first chapter, that the disease of the Colossians being this, that δι' ἀγγέλων προσάγεσθαι ᾤοντο τῷ Θεῷ, *they thought they were to come to God by angels;* the apostle endeavours to correct this distemper, by telling them, that what he said in this Epistle to them was according to the will of God: and Œcumenius brings in the apostle speaking thus; *Know, therefore, that it is according to the will of God*: ὑπὸ νἱοῦ ὑμᾶς προσάγεσθαι, *that you should come to him by his Son;* and then, πῶς δι' ἀγγέλων προσαγωγὴν εἶναι ὑπειλήφατε; *how is it that you think you should come to him by angels?* And again, *This is the will of the Father*, δι' νἱοῦ προσάγεσθαι αὐτῷ τοὺς ἀνθρώπους, καὶ μὴ δι' ἀγγέλων, *that men should have access to him by the Son, and not by angels.* The same words he repeats on ver. 16. and on ii. 3. Chrysostom notes, that by saying, *that all the treasures of wisdom and knowledge are hid* in him, he teaches πάντα δι' αὐτοῦ αἰτεῖν, *to ask all things by Christ:* Œcumenius, *that the mystery of the Father and the Son is this*, τὸ τὴν προσαγωγὴν, τὴν πρὸς τὸν πατέρα διὰ τοῦ νἱοῦ γίνεσθαι, καὶ οὐ διὰ τῶν ἁγίων ἀγγέλων, *that the introduction to the Father should be by the Son, and not by the holy angels.* Theodoret upon this verse saith thus, ἐπειδὴ γὰρ, ἐκεῖνοι τοὺς ἀγγέλους σέβειν ἐκέλευον, αὐτὸς τὸ ἐναντίον παρεγγυᾷ ὥστε καὶ τοὺς λόγους καὶ τὰ ἔργα κοσμῆσαι τῇ μνημῇ τοῦ δεσπότου Χριστοῦ, καὶ τῷ Θεῷ δὲ, καὶ πατρὶ τὴν εὐχαριστίαν δι' αὐτοῦ ἀναπέμπειν, *because they* (who perverted the Colossians) *persuaded them to worship angels, he enjoins the contrary, that they should adorn their words and deeds with the commemoration of the Lord Christ*, and send up thanksgiving to God the Father *by him*, μὴ δι' ἀγγέλων, *and not by angels.* St. Chrysostom here having said, *that he commands us to do all things according to God*, μὴ τοὺς ἀγγέλους εἰσαγαγεῖν, *and not to introduce the angels*, adds, *that the devil envying our honour*, τὰ τῶν ἀγγέλων εἰσήγαγε, *hath introduced the worship of angels;* and concludes thus, *Be he an angel, an archangel, or a cherubim, endure it not*, ἐπεὶ οὐδὲ αὐτοὶ οἱ δαίμονες καταδέχονται, ἀλλὰ καὶ ἀποστίσονται, *for neither will they receive, but reject it when they see their Lord dishonoured;* ἐγώ σε ἐτίμησα καὶ εἶπαν, ἐμὲ κάλει καὶ σὺ ἀτιμάζεις αὐτὸν, *I have honoured thee, and said, Call upon me, and thou dishonourest me.*

[17] Ver. 19. Ἀγαπᾶτε, *Love your wives.*] Delighting in their conversation, (Prov. v. 18, 19.) desiring to promote their welfare both temporal and eternal; for this is surely comprehended in loving her as we do ourselves, (Eph. v. 33.) providing for her all things necessary to the happiness and comfort of her life; for this is loving her as Christ did love his church, (ver. 25.) This, say the very heathens, is the property of a * sincere affection in the general, and therefore much more of that affection which we are to bear to our own flesh and body, as the wife is to be esteemed. (Eph. v. 28, 29.)

[18] Καὶ μὴ πικραίνεσθε πρὸς αὐτὰς, *And be not bitter against them.*] For, as St. Ambrose saith, *Non es Dominus, sed Maritus; non ancillam sortitus es, sed uxorem; gubernatorem voluit te esse Deus sexûs inferioris, non tyrannum*, Hexam. v. 7. Hence they who sacrificed to Juno Nuptialis, saith Plutarch,† *did separate the gall from the sacrifice, and throw it away*, signifying, τὸ μηδέποτε δεῖν χόλην μηδὲ ὀργὴν γάμῳ παρεῖναι, *that there should be no bitterness or wrath betwixt those that were married.*

[19] Ver. 22. *Servants obey*, &c.] *In omnibus ad quæ jus Domini quod in servum habet, extenditur, et in quibus Dominus carnis Domino spiritûs contrarius non est.* Hieron.

Κατὰ πάντα, and κατὰ σάρκα, iv. 2. ἐν εὐχαριστίᾳ, ver. 3. τοῦ λόγου, ver. 10. ὁ συναιχμάλωτός μου, are all defended from the censure of Dr. Mills, that they are additions to the text. See Examen Millii.

[20] Ver. 24.] Note, *We are* (saith Schlictingius, a Socinian) *to serve Christ as our heavenly Lord, which* (saith he‡) *comprehends faith in him, obedience to him, and worship and adoration of him, the giving him the honour which agrees to him, and invocation of him.* Now, saith Christ, *Thou shalt worship the Lord thy God, and him only shalt thou serve*, Matt. iv. 10. and God alone is worthy of *religious invocation* from all Christians, as being only omniscient, omnipresent, and the searcher of all hearts; Christ therefore must be truly God. Moreover, the apostle reckons it part of the idolatry of the heathens that they served or paid religious worship *to them which by nature were no gods*, Gal. iv. 8. The Socinians therefore either must confess Christ is by nature, as well as by office, God; or else acknowledge that they are guilty of idolatry, in giving this religious worship to him.

[21] Ver. 25. Προσωποληψία, *Respect of persons.*] Christ, in judging men at the last day, will have no respect to the quality or external condition of any man's person; but whether he be bond or free, he shall receive recompence *for the good that he hath done*, in obedience to him; whether he be master or servant, he shall be punished *for the wrong that he doth* in those relations. It being certain from the second chapter, that the Judaizers were got into

* Τὸ φιλεῖν ἐστι βούλεσθαί τινι ἃ οἴεται ἀγαθὰ ἐκείνου ἕνεκα, ἀλλὰ μὴ αὐτοῦ, καὶ τὸ κατὰ δύναμιν πρακτικὸν εἶναι τούτων. Arist. Rhetor. lib. ii. cap. 8.

† Præcepta conjugalia, p. 141.

‡ "Quod servitium et fidem in ipsum, et obedientiam, et cultum, adorationem, honorem ei convenientem, et invocationem complectitur."

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the church of Colosse; and that many of them denied, that the Jews ought to be servants to any; and the Essenes judging all servitude unlawful: (see note on 1 Pet. ii. 15. 1 Tim. vi. 1, 2.) this might be the reason why here, and Titus ii. the apostle is so large in charging this duty upon servants.

CHAP. IV.

1. MASTERS, give unto your servants that which is [1] just and equal; knowing that you also have a Master in heaven *(who, with what measure you mete to others, will mete to you again,* Matt vii. 2. *and deal with you his servants, as you deal with yours).*

2. Continue *(instant)* in prayer, and watch in the same (*γρηγοροῦντες, being vigilant in it*) with thanksgiving *(for the mercies you have already received);*

3. Withal [2] praying also for us, that God would open to us a door of utterance, *(by enabling us)* to speak *(with freedom)* the mystery of Christ, for which I am also *(now)* in bonds: (see note on Eph. vi. 19, 20.)

4. That I may make it manifest, as I ought to speak *(it).*

5. Walk in wisdom *(or discretion)* towards them that are without *(the church, i. e. the heathens,* 1 Thess. iv. 12.) redeeming the time, *(i. e. endeavouring to avoid, as much as you are able, by careful circumspection and inoffensive carriage, the dangers you may be exposed to from them.* See note on Eph. v. 15.)

6. Let your speech be always [3] with grace *(mild and courteous),* seasoned with salt *(wise and discreet),* that ye may know how ye ought to answer every man, *(so as conduceth to the credit of Christianity,* 1 Pet. iii. 15. *and to your own safety in these evil times,* Eph. v. 16, 17.

7. *And as for what concerns me,)* all my state shall [4] Tychicus declare to you, who is a beloved brother, and faithful minister and fellow-servant in the *(work of the)* Lord.

8. Whom I have sent unto you for the same purpose, that he might know your state, and comfort your hearts *(under your pressures;*

9. *And)* with *(him I have sent)* [5] Onesimus, a faithful and beloved brother, who is one of you *(being servant to Philemon, a chief man in Colosse).* They shall make known unto you all things that are done here *(at Rome).*

10. Aristarchus my fellow-prisoner saluteth you, and [6] Marcus, sister's son to Barnabas, concerning whom *(i. e. which Marcus)* you received commands, if he come to you *(to)* receive him *(kindly);*

11. And Jesus, who is called Justus, (Acts xviii. 5—7.) who are of the circumcision. These [7] only *(of the Jews)* are my fellow-workers to *(the promotion of)* the kingdom of God, which have been a comfort to me.

12. [8] Epaphras, who is one of you *(a citizen of Colosse,* see ver. 9.) a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13. For I bear him record, that he hath a great zeal for you, and for them that are in Laodicea, and them in Hierapolis *(two other cities of Phrygia).*

14. Luke, the beloved physician, and Demas, greet you.

15. Salute the brethren which are in Laodicea, and Nymphas, [9] and the church which is in his house *(i. e. his Christian household).*

16. And when this Epistle is read amongst you, cause that it be read also in the church of the Laodiceans; and *(see)* that ye likewise read [10] the epistle from Laodicea.

17. And say to [11] Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18. The salutation *(written)* by the hand of me Paul *(is in token that this is my Epistle,* 2 Thess. iii. 17.) Remember my *(being in)* bonds *(so as to pray for my deliverance,* ver. 3. *and to prepare for patient suffering, by my example).* Grace be with you. Amen.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. ΤΟ᾽ δίκαιον, *What is just and equal.*] Hence it is evident, that justice is to be observed towards servants, and that there be offices of humanity and charity due to them: as, (1.) that we do not look upon them as vile persons, but as partakers of the same grace and nature with us, and so not only servants, but as brethren, Philem. 16 (2.) That we do not always punish all their miscarriages, but sometimes do remit the punishments which in anger we threatened to inflict, Eph. vi. 9. (3.) That we do not make them serve with rigour; οὐ *κατατενεῖς αὐτὸν ἐν τῷ μόχθῳ, Thou shalt not oppress, afflict, or wear him out with labour, but shalt fear the Lord,* Lev. xxv. 43. (4.) That we permit them to plead their cause, and to defend their right; provided they do it with humility, not contradicting or speaking against the commands of their masters, Tit. ii. 9. *If I did despise the cause of my man-servant, or maid-servant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him?* Job xxxi. 13, 14. (5.) That to well-deserving servants we give something even above their wages; and after a long and profitable service, we do not suffer them to go empty from us: *When thou sendest him out from thee, thou shalt not let him go away empty; thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him,* Deut. xv. 13, 14. These things the Lord commanded under the Old Testament, because their servants were his servants also, redeemed by him out of Egypt: (Lev. xxv. 15. Deut. xv. 15.) and therefore they seem as strongly to oblige under that economy, where we are all the servants of Christ, our common Lord, and redeemed by his precious blood. (Eph. vi. 6. 1 Cor. vii. 22, 23.)

[2] Ver. 3. Προσευχόμενοι περὶ ἡμῶν, *Praying for us.*] That this apostle who so passionately writes to Christians, desiring that they would *strive together with him in their prayers to God,* Rom. xv. 30, 31. *that they would always with all perseverance pray for him;* that they would *continue in prayer, that God would open to him a door of utterance to speak the mystery of Christ,* (Eph. vi. 18, 19. Colos. iv. 2, 3.) and that he might be delivered from *unreasonable and wicked men,* (1 Thess. v. 25. 2 Thess. iii. 1, 2.) should never pray to the Virgin Mary, and to angels, or to saints departed, for any of these things, is an evidence that he approved not of those prayers.

[3] Ver. 6. Ἐν χάριτι, *With grace.*] *i. e.* With *sweetness and courteousness,* saith Theodoret, that it may be acceptable to the hearers; ἵνα *αὐτοὺς κεχαριτωμένους ἐργάζοιτο, that it may render you gracious to and favoured by them;* so

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Theophylact. *Seasoned with salt;* salt is the symbol of wisdom, and in this sense the word is used, Matt. v. 13. Mark ix. 15. *Have* (saith Theodoret) σύνεσιν πνευματικὴν, *spiritual wisdom, that ye may know,* &c.

[4] Ver. 7. Τυχικός.] That this Epistle was written at the same time with that to the Ephesians, is pleaded from this, that it was sent by the same person Tychicus, with the very same words contained in this and the following verse, Eph. vi. 21, 22.

[5] Ver. 9. *Onesimus.*] Of whom St. Jerome saith, *We read, that of a servant he was made a deacon.**

[6] Ver. 10. Μάρκος.] It seems evident hence, that St. Paul's displeasure against him, mentioned Acts xv. 38. lasted not long; for he desires Timothy to bring him with him, as being *profitable to him for the ministry,* 2 Tim. iv. 11. and styles him his *fellow-labourer,* Philem. 24.

[7] Ver. 11. *These only are my fellow-workers in the* (promotion of the) *kingdom of God which have been a comfort to me.*] Hence it is evident, that either St. Peter was not at Rome when St. Paul was, or that he was no comfort to him, no promoter of the kingdom of God with him: which sure is no compliment to St. Peter.

[8] Ver. 12. Ἐπαφρᾶς.] That Epaphras was about this time prisoner at Rome, is concluded very probably from Philem. 23. where he is styled by St. Paul his *fellow-prisoner;* for that the Epistle to Philemon and this were written at the same time, may be conjectured, by the naming Timothy at the beginning, and all the same persons, save only Justus, *viz.* Epaphras, Marcus, Aristarchus, Demas, Lucas, at the end of both of them; but that he was bishop of Colosse, is not said by any of the Greek commentators on the place: he might have this zeal for them mentioned in these two verses, either as being one of them, (ver. 12.) or as being employed in preaching the gospel to them.

[9] Ver. 15. *The church which is in his house.*] *i. e.* His Christian household; for all the brethren are mentioned before. So Theodoret, Œcumenius, St. Chrysostom, and Theophylact, note, that, τὸν οἶκον πάντα πιστοὺς εἶχεν, ὥστε καὶ ἐκκλησίαν καλεῖσθαι, *he had made his whole family Christians, so as to be called a church.*

[10] Ver. 16. Καὶ τὴν ἐκ Λαοδικείας, *And that from Laodicea.*] Some say, that the epistle here mentioned, as from Laodicea, was the First Epistle of St. Paul to Timothy, because the postscript saith it was written from Laodicea; but that subscription is easily confuted, both from this consideration, that the First Epistle to Timothy was written two or three years after this (see the preface to it); and from this very Epistle, in which the apostle mentions them of Laodicea among those who had not seen his face in the flesh, ii. 1. St. Chrysostom, Theodoret, Œcumenius, and Theophylact, understood by it some epistle writ by them of Laodicea to St. Paul; but the apostle doth not say, Read the epistle sent from me to Laodicea; nor doth he mention one word of such an epistle sent from them to him here, or elsewhere; nor is it to be doubted but he would have answered their epistle, had they sent any, as he did that which the church of Corinth sent to him. Others understand this of an epistle sent by St. Paul to them which is now lost; but all the ancients are not only silent in this matter, but some of them expressly do explode this imagination, observing, that the apostle proposes to their reading, not τὴν πρὸς Λαοδικείας, ἀλλὰ τὴν ἐκ Λαοδικείας γραφεῖσαν, *an epistle writ to the Laodiceans, but only from Laodicea, to be sent to Colosse.* I therefore acquiesce in their opinion, who understand this of the Epistle to the Ephesians, sent, by the admonition of St. Paul, from Ephesus, the metropolis of Laodicea, subject to it; as the Epistles to the church of Corinth belonged to all the churches of Achaia, 2 Cor. i. 1. For Tertullian * witnesseth, that this Epistle to the Ephesians, was, by Marcion, styled The Epistle to the Laodiceans; and the place which Marcion cites in Epiphanius,† as from the Epistle to the Laodiceans, is in the Epistle to the Ephesians, iv. 5, 6. viz. *There is one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.* Moreover, the Epistle to the Colossians, as I have shewed, and as Theodoret notes, was writ soon after that to the Ephesians, and sent to them both by the hands of Tychicus; and there is a great resemblance observable betwixt them, both in the doctrines and exhortations, and in the very expressions: so that it is not to be wondered, that the apostle would have that Epistle also read to the Colossians, to let them see, that he writ the same doctrine, and gave the same instructions, to other churches of the saints.

[11] Ver. 17. Ἀρχίππῳ, *Archippus.*] That this Archippus should be then bishop of Colosse, as St. Jerome, on the Epistle to Philemon, thinks; and that St. Paul should not write one word, or send one salutation to him, but send to the people of Colosse to admonish him of his duty, is not very credible in itself, nor do the ancients testify that he bore that character.

* "Legimus Onesimum inter Pauli vincula, Diaconum esse cœpisse à servo." Contra Error. Joh. Hieros.

* "Præterea hic de aliâ epistolâ quam nos ad Ephesios præscriptam habemus, hæretici verò ad Laodicenos." Adv. Marcion. lib. v. cap. 11. p. 476. et cap. 17. p. 481. "Ecclesiæ veritate epistolam istam ad Ephesios habemus emissam, sed Marcion ei titulum interpolare jussit."

† Προσέθετο δὲ ἐν τῷ ἰδίῳ ἀποστολικῷ καλουμένῳ, καὶ τῆς καλουμένης πρὸς Λαοδικέας, εἷς Κύριος, μία πίστις, &c. Epiph. Hær. xlii. p. 374. B.

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THE FIRST EPISTLE
TO
THE THESSALONIANS.
WITH ANNOTATIONS.

PREFACE.

THAT St. Paul laid the foundation of the gospel among the Thessalonians,* ἀντιλεγόντων μὲν Ἰουδαίων, *the Jews contradicting, and openly contending against it,* we learn from the history of the Acts: and this church consisting, as Œcumenius† notes, *partly of Jews, and partly of gentiles,* they were persecuted both by the unbelieving Jews and gentiles; the Jews exciting the gentiles to this persecution. (Acts xvii. 5.) The apostle therefore writes, to confirm them in the faith, and to prevent their being shaken by these persecutions; informing them, that it was nothing strange they should thus suffer from those Jews, who *had killed the Lord Jesus, and had persecuted both the apostles and their own prophets;* or that they should suffer from their own countrymen, as the Jews in Judea did from theirs, (ii. 14.)

Moreover, concerning this Epistle, the first note of the fathers is this;‡ *Thessalonica was the metropolis of Macedonia, whence we may certainly conclude that Philippi was not so.*

This Epistle must be written after the council held at Jerusalem, A. D. 49. From thence Paul goes to Antioch, Acts xv. 30. stays there some considerable time, ver. 35. from thence goes through Syria and Cilicia, confirming the brethren, ver. 41. thence to Derbe and Lystra, xvi. 1. through Phrygia and Galatia, ver. 6. then to Troas, ver. 8. to Samothracia and Neapolis, ver. 11. and so to Philippi, ver. 12. then to Amphipolis and Apollonia, and so to Thessalonica, xvii. 1. there planting the gospel: thence they are expelled by the Jews and gentiles, and go to Berea, ver. 10. thence to Athens, ver. 15. and from thence to Corinth, xviii. 1. where Timotheus coming to him, and giving him a comfortable account of their faith and constancy, he writes this Epistle to them, iii. 6. Whence it appears, that it could not be written in less time than a year or two after that council; and that the inscription of it running thus, *Paul, and Silvanus, and Timotheus, to the church of the Thessalonians,* it must be written after their return to him; and so not from Athens, as the subscription hath it, but from Corinth, Acts xviii. 1. 5. A. D. 51. or 52. for it was written after he had been *separated from them but a little while,* ii. 17.

* Theodoret in Acts xvii. 5.
† Ἦσαν Ἑλληνικαὶ καὶ Ἰουδαϊκαὶ ἐκκλησίαι, in cap. 1. v. 1.
‡ Θεσσαλονικὴ πρωτεύει μὲν τῆς Μακεδονίας.

CHAP. I.

1. *(I)* PAUL, *(the apostle of Jesus Christ),* and Silvanus, and Timotheus, *(my fellow-labourers, write)* [1] to the church of the Thessalonians *(established)* in *(the knowledge and worship of)* [2] God the Father and the Lord Jesus Christ: *(wishing)* grace *(may)* be to you, and peace, from God our Father, and *(from)* the Lord Jesus Christ.

2. *(And advertising you, that)* we give thanks to God always for you all, making mention of you in our prayers;

3. [3] Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, (ver. 10. *when we appear)* in the sight of God and *(even)* our Father;

4. *(And)* knowing, brethren beloved *(by your proficiency in these Christian virtues),* [4] your election of God.

5. For our gospel came not to you in word only, but also in *(the)* power *(of miracles),* and in *(or with)* the *(distributions of)* the Holy Ghost, and in much assurance *(or full conviction both to you of the truth of our doctrine, and to us, that God had chosen you to be his church and people);* as you know what manner of men we were among you for your sake *(or how we were enabled by these things to give full proof of our ministry).*

6. And ye became followers of us, and of the Lord *(in your sufferings for his sake),* having received the word in much affliction, (Acts xvii. 5. *and yet)* [5] with joy of the Holy Ghost:

7. So that ye were examples *(of faith and patience)* to all that believe in Macedonia and Achaia.

8. For from you sounded out the word of the Lord not only in Macedonia and Achaia *(and so they could not be ignorant of your good works),* but also in every place *(the fame of)* your faith to God-ward is spread abroad *(or hath gone forth);* so that we need not to speak any thing *(to others of the grace of God given us towards you,* Eph. iii. 3. Colos. i. 25.)

9. [6] For they themselves shew of us what manner of entering in we had unto you, *(i. e. with what power and assistance of the Holy Ghost we preached the gospel to you,* ver. 5.) and how *(thereupon)* ye turned to God from idols to serve the living and true God,

10. And to wait for *(the coming of)* his Son from heaven *(to be glorified in his saints,* 2 Thess. i. 10.) whom he *(hath already)* raised from the dead, even Jesus, who *(by his death hath)* delivered us from the wrath to come.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΤΗ ἐκκλησίᾳ Θεσσαλονικέων, *To the church of the Thessalonians.*] *He names not the presbyters and deacons*

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(saith Grotius), *because the church was newly planted, and had not received its full form:* and yet in his note on those words, v. 12. *I entreat you, brethren, know them that labour among you, and are over you in the Lord,* he saith, οἱ κοπιῶντες, *the* labourers *are the princes of the assembly, called bishops;* οἱ προϊστάμενοι, they that are over you, *are the presbyters;* but against this, see the note there.

[2] Ἀπὸ Θεοῦ Πατρὸς, *From God the Father,* ver. 1. and *in the sight of God and our Father,* ver. 3.] The Spirit of God vouchsafed under the gospel, enables us to cry, *Abba, Father, i. e.* to come to God with the assurance of his fatherly affection to us, as being now the sons of God through faith in Jesus Christ; on which account is God *our Father,* or the Father of us Christians, (Eph. iii. 15.) so often mentioned for their consolation in those times of peril.

[3] Ver. 3. Ἀδιαλείπτως μνημονεύοντες, *Remembering without ceasing.*] *i. e.* As often as we appear before God our Father, thankfully remembering your faith, fruitful in good works; your love to the saints making you laborious to promote their good, and your hope in the Lord Jesus, (ver. 10.) rendering you patient in all tribulations for his sake, ver. 17. (See note there.)

Your labour of love and patience.] Œcumenius here notes, that it is the property of true love, τὰ πάντα ὑπὲρ τοῦ ἠγαπημένου πάσχειν, *to suffer all things for the sake of the beloved.*

[4] Ver. 4. Τὴν ἐκλογὴν ὑμῶν, *Your election of God.*] The gospel came to some in word only, *i. e.* they heard the sound of it, but did not believe and obey it, and so *the word did not profit them, not being mixed with faith in them that heard it,* Heb. iv. 2. and these were only κλητοὶ, *called,* but not ἐκλεκτοὶ, *chosen,* Matt. xxii. 14. To others, the preaching of the apostles was attended with a greater power of miracles, and extraordinary effusions of the Holy Ghost, prevailing on many to embrace it as the word of God; so that from hence the apostles had a full assurance, that it was the good pleasure of God to gather a church of believers, and faithful people there; and these were called the elect, ἐκλογὴ Θεοῦ, *the election of God, the election of grace, i. e.* men chosen to be partakers of the blessings of the gospel, and to be God's peculiar church and people. For, the apostle doth not here speak of any absolute election of the whole church of the Thessalonians to eternal life, because he could have no certain knowledge of it; or if he had, he could not have been under any just grounds of fear, as we find he was, *lest by some means the tempter should have tempted them, and his labour be in vain among them,* (iii. 5.) Moreover, the reason of his knowledge here assigned, *viz.* the miracles and gifts of the Holy Ghost, with which his preaching was attended, gave him a certain knowledge that God designed to gather there a church of Christians; but it was no certain indication of their election to eternal life, seeing the apostle informs us, that they who had *tasted of these powers of the world to come,* and received these gifts of the Holy Ghost, might *fall away,* so as not to be *renewed to repentance,* (Heb. vi. 4—6.) and many of the converted Jews actually did so afterward.

[5] Ver. 6. Μετὰ χαρᾶς, &c. *With joy of the Holy Ghost.*] In the foregoing verse he lays before them the outward testimonies of the truth of Christianity from the miracles wrought, and the gifts of the Holy Ghost exercised among them: here he appeals also to the inward testimonies they had received of it, even a strong spiritual joy wrought in them by the Holy Ghost, under the sharpest sufferings, according to those words of St. Peter, *If ye suffer for the sake of righteousness, and be reproached for Christ's sake, happy are ye, for the Spirit of glory and of God rests upon you.* (1 Pet. iv. 14.)

[6] Ver. 9.] These words, saith Theodoret,* instruct us how to expound our Saviour's words, *This is life eternal, to know thee the only true God,* teaching us that he is so styled, in opposition not to Jesus Christ, but to idols only.

CHAP. II.

1. (*WE need not, I say, speak any thing farther of the effectual working of God with us in our entrance in unto you:*) for yourselves, brethren, know our entrance in unto you, that it was not [1] in vain: (*i. e. not without demonstration of Divine assistance,* i. 5.)

2. But (*we had such assurance of God's call to preach to you, that*) even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, (Acts xvi. 23.) we were (*still*) bold in (*the strength of*) our God to speak unto you the gospel of God, (*though this we did*) with much contention (*and opposition from the unbelieving Jews,* Acts xvii. 5.)

3. For our exhortation (*made to you to embrace the gospel*) was not of deceit, nor of uncleanness, nor in guile (*as are the exhortations of the philosophers among you, and the deceitful workers of the Jewish nation, who endeavour to corrupt you*):

4. But as we were allowed (Gr. *have been approved*) of God (*as persons fit*) to be put in trust with the gospel, even so we speak (*the truth sincerely*); not as pleasing men, but (*as approving ourselves to that*) God who trieth our hearts. (Gal. i. 10.)

5. For neither at any time used we [2] flattering words, as ye know, nor a cloak of covetousness; God is witness: (2 Cor. ii. 17.)

6. Nor of men sought we glory (*or high estimation*), neither of you, nor yet of others (*provisions*), when we might (*not only with a fair pretence, but with just reason*) have been (*thus*) [3] burdensome, as (*being*) the apostles of Christ.

7. (*I say, we sought not high esteem, or rich provisions:*) but we were [4] gentle (*meek and unburdensome*) among you, even as a nurse cherisheth her children, (*bearing herself the burden of them, and giving them her milk, as we dispense to you the sincere milk of the word freely:*

8. *And*) so being affectionately desirous of you-(*r good*), we were willing to have imparted to you, not the gospel of God only, but also our [5] own souls (*i. e. to have spent our lives in your service*), because ye were dear unto us.

9. (*And of this affection you cannot well be ignorant;*) [6] for ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable to any of you, we preached to you (*freely*) the gospel of God.

* Οὐ γὰρ τῷ υἱῷ συγκρίνων, ἀλλὰ τοῖς οὐκ οὖσι Θεοῖς, τὸν ὄντα Θεὸν, Θεὸν ζῶντα, καὶ ἀληθινὸν, αὐτὸν προσηγόρευσε.

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10. Ye are witnesses, and God also, how holily *(towards God)* and justly and unblamably we behaved ourselves *(whilst we conversed)* among you that believe:

11. As *(and likewise)* you know [7] how we exhorted and comforted and charged every one of you, as a father doth his children, (Gr. *how we loved every one of you as a father doth his children, exhorting you to the performance of your duty, comforting you under your tribulations, and testifying)*

12. That ye would *(ought to)* walk [8] worthy of God, who hath called you to his kingdom and glory.

13. For this cause also *(or, and for this thing)* thank we God without ceasing, because when you received the word of God which you heard from us, ye received it not as the word of men *(speaking from their own human wisdom)*, but as it is in truth, the word of God, [9] which effectually worketh also in you that believe *(the fruits of Christian patience)*.

14. For ye, brethren, *(in this)* became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered *(patiently)* like things of your own countrymen, even as they have of the Jews *(their countrymen)*:

15. Who both killed the Lord Jesus, and *(before him)* their own prophets, and have *(since)* persecuted us *(his apostles)*; and they please not God, and are [10] contrary to all men *(who are not of their own nation or religion:*

16. *And this they shew in)* forbidding us to speak to the gentiles that they might be saved *(by the preaching of the gospel)*, [11] to fill up their sins always *(i. e. which they are given up to do, to fill up the measure of their sins, which being thus disposed, and thus deserted by God, they will do)*: for *(the)* wrath *(of God)* is come upon them to the uttermost.

17. But we, brethren, being *(by their impatient malice)* taken from you for a short time (Acts xviii. 5. 10. *and this)* in presence *(only)*, not in heart, endeavoured the more abundantly to see your face *(again)* with great desire.

18. Wherefore we would have come unto you, even I Paul, once and again; but [12] Satan *(by his ministers still)* hindered us.

19. For what is our hope, or joy, or crown of rejoicing? are not even ye (Gr. ἢ οὐχὶ καὶ ὑμεῖς, *will it not among others be you also when we stand)* in the presence of our Lord Jesus Christ at his coming?

20. For ye are *(even at present)* our glory and joy.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. Ὅτι κενὴ, *Not vain.*] I grant that the apostle doth not intend to signify by this phrase, only that his word was not ineffectual among them, but also to declare the reason why it was not so; *to wit*, because it wanted not a demonstration of Divine authority and power to confirm them in the faith that heard it, and those that preached it in their expectations of success, and their assurance that the Thessalonians whereby God designed to receive the faith; as it would have been had it come to them in word only, and not *in power, and the Holy Ghost, and much assurance.* For the word *vain*, when it is applied to God's message, signifies the not accomplishing the great ends for which it was designed; so Isa. lv. 11. *The word that goeth out of my mouth shall not return to me in vain, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it:* and, Jer. viii. 8. *How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain:* and, Jer. ii. 33. *In vain have I smitten your children, they have received no correction. Our entrance* therefore *to you was not in vain;* that is, it was not without such Divine assistance as was sufficient to work conviction in you, and to engage you to embrace the truth to you.

[2] Ver. 5. Ἐν λόγῳ κολακείας,] Here signifies *in flattering words*, or words that are flattery, as λόγος ἀκοῆς, ver. 13. is *the word heard;* λόγος ἀληθείας, *the word which is the truth*, 2 Cor. vi. 7. Colos. i. 5. and πρόφασις πλεονεξίας, is *a pretence to gratify their covetousness:* for that the apostles never were under a defamation or accusation of these things, neither could the Thessalonians know, nor was it a thing proper to call God to witness to; but that no such guilt could truly be charged upon them, the Thessalonians might know, and that they inwardly designed no such thing God only could be witness, as being alone the searcher of the heart.

[3] Ver. 6. Ἐν βάρει εἶναι, *Be burdensome.*] This seems not to refer to the censures of the church, but to the apostles living at the charge of their converts; for he saith, ver. 9. that he and his companions *laboured night and day*, πρὸς τὸ μὴ ἐπιβαρῆσαι, *that they might burden none of them.* So 2 Cor. xi. 9. *Other churches supplied my wants, so that in all things I have kept myself*, ἀβαρῆ, *unburdensome to you:* and 1 Tim. v. 16. *If any man or woman that believeth have widows, let them relieve them*, καὶ μὴ βαρεῖσθω ἡ ἐκκλησία, *and let not the church be burdened with them.*

When we might have been burdensome.] Here Theophylact cries out, βαβαὶ τῆς προθυμίας καὶ τῆς ὑπὲρ τοῦ μὴ σκανδαλίσαι τίνα σπουδῆς, *O the study and sedulity of the apostle, not to scandalize any person!* And the descant of Esthius upon the words is this, we accommodated ourselves to you in all things, "neque jus nostrum, neque imperium urgentes, ut vestram promoveamus salutem," *forbearing our own right to promote your happiness!* And if the apostles forbore to exercise their own power, that they might not be burdensome to the weak Thessalonians, how much more would they have done it to prevent their ruin?

[4] Ver. 7. Ἤπιοι, *Meek.*] If the various lection noted by Theodoret, Œcumenius, and Theophylact, who here read νήπιοι, *children*, were the original, the sense would run thus: *But, we, O children, were among you as a nurse that cherisheth her children.* (See ver. 11.) And that Origen read so is certain from his commentary on St. Matthew, p. 372. 375.

[5] Ver. 8. Τὰς ἑαυτῶν ψυχὰς, *Our own souls.*] *i. e.* Our own lives; as when Christ is said to give τὴν ψυχὴν αὐτοῦ, *his life a ransom for many*, Matt. xx. 28. *To lay down*, τὴν ψυχὴν αὐτοῦ, *his life for the sheep*, John x. 11. 15. 17. xv. 13. 1 John iii. 16. and when we are bid, *to lay down*, τὰς ψυχὰς, *our lives for the brethren*, 1 John iii. 16. or said to *lose* or *gain*, τὴν ψυχὴν, *our life*, Luke ix. 24. John xii. 15. (See Acts xx. 10. Rom. xi. 3. xvi. 4. 2 Cor. xii. 15. Phil. ii. 13. 1 Pet. iv. 19.)

[6] Ver. 9.] It is the opinion of Dr. Hammond, that the apostle here from the third to the fourth verse refers to the

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gnostics, and clears himself from the vile arts they used, and ill designs they had, in promoting their delusions. But this Epistle being writ, saith the same reverend person, about the year 50. and whilst Simon Magus was yet living, it cannot be proved that these gnostics were then in being, much less that they ever were at Thessalonica.

We read in Scripture of some teachers of the law, who *gave heed to fables,* 1 Tim. i. 4. 7. and who *counted gain godliness,* vi. 5. of some Jews who were *deceitful workers,* 2 Cor. xi. 13. 22. 1 Cor. iv. 2. and had their πανουργίαι, *subtilties,* 2 Cor. xi. 3. and who were given to uncleanness, Rom. ii. 22. and taught unclean doctrines, 1 Cor. iii. 16, 17. vi. 13. 19. 2 Cor. xii. 21. (see the note there:) and it is likely the apostle might in these words respect those deceivers.

Or we may refer these things to the philosophers of those times, who did συλαγωγεῖν, *make a prey of men by philosophy and vain deceit,* Colos. ii. 8. who were, saith the poet in Athenæus,* μειρακιεξαπάται, *deceivers of young men,* and δοξοματαιόσοφοι, *desirous of vain-glory,* whose business it was χαριτογλωσσεῖν, *to speak to please men,*† who taught only *for stipends,* or ἐργολαβίας ἕνεκεν, as Diodorus Siculus‡ saith of the Grecian philosophers; and τοῦ κατὰ τὴν ἐργολαβίαν κέρδους στοχαζόμενοι, *philosophized* (saith Plato§) *out of love of gain;* and who are every where represented as *given to impurity,*‖ and exercising the vilest practices with those they taught their vain philosophy. Whence they were sometimes banished from the places of their abodes, saith Athenæus,¶ ὡς διαφθείροντες τοὺς νέους, *as corrupters of the youth,* and did κυνικῶς ζῆν, *lead the lives of cynics.* And Plato** himself confesseth, That one reason why they were so generally decried, was this, that most of them were παμπόνηροι, *the worst of men.*

[7] Ver. 11, 12. Οἴδατε ὡς ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ παρακαλοῦντες ὑμᾶς, *You know how we exhorted, and comforted, and charged every one of you, as a father does his children.*] Here our translation puts the μαρτυρούμενοι, *persuading, testifying,* or *charging,* which begins the twelfth verse before the beginning of the eleventh, which is an unusual transposition, and changes the participles into verbs, which, though it be usual, cannot here be admitted because of the ὑμᾶς following παρακαλοῦντες· I think therefore it is better to own an ellipsis or deficiency of the word ἐφιλήσαμεν, or ἠγαπήσαμεν, or ἐθάλψαμεν, from ver. 7. of which ellipsis we find many instances; *v. g.* there is an ellipsis of the verb ἐποίει, Rom. viii. 3. of ἐλπίζετε, Eph. i. 13. (See 1 Cor. iv. 15. Gal. ii. 7. 2 Thess. ii. 7. 1 John ii. 19. Matt. xx. 23.) And then the words may be thus translated, *Ye know how I loved every one of you, as a father doth his children,* exhorting and comforting you, (ver. 12.) and charging you.

[8] Ver. 12. Ἀξίως τοῦ Θεοῦ, *Worthy of God.*] *i. e.* That you would walk, 1. so as is best pleasing to him: 2. as becomes them who are called to enjoy a glorious kingdom: 3. as most conduceth to his glory: and, 4. so as to resemble his imitable perfections in your conversation.

[9] Ver. 13. Ὃς ἐνεργεῖται, *Which effectually worketh in you.*] For, saith Theodoret, Προφητικῆς καὶ αὐτοὶ χάριτος ἀπολαύσαντες, καὶ προεφήτευον, καὶ γλώσσαις ἐλάλουν, καὶ θαύματα ἐπετέλουν περίδοξα· *They partaking of the prophetical grace, both prophesied, and spake with tongues, and did great miracles;* for to those, who in those times embraced the gospel, were granted χαρίσματα καὶ ἐνεργήματα, *the gifts and operations of the Holy Ghost,* 1 Cor. xii. 6. 10—12. Eph. iii. 20. So that as Satan was πνεῦμα ἐνεργοῦν, *a spirit working in the children of disobedience,* Eph. ii. 2. and they that were possessed by him were styled ἐνεργουμένοι; so they who had the afflatus of the Holy Spirit, found him effectually working in them. (James v. 16.) And as the antichrists, or adversaries of the truth, wrought *lying wonders,* κατ' ἐνέργειαν τοῦ Σατανᾶ, *according to the deceitful working of Satan,* in and by them, (2 Thess. ii. 9. 11.) so had the Christians, from the Holy Spirit, their ἐνεργήματα δυνάμεων, *miraculous operations,* by which they were enabled to confirm their faith: and these spiritual gifts were to them strong confirmations of the faith, the seals, and earnest of the blessings promised; and that which did enable them not only to suffer patiently, but also to *rejoice in tribulations,* Rom. v. 3—5. 1 Thess. i. 6. 2 Tim. i. 7, 8. 1 Pet. iv. 14.

[10] Ver. 15. *Contrary to all men.*] Thus Tacitus* saith of them, "Apud ipsos fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium:" *They have great fidelity and kindness towards men of their own nation, but as great hatred to all others.* But that which the apostle chiefly here respects, was their fond imagination, that God would grant no salvation to the gentiles upon any other terms than their being circumcised, and obedient to the law of Moses, (Acts xv. 1.) on which account they became enemies to the gospel, and the preachers of it; because they offered salvation to the gentiles, through faith in Christ, without observation of the law. (Rom. xi. 28. Gal. iv. 16.) Hence also note, that none are greater enemies to the good of mankind, than they who do obstruct the preaching and the propagating of the gospel through the world.

[11] Ver. 16. Ἀναπληρῶσαι, *To fill up the measure of their sins.*] Our Lord had said to them, *Fill ye up the measure of your fathers,* by adding to the murder of the prophets the murder of me, and of those prophets and wise men I shall send to you, (Matt. xxiii. 32—35.) *that upon you of this generation may come all the blood shed from Abel to this present time.* (Luke xi. 49. 51.) This prediction, saith the apostle, is now fulfilled; and they, by fulfilling it, have filled up the measure of their sins; and God's wrath is so incensed against them, that it will now destroy their church and nation, εἰς τέλος, *to the uttermost;* so that it shall not be now as formerly, when they were sometimes in bondage, and again in freedom from their enemies; sometimes were captives, and then returned again, after seventy years, to their own land; found God for awhile angry, and anon reconciled to them: but this wrath shall now remain upon them to the uttermost, *till the times of the gentiles are come in,* (Luke xxi. 24. see note on Rom. xi. 25.) or, εἰς τέλος, *till they be consumed;* so the phrase is used often in the Old Testament, as, εἰς τέλος ἀποθάνωμεν, *shall be consumed without dying,* Numb. xvii. 13. *they fell by the sword,* εἰς τέλος, *till they were consumed,* Josh. viii. 24. *slaying them,* εἰς τέλος, *till they were consumed;* and, x. 30. *i. e.* God's

* Lib. iv. p. 162. † P. 165. ‡ Hist. lib. ii. p. 115, 116.
§ Men. p. 422. Phæd. p. 1245, 1246. ‖ Plutarch de Lib. Educ. p. 11.
¶ Lib. xiii. p. 610, 611. lib. iv. p. 162. ** De Repub. lib. vi. p. 675. B.

* Hist. lib. v. p. 616.

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wrath hath begun to fall upon them; and they will still continue under it till they be consumed by it.

[12] Ver. 18. Ὁ Σατανᾶς, *Satan.*] Hence note, that they who obstruct the progress of the gospel, and persecute the promoters of it, are the ministers of Satan, and therefore bear his name. (See iii. 5. 2 Cor. xi. 15. Rev. ii. 10.)

CHAP. III.

1. WHEREFORE, when we could no longer forbear, (*μηκέτι στέγοντες, no longer enduring to want the certain knowledge of your affairs, though we had given commandment to Timothy to come quickly to us to Athens,* Acts xvii. 15. *yet, as for me and Silas,*) we thought it good to be left at Athens alone; *(rather than to continue ignorant of the state of your faith,* ver. 5.)

2. And *(therefore)* sent Timotheus, our brother *(in Christ,* Philem. 16. Heb. xiii. 23.) and *(the)* minister of God, and our fellow-labourer in *(advancing)* the gospel of Christ, to [1] stablish you *(in),* and to comfort you concerning your faith:

3. That *(so)* no man should *(might)* be moved *(from his steadfastness in the faith)* by these afflictions *(and not you especially):* for yourselves know *(from us)* that we *(Christians)* are appointed thereunto; *(for hereunto are we called,* 1 Pet. ii. 21.)

4. For verily, when we were with you, we told you before *(it came to pass)* that we should suffer tribulation; even as it *(shortly after)* came to pass, (Acts xvii. 5—10.) and ye know *(it did so).*

5. For this cause, when I could no longer forbear, I sent (*κἀγὼ μηκέτι στέγων ἔπεμψα, I also, not bearing longer the uncertainty of your affairs, have sent)* to know *(the steadfastness of)* your faith, lest by some means the [2] tempter *(may)* have tempted you, and *(so)* our labour *(among you should)* be in vain.

6. But now when Timotheus came from you to us, and brought us good tidings of your faith and charity, and *(in particular)* that you have *(still)* good remembrance of us always, desiring greatly to see us, as we also *(do to see)* you;

7. Therefore (*διὰ τοῦτο, by this),* brethren, we were comforted over you (*ἐφ' ὑμῖν, concerning you, or in you,)* in all our affliction and distress by *(reason of)* your *(constancy in the)* faith:

8. For [3] now we live *(joyfully),* if ye stand fast in the Lord.

9. [4] For what *(sufficient)* thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10. Night and day *(also)* praying exceedingly that we might see your face, and might perfect that which is *(yet)* lacking in your faith *(by reason of our very small stay with you,* Acts xvii. 1. 10.)

11. [5] Now God himself and *(or, who is)* our Father, and our Lord Jesus Christ, direct our way unto you.

12. [6] And the Lord make you to increase and abound in love one towards another, and [7] towards all men, even as we do *(abound in love)* towards you:

13. [8] To the end he may establish your hearts unblameable in holiness before God, even our Father (*τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, our God and Father),* at the *(glorious)* coming of our Lord Jesus Christ with all his saints.

ANNOTATIONS ON CHAP. III.

[1] Ver. 2. ΣΤΕΡΙΞΑΙ *ὑμᾶς, To establish you*] In it, by consideration of that miraculous power and those gifts of the Holy Ghost which accompanied our preaching, and your receiving of it, (1 Thess. i. 5, 6.) and which are still exercised among you, (v. 19, 20.) to comfort you concerning it; by consideration of the joys of the Holy Ghost, which you have found already under your afflictions, (i. 6.) by the salvation you are to obtain by Christ, the life you shall for ever live with him in glory, (iv. 17, 18. v. 9—11.) the eternal rest you shall have when the Lord Jesus Christ shall come to be *glorified in his saints;* and of which your constancy in the faith under these sufferings will make you to be *accounted worthy,* 2 Thess. i. 5—7. 10.

[2] Ver. 5. Ὁ *πειράζων.*] Here note, first, that the persecutions of the saints are ascribed to Satan the tempter, who by his ministers endeavours to hinder the progress of the gospel, (ii. 18.) and by their persecutions to terrify men, and seduce them from the profession of it. (See Rev. ii. 10.)

Secondly, That *πειράζειν* here doth signify, not barely *to tempt,* but to succeed in his temptation; for otherwise the labour of the apostle could not be rendered vain among them. (See note on Gal. vi. 1.)

Thirdly, Note, that it is hence evident, that the apostle did not think them secure (by the election of them, mentioned i. 4.) from falling so as that his labour might have been in vain among them.

Fourthly, Note, from Esthius, that a faithful person, truly justified, may so fall from the faith as that it shall become in vain to him.

[3] Ver. 8. Νῦν *ζῶμεν, Now we live.*] Ζῆν, saith Suidas, is to live, *μετὰ τρυφῆς καὶ πολυτελείας, with delight and magnificence;* according to that of Horace, *vivendum hodiè,* which is the frequent import of the Hebrew word *chajah,* as in that wish, *Let the king live,* 1 Sam. x. 24. 1 Kings i. 25. 2 Kings xi. 12. *i. e.* let him have a prosperous and happy reign: and in the words of the Psalmist, xvi. 11. *Thou wilt shew me the way of life; in thy presence is fulness of joy:* xxxiv. 13. *He that would live,* i. e. *see good days:* so xxii. 26. xxxviii. 19. Eccles. vi. 8. vii. 12. *Our masters teach* (saith Maimonides*) *that the just are called living, even in their death; the wicked, dead while they live: because the first are happy in their death; the second, miserable in their life.*

[4] Ver. 9.] Esthius observes from the ninth verse, that both the apostle's joy and their faith and constancy were the gift of God; *nam gratiarum actio non est nisi de beneficiis acceptis.* He might also have observed with others, the excellent pattern the apostle here gives to all the bishops and pastors of the church, to be continually solicitous to know of the welfare of their flock, incessantly praying for it, blessing God daily for it, and looking upon it as the very felicity of their own lives.

[5] Ver. 11.] Here the note of Schlictingius runs thus: *You see that our Lord Jesus takes care of our affairs and actions, and therefore we deservedly invoke him in our necessities;* as the apostle again doth, ver. 12. But since this invocation of him by all Christians in all places must

* More Nevoch. lib. i. cap. 43.

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suppose him omniscient, omnipresent, and the searcher of the heart; and these are the properties of God alone; it also must suppose him to be truly God.

[6] Ver. 12. Ὑμᾶς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι.] These are optative aorists, which signify transitively, μεταβατικῶς, say the grammarians; and therefore are well rendered by our translation, *The Lord make you to increase, and make you to abound.* (See note on 2 Cor. ix. 8. Ecclus. xlv. 5.)

[7] *And towards all men.*] *This* (saith Theophylact*) *is the character of Divine love, to comprehend all; whereas human love hath respect to one man, and not to another.*

[8] Ver. 13. Ἀμέμπτους, *That he may stablish your hearts unblamable in holiness.*] Hence note, that a general and abounding charity to all men, being that by which we become most like to God, and that which tends to cover our own sins, (1 Pet. iv. 8.) especially if it be charity to the souls of men, (James v. 20.) tends to *stablish our hearts unblamable before God in love*, and to procure our acceptance with him at the great day of our accounts. (Matt. xxv. 35, 36.)

Note also, that to stablish our hearts unblamable at Christ's coming, is so to confirm us in holy living, that we may be found unblamable by him at that day. (See note on 1 Cor. i. 8. 1 Thess. v. 23. 2 Pet. iii. 14.)

CHAP. IV.

1. FURTHERMORE then, we beseech you, brethren, and exhort you by the Lord Jesus, that as you have received of us *(directions)* how ye ought to walk and to please God, so you would abound more and more *(in your care to conform yourselves to them.*

2. *In which thing you need no farther instructions:)* for ye know what *(holy)* commandments we gave you [1] by the Lord Jesus.

3. For *(we have already told you, that)* this is the will of God, even your sanctification, *(and this sanctification requires)* that ye should abstain from fornication:

4. [2] *(And)* that every one of you should know how *(much it is your duty)* to possess his *(body, which is the)* vessel *(of the Holy Spirit)*, in sanctification and in honour *(i.e. free from those lusts which are* πάθη ἀτιμίας, Rom. i. 26. *dishonourable passions);*

5. Not in the lust of concupiscence, [3] even as the gentiles *(do)* which know not God;

6. That [4] no man go beyond *(the bounds of matrimony)*, or defraud his brother in any matter (Gr. *or exceed towards his brother in this matter)*: because the Lord is the avenger of all such, as we have also forewarned you, and testified.

7. *(He is, I say, the avenger of all such Christians, as acting oppositely to their holy calling;)* for God hath not called us *(Christians)* unto uncleanness, but unto holiness.

8. He therefore that despiseth *(this command)*, despiseth not man *(only)*, but God, who hath also given [5] to us his Holy Spirit.

9. *(This I thought necessary to say, to warn you against that uncleanness which so reigneth in the heathen world, and to which you so strongly were addicted, whilst you were without the knowledge of God in the world:)* but as touching brotherly love, ye need not that I write *(so fully)* to you; for ye yourselves are [6] taught of God to love one another.

10. And indeed ye do it to all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more *(in this Christian virtue);*

11. And that ye study to be quiet, and [7] to do your own business *(not meddling with other men's matters)*, and to work with your own hands, as we commanded you;

12. That *(so)* ye may walk honestly (εὐσχημόνως, *decently, and in good behaviour)* towards them that are without, and that ye may have [8] lack of nothing.

13. But *(especially)* I would not have you to be ignorant, brethren, concerning *(the state of)* them that are asleep, that ye sorrow not *(for them)*, [9] even as others *(other gentiles do)* which have no hope *(of a resurrection of the body).*

14. For if we believe that Jesus died and rose again, *(as the first-fruits of them that slept,* 1 Cor. xv. 20.) even so *(are we to believe, that)* [10] them also which sleep in Jesus, will God bring with him *(when he comes to judge the world, and reward all his faithful servants).*

15. For this we say unto you, *(not from ourselves, but)* by the word of the Lord, that [11] we who are *(then)* alive and remain unto the coming of the Lord, shall not prevent them which are asleep *(so as to receive our happy change, before their resurrection).*

16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, [12] and with the trump of God: and *(then)* the dead in Christ shall rise first:

17. Then we which are alive, and remain *(on the earth,)* shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be [13] with the Lord.

18. Wherefore comfort one another *(concerning your deceased friends)* with these words.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 2. ΔΙΑ τοῦ Κυρίου, *By the Lord.*] Note hence, that the instructions and commandments which the apostles gave to the churches, are to be looked upon as the commandments of the Lord, and as the will of God; they being dictated by his Spirit, (ver. 8.) and delivered by his authority, who said, *He that heareth you, heareth me; and he that heareth me, heareth him that sent me.* (Luke x. 16.)

[2] Ver. 4, 5.] Here note, 1. that these instructions were very necessary for the Thessalonians, ἐκεῖ γὰρ πλείστη ἀταξία, καὶ ἀκαθαρσία, for there was *all manner of disorder and impurity*, saith Socrates.* And Athenæus† informs us, τὴν τούτων τρυφὴν, that *their luxury invited the Persians into Greece:* that it was their custom in their banquets to bring in their ‡ *wenches dancing naked*, and afterward *they enjoyed them at their pleasure.*

Secondly, Note also, that having mentioned fornication, ver. 3. he seems, ver. 4. and 5. to advance to other heathen-

* Τοῦτο γὰρ τῆς κατὰ θεὸν ἀγάπης ἴδιον, τὸ πάντας περιπλέκεσθαι· ἐὰν δὲ τὸν θεῖνα μὲν, τὸν θεῖνα δ' οὔ, κατ' ἀνδρώπων ἡ φιλία.

* Apud Plat. † Lib. xiv. p. 663. vid. eundem, lib. xii. p. 527.
‡ Lib. xiii. p. 607. lib. vi. p. 206.

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ish lusts, desiring them to keep their vessels in sanctification and honour: 1. By preserving their bodies from unnatnral lusts, which are by the apostle styled *πάθη ἀτιμίας, dishonourable passions;* and their matrimonial bed from defilement, by the use of other women. (Heb. xiii. 4.) Accordingly, these things in Scripture are expressed by ignominy and vileness: in the Septuagint, by *τὰ ἄσχημα, things indecorous and dishonourable;* which word the apostle applies to unnatural lusts, Rom. i. 26. and in the language of the Targum and the rabbins, they are styled קלנא, *ignominy* and *vileness*. Thus Sychem is said to have wrought קלנא, saith the Chaldee; *τὸ ἄσχημον*, the Septuagint; *i. e. ignominy in Israel*, by knowing Dinah. This is the name the Chaldee gives to the adultery committed by the men of Benjamin upon the Levite's concubine, Judg. xix. 24. the incest committed by Amnon on his sister Tamar, 2 Sam. xiii. 1, 2. and in the rabbinical language,* *to abuse boys*, בקלן, is to use them to the satisfying of unnatural lusts.

[2] Ver. 5. *Καθάπερ τὰ ἔθνη, Even as the gentiles.*] Among whom these lusts abounded, and by whom they were allowed. For whoredom was esteemed no crime;† they taught, *μὴ πάντως παρὰ τὸ καθῆκον τοῦτο γίνεσθαι*. Their orator‡ speaks thus; "Si quis est qui etiam meretriciis amoribus interdictum juventuti putet——abhorret non modo ab hujus seculi licentiâ, verum etiam à majorum consuetudine atque concessis. Quando enim hoc non factum est? quando reprehensum? quando non permissum? quando denique fuit, ut quod licet, non liceret?" Epictetus§ advises them, who cannot abstain, to use it only, *ὡς νομιμόν ἐστι, as the laws allowed it*. Now that, saith Plato,‖ was *τῶν ἐλευθέρων γυναικῶν μὴ ἐρᾶν, not to meddle with free-women, but only libertines and servants, and those that sold themselves to it*. And Demosthenes¶ declares of all the Grecians thus: *Τὰς μὲν ἑταίρας ἡδονῆς ἕνεκα ἔχομεν, τὰς δὲ παλλακὰς τῆς καθ' ἡμέραν παλλακείας, τὰς δὲ γυναῖκας τοῦ παιδοποιεῖσθαι γνησίως*.

The *τὸ παρὰ φύσιν τόλμημα*, as Plato styles it, obtained in Greece without blame, saith Bardesanes;** amongst the Grecians and many barbarians, saith Plato;†† amongst the Cretians and Lacedemonians, saith the same Plato. How prone the Romans, and other nations were to it, Plautus, Petronius Arbiter, Aristophanes, and Athenæus‡‡ sufficiently inform us, as also that it was the sin of the philosophers especially.

[3] Ver. 6. *Μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν, Not to go beyond or defraud.*] It is the opinion of all the Greek scholiasts, that this verse contains a prohibition of adultery, *πλεονεξίαν ἐνταῦθα τὴν μοιχείαν ἐκάλεσε*. By the word *πλεονεξία*, he denotes *adultery*, say Theodoret and Theophylact. God hath put bounds to this appetite, say Œcumenius and Theophylact, by tying us to one wife, *ὥστε ἡ πρὸς ἑτέραν μίξις, παράβασίς τις καὶ πλεονεξία ἐστὶν, so that to be familiar with one another is excess and covetousness;* and when this is done to another man's wife, it is to accede to the injury of his brother. And as St. Jerome* hath observed, the words preceding, which speak of abstaining *from fornication, and keeping our vessels in sanctification and honour, and not in the lusts of concupiscence;* and the words following, which give this reason of the precept, that *God hath not called us to uncleanness, but to holiness*, seem also plainly to enforce this sense, which the Greek, in the judgment of the forecited fathers, will bear: for,

1. The words *ὑπερβαίνειν* and *ἐπιβαίνειν*, bear this sense in other authors. Thus Philo,† speaking of unnatural lusts committed by men, saith, *ἄνδρες ὄντες ἄῤῥησιν ἐπιβαίνουσι*. And Plutarch‡ saith of the Egyptians, that they call *that land which Nile ascends, mixing and engendering with it, the body of Isis*. And when Nile is thus, *ὑπερβαλὼν καὶ πλεονάσας, filling and ascending, they call this the joining of Osiris with Nephthe*. So the Hebrew word בוא from which βῶ and βάω, and from them βαίνω, is derived, hath this signification, as Josh. xxiii. 12. *If you contract affinity with the heathens,* ובאתם בהם *and go in unto them;* Εἰ ἐπιγαμίας ποιήσητε, καὶ συγκαταμιγῆτε αὐτοῖς, *If you marry and mix with them*, saith the Septuagint, the Lord will not drive them out. And in the Misnah, הביעל אחותו is, *He that revealeth the nakedness of his sister*, and may be rendered *ὑπερβαίνων τὴν ἀδελφὴν αὐτοῦ*.

2. The word *πλεονεξία* bears the same sense in that verse, in which Venus promises to him that finds and brings her Cupid to her, *not a bare kiss, but something more*, saying, *οὐ γυμνὸν τὸ φίλαμά τοι ξένε, καὶ πλέον ἕξεις*. And Socrates§ tells Callicles, pleading for those pleasures, That men ought not to be *ἐπιθυμίας ἀκολάστους, of unbounded lusts; σὺ δὲ πλεονεξίαν οἴει δεῖν ἀσκεῖν, but thou* (saith he) *thinkest that a man may exceed in these matters*. And in the scholiast of Aristophanes,‖ these are put as words equivalent, *ὑπερπαίειν, ὑπερβαίνειν, πλεονάζειν*.

And whereas against this interpretation it is objected, that the words following, *viz. in any matter*, being general, will not admit of this restrained sense:

I answer, That in the Greek the words are *ἐν τῷ πράγματι*, and may be rendered, *in this matter*, or *in the matter, viz.* forementioned; or absolutely, in the matter; for so it plainly signifies in these words, 2 Cor. vii. 11. *You have approved yourselves clear ἐν τῷ πράγματι, in this matter:* and it being observed by Phavorinus and Suidas,¶ that the word *πρᾶγμα* is used by the ancients in an evil sense; and the Apostolical Constitutions complaining that the younger widows marrying again, under pretence that they ** could not contain, were *engaged in an evil matter;* and by Œcumenius being glossed thus, *ἐν τῇ μίξει* I hope I have sufficiently vindicated this interpretation of Dr. Hammond and the ancients, from the exceptions of Mr. Le Clerc.

Ἐν τῷ πράγματι, *In this matter.*] So it plainly signifies in

* Buxtorf. in voce קלן, p. 2035.
† Orig. in Celsum, p. 177.
‡ Orat. pro Cœlio.
§ Cap. 47.
‖ Conv. p. 1180. de Leg. lib. viii. p. 914. A. B.
¶ Orat. contra Neræam, apud Athen. p. 573.
** Apud Eoseb. Præparat. Evang. lib. vi. cap. 10. p. 276. B.
†† De Leg. lib. viii. p. 913. D. ibid. p. 910. D. E. lib. i. p. 776. E.
‡‡ Athenæus, lib. xiii. p. 605.

* "Diligenter observa, quia ad castitatem nos provocans, et volens uxoribus tantum esse contentos, dixerit, ne quis supergrediatur, et circumscribat negotio fratrem suum, id est, ne suam conjugem derelinquens, alterius polluere queat uxorem." In Eph. iv. 19.
† De Abrahamo. p. 285. B.
‡ Ἴσιδος σῶμα γῆν ἔχουσι καὶ νομίζουσιν οὐ πᾶσαν, ἀλλ' ἧς ὁ Νεῖλος ἐπιβαίνει σπερμαίαν καὶ μιγνύμενος——τοῦτο μίξιν Ὀσίριδος πρὸς Νέφθην καλοῦσιν. De Isiride et Osir. p. 366. A. B. Ita ἐπιβαίνειν, Aristoph. Βάτραχ. p. 211.
§ Apud Platon. Gregor. p. 346. C. D. ‖ Ἔκκλησ. p. 757.
¶ Πράγματος ἐστὶ τῷ κακῷ χρῆσθαι τῇ λέξει οἱ παλαιοί. Phav.
** Μήποτε πρόφασιν τοῦ μὴ δύνασθαι κρατεῖν τῆς ἀκμῆς, ἐπὶ δευτερογαμίαν ἐλθοῦσαι ἐν πράγματι γίνανται —— ἐν πράγματι ἀπριπεῖ σχιδᾶσι. Lib. iii. cap. 2.

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those words, 2 Cor. vii. 11. *You have approved yourselves clear,* ἐν τῷ πράγματι, *in this matter.*

[5] Ver. 8. Εἰς ἡμᾶς, *To us.*] To us apostles, to enable us to give you these commandments; and to us Christians, to render us the temples of the Holy Ghost, which temples we corrupt by our uncleanness. (1 Cor. iii. 15, 16. vi. 15—17. xi. 19. 2 Cor. vi. 16.)

[6] Ver. 9. Θεοδίδακτοι, *Taught of God.*] By this new commandment, that we *love one another,* 1 John iii. 11. 23. iv. 21. Matt. xxii. 39. Θεοδίδακτοι γὰρ ἡμεῖς ἱερὰ ὄντως γράμματα παρὰ τοῦ υἱοῦ τοῦ Θεοῦ παιδεύομενοι, saith Clemens of Alexandria,* *We are taught by God having the holy Scriptures;* and by the example of that God, *who loved us, and gave his Son for us.* (Eph. v. 2.) Hence they who are taught of God, are said to *hear* (his commands), *and learn* (by his example), John vi. 45.

[7] Ver. 11. Τὰ ἴδια, *To do your own business.*] I follow here the sense of Dr. Hammond, and other interpreters; though the following words, *to work with our own hands,* seem to lead to the doing their own business themselves, and not to leave all to slaves and servants, as the idle and luxurious of old were wont to do. (See Athenæus, lib. xii.)

[8] Ver. 12. Καὶ μηδενὸς χρείαν ἔχητε, *And that ye may have lack of nothing.*] *i. e.* From the heathen. So the Greek scholiasts: for, say they, if Christians, seeing a Christian beg when he is able to live by his work, are scandalized, how much more will heathens be so? And indeed, this was one objection of the heathens against Christians, that they were† "infructuosi in negotiis," *useless creatures.* The apostle therefore doth exhort them so to provide for their necessities by their honest labour, that they may not need the help of infidels, and never may be forced by their wants to ask it of them.

[9] Ver. 13. Καθὼς οἱ λοιποὶ, *As do others.*] Though many heathens believed the immortality of the soul, none of them had any expectation of the resurrection of the body. This the philosophers, who styled the body *the prison of the soul,* and thought it the great hinderance of knowledge and of virtue, represented as a very despicable thing,‡ τὸ σφόδρα μιαρὸν, καὶ ἀπόπτυστον ἅμα καὶ ἀδύνατον. So Celsus; *It is vile* (saith he), *abominable, and impossible;* σκωλήκων ἡ ἐλπὶς, *a hope fitter for worms than men.* And he confutes the possibility of it, not only from the repugnancy of the thing to nature, but also from the vileness of it, declaring God therefore cannot do it,§ *because as he will not do what is against nature, so he cannot do what is vile.* Plotinus saith, that such a resurrection would only be ἀνάστασις εἰς ἄλλον ὕπνον, *a resurrection to another sleep.* And all the other heathens held it a thing impossible, and without example, and therefore made it a matter of their sport; *it being* (saith Origen), μυστήριον γελώμενον ὑπὸ τῶν ἀπίστων. (See Justin. M. Apol. 2. p. 57. C. D. Theophilus ad Autol. l. p. 77. De Minuc. p. 11. Arnob. lib. ii. p. 51. Lact. lib. vii. cap. 22.)

[10] Ver. 14. Τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ, *Those that sleep in, or through Jesus.*] That the martyrs are not here excluded, is certain; but I see no reason to grant, that this expression should peculiarly respect them. All the Greek scholiasts interpret the words generally: Chrysostom and Theophylact say, that they who sleep in Jesus are *the faithful,* in general: Œcumenius, *Those that sleep in the faith of Jesus.* The apostle, treating of this subject, calls all the dead, τοὺς κοιμηθέντας ἐν τῷ Χριστῷ, *those that sleep in Christ,* 1 Cor. xv. 18. and the context here requires this sense; for the apostle speaks, ver. 13. of them that sleep in general: and of the hope of the resurrection in general. And when Christ comes to judgment, he will not bring the martyrs only, but all the faithful with him. See ver. 15, 16. where the same persons are *the dead with Christ.*

[11] Ver. 15. Ἡμεῖς οἱ ζῶντες, *We who are alive.*] It is well observed by the Greek scholiasts, that the apostle speaks these words, οὐκ ἐπὶ τοῦ ἑαυτοῦ προσώπου, ἀλλ' ἐπὶ τῶν κατ' ἐκεῖνον τὸν καιρὸν περιόντων ἀνθρώπων, *not of himself, but of the Christians that were to remain alive at the day of judgment:* so Chrysostom, Theodoret, Œcumenius, and Theophylact; for he well knew he was not personally to live till the resurrection; yea, he himself expected a resurrection, saying to the Corinthians, *He that raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you,* 2 Cor. iv. 14. he laboured that he might attain *to the resurrection of the dead,* Phil. iii. 11. Yet there are some divines, who from this and some other places in the Epistles, conceive that the apostles sometimes thought and declared to other Christians, that they themselves might live until the resurrection; and that St. Paul afterward changed this opinion, and admonished the Thessalonians of it, 2 Thess. ii. This I conceive to be a dangerous mistake, and highly prejudicial to the Christian faith, and the authority of the apostles; for if the churches of Christ had once received this doctrine from them, and afterward had understood, even from their own confession, that it was a mistake, this would have naturally led them to conceive that they might have been mistaken also in any other doctrine contained in their Epistles, and to suspect the certainty and truth of all that was contained in them. And this the apostle seemeth to insinuate in these words, 2 Thess. ii. 1, 2. *I beseech you, brethren, that you be not soon shaken in mind, or troubled, either by word or letter, as from us, as that the day of Christ is at hand:* for these words seem plainly to import, that in the apostle's own judgment, the belief that the apostles had taught by word or by epistle this doctrine, would tend to the unsettling of their minds in the faith.

But that St. Paul taught no such doctrine in any of his Epistles to the Thessalonians, will be exceeding evident,

First, From the following words in that chapter: for there, saith he, ver. 3. *Let no man deceive you by any means;* declaring them deceivers, who either taught this doctrine, or imposed it on them, as spoken or indited by them: there also having said, in opposition to that vain imagination, that day was not to come till there was *a falling away first, and the man of sin was revealed,* he adds, *remember you not that when I was yet with you, I told you these things?* (ver. 5.) He therefore had taught them the contrary, before he had indited either of these Epistles, and therefore in them cannot rationally be supposed to contradict himself.

Secondly, From the very words used for proof of this opinion; for they are introduced with this solemnity, *This we say unto you by the word of the Lord, that we that are alive:* in which words he most plainly voucheth the authority of Christ Jesus for the truth of what he saith; and

* Strom. i. p. 318. L. D.
† Tertul. Apol. cap. 42.
‡ Apud Orig. p. 240.
§ Ἀλλ' οὔτι γε τὰ αἰσχρὰ ὁ Θεὸς δύναται οὐδὲ τὰ παρὰ φύσιν βούλεται. Ibid.

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therefore, if he were mistaken, either our Lord himself must err with him, or the apostle must vouch Christ's word and his authority when Christ had spoken no such word, and given him no authority to speak this doctrine in his name; both which assertions overthrow the certainty and truth of all St. Paul's Epistles. Now hence it follows, that the apostle could not deliver this assertion in any other of his Epistles; for all the learned do agree in this, that these Epistles to the Thessalonians were the first Epistles St. Paul wrote; whence it must follow, that he could not deliver in his following writings, to that church or any other churches, that doctrine which he had so industriously before confuted, and declared very dangerous, in his Epistle to the church of Thessalonica.

The truth seems therefore to be this: That as our Lord had told them, it *was not for them to know the times and seasons,* (Acts i. 7.) so were they left still in the dark, touching the time of the general judgment; and therefore they continually speak of it as a day that was to come upon men, *as a thief in the night, ipsis insciis,* as here, v. 1. They, perhaps, did not know when it might happen; and so they say nothing at any time dogmatically, but only ἐνδοιάστως, and disjunctly, *if we shall be found clothed, and not naked;* and here, v. 10. *whether we sleep or wake.* Nor are these sayings to be taken personally, as meant of the apostles, but rather as spoken by them in the person of Christians in the general, some of which would be then surviving. See a discourse at the end of 2 Thessalonians, by way of inquiry, whether the apostles, in their writings, spake as conceiving the day of judgment might be in their days, &c.

[12] Ver. 16. Καὶ ἐν σάλπιγγι Θεοῦ, *And in the trump of God.*] Pious here, and fit to be regarded, is the note of Theodoret, That if the loud sound of the trumpet, when the law was given from Mount Sinai, was so dreadful to the Jews, that they said to Moses, *Let not the Lord speak to us, lest we die:* how terrible must be the sound of this trumpet, which calls all men to the final judgment?

[13] Ver. 17. Σὺν Κυρίῳ, *With the Lord.*] From which words it may be probably collected, that even the souls of the faithful were not ever with the Lord, or in his celestial presence, before the resurrection.

CHAP. V.

1. [1] BUT of the *(exact)* times and *(critical)* seasons, brethren *(when the coming of the Lord shall happen)*, you have no need that I should write unto you.

2. For *(you)* yourselves know perfectly *(from what I taught when present with you)* that the day of the Lord so cometh as a thief in the night, *(of the time of whose coming the master of the house can have no certain knowledge,* Matt. xxiv. 42, 43. xxv. 13. Mark xiii. 33. Luke xii. 39, 40. xxi. 36.)

3. [2] For when they *(they of the Jewish nation then, and the wicked at the great day of wrath)* shall say, Peace and safety *(expecting no such thing as wrath and judgment)*, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape *(it)*.

4. But ye, brethren, are not *(as formerly)* in *(a state of)* darkness, that that day should overtake you as a thief *(or come upon you unexpected, or unprepared for it)*.

5. Ye are all *(by virtue of your faith, and knowledge, and your profession of Christianity,)* the children of light, *(as having the light, and believing in it,* John xii. 36. Eph. v. 8.) and the children of the day *(of grace,* Rom. xiii. 12, 13. *and of salvation,* 2 Cor. vi. 2.) we are not of the night, nor of darkness, *(as the Jewish nation at present is, upon whom the darkness is come,* John xii. 35. *and who are cast into utter darkness,* see note on Matt. viii. 12. *and as the heathen always were:* see note on Rom. xiii. 12.)

6. Therefore let us not sleep, as do others *(securely in their sins, without expecting judgment, or preparing for it,* Matt. xxviii. 38. Luke xvii. 26. 30.) but let us watch and be sober, *(that that day do not come upon us unawares, nor finding us overcharged with surfeiting and drunkenness,* Luke xxi. 34. 36. *this being only proper to them who are of the night.)*

7. For they that sleep, sleep in the night; and they that are drunken [3] are drunken in the night.

8. But let us, who are *(children)* of the day, be sober *(and vigilant,* 1 Pet. iv. 7. v. 8.) putting on the [4] breastplate of faith and love *(that firm assurance of faith, which will not suffer us to doubt of the Divine assistance, and that love which casts out fear of any thing we may suffer for the cause of Christ);* and for a helmet *(to your head)*, the hope of salvation.

9. *(Which hope of salvation we Christians have,)* for God hath not appointed us unto wrath *(as he hath done the heathen world, who are children of wrath,* Eph. ii. 3. *and the unbelieving Jews, who are vessels of wrath fitted for destruction,* Rom. ix. 22. *and upon whom wrath is coming to the end,* 1 Thess. ii. 16.) but to obtain salvation by our Lord Jesus Christ,

10. Who died for us, that, whether we [5] wake or sleep *(i. e. whether he come in the night, and so finding us taking our natural rest, or in the day, when we are waking)*, we may live together with him *(when he comes)*.

11. Wherefore comfort yourselves together *(with this hope)*, and [6] edify one another, even as also you do.

12. And we beseech you, brethren, to know *(and reverence)* them which labour among you, and [7] are over you in the Lord, and admonish you;

13. And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

14. Now *(παρακαλοῦμεν δὲ, and)* we exhort you, brethren, warn them that are unruly *(as walking not according to the doctrine they have received from us,* 2 Thess. iii. 6. 14.) comfort the feeble-minded, *(who are of a wounded spirit under afflictions,* ὀλιγόψυχοι, Prov. xviii. 14. *that are of a fearful spirit under them,* Isa. xxxv. 4. *of a grieved spirit,* Isa. liv. 6. *whose spirit fails under them,* Isa. lvii. 16. *whose hands hang down, and whose knees are feeble,* Heb. xii. 12.) support the weak *(in faith, who are soon scandalized, and apt to perish by it,* Rom. xiv. 1, 2. 21. 1 Cor. viii. 7. 9—12.) be patient towards all men.

15. See that none render evil for evil unto any man, *(whatever the provocation may be,* Rom. xii. 27.) but ever follow that which is good, both among yourselves, and to all men, *(even them that hate you,* Matt. v. 44.)

16. [8] Rejoice evermore.

17. Pray [9] without ceasing.

18. [10] In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

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19. [11] Quench not the Spirit.

20. [12] Despise not prophecyings.

21. [13] Prove all things *(by the spirit of discretion which is in the church, and the consonancy of their pretended prophecies and interpretations, with what we have delivered to you; and then)* hold fast that which is good.

22. *(And)* [14] abstain from all appearance of evil.

23. And the very God of peace sanctify you wholly; and I pray God *(that)* your [15] whole spirit, and soul, and body, be preserved blameless to the coming of our Lord Jesus Christ.

24. [16] Faithful is he who calleth you *(to this holiness)*, who also will do *(his part towards)* it.

25. Brethren, pray for us. (See note on Colos. iv. 4.)

26. Greet all the brethren with a holy kiss.

27. [17] I charge you by the Lord that this Epistle be read to all the holy brethren.

28. The grace of our Lord Jesus Christ be with you. Amen.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1, 2.] THAT all this, to the twelfth verse, doth evidently belong only to the destruction of the persecuting Jews and gnostics, at the time of Christ's coming to destroy the Jewish church and nation, is confidently asserted by a reverend and learned commentator on this place; but is not once hinted by the ancients, who all interpret these words, *περὶ τῆς κοινῆς συντελείας, of Christ's general advent.* Nor do his arguments prove his assertion.

Arg. 1. First, Whereas he saith, Ἡμέρα Χριστοῦ, " The day of Christ (here mentioned) is, without question, the same which is so often called, the coming of Christ for the destroying of the enemies of Christianity:"

Ans. It is certain that *this day of Christ,* in the Epistles, doth almost generally signify the day of our Lord's coming to the final judgment, as in the following words: *He shall confirm you unto the end, that you may be blameless in the day of our Lord Jesus Christ,* 1 Cor. i. 8. that *the Spirit may be saved in the day of the Lord Jesus Christ,* 1 Cor. v. 5. *You are our rejoicing in the day of the Lord Jesus,* 2 Cor. i. 14. *He that hath begun a good work in you, shall perfect it to the day of the Lord Jesus,* Phil. i. 6. that *ye may be sincere and blameless until the day of Jesus Christ,* ver. 10. that *I may rejoice in the day of Christ,* Phil. ii. 16. (See 2 Tim. i. 12. 18. iv. 8.)

Arg. 2. Secondly, Whereas he adds, " That this cannot belong to the last coming of Christ to judgment, because the apostle had made that the subject of his former discourse, (chap. iv.) and enters upon this as a distinct matter, with a *περὶ δὲ,*" &c.

Ans. It is granted, That the time when this judgment shall be, is a distinct matter from the judgment itself; which is all that this argument proves.

Arg. 3. Thirdly, Whereas he argues this, " From the end of this discourse, which is to comfort the Christians which are under persecution, and give them patience and constancy; for which this was a fit consideration, That this judgment of God would come suddenly, and when it was least expected, and so would surprise them if they were not watchful; all which belonged peculiarly to this doom upon the Jews, and not to the general judgment, which those who then lived were not concerned in:"

Ans. First, It is certain that the apostle, both in this Epistle, iv. 18. and in his other Epistle, chap. i. doth comfort his Thessalonians under their persecutions, from the consideration of *Christ's coming to reward them at the day of judgment.*

Secondly, It is also certain, that Christ and his apostles exhort Christians to be watchful, that they may not be *surprised at the day of judgment.* So doth Christ, Matt xxv. 13. Luke xii. 35. 40. so doth St. Paul, 2 Cor. v. 9, 10. so doth St. Peter, 2 Pet. iii. 11, 12. 14. as being that which all men, who must die, and after that be judged *according to what they have done in the flesh,* must be as well concerned to prepare for, by watchfulness, as if it were to come while they were living; and upon this account it is that the apostle, in this chapter, ver. 23. and in the forecited places, prays so oft that Christians *may be confirmed, and kept blameless to the day of the Lord Jesus.*

Let it be then observed, that the apostle had spoken, i. 10. of their *waiting for the coming of the Lord from heaven,* iii. 13. *of his coming with all his saints,* iv. 16. *of his coming with the voice of the archangel, and of the trump of God.* He had also hinted, ii. 10. that the unbelieving Jews were, by their opposition to the gospel preached to the gentiles, and by their persecutions of them who had embraced it, filling up the measure of their sins, and drawing down that day of wrath upon them, which is mentioned Matt. xxiv. I therefore shall descant on these words, as relating to both these days of judgment.

[2] Ver. 3.] Josephus* informs us, That when the tumults, foretold by our Saviour, were begun, the Jews were expecting *σημεῖα ἐλευθερίας, signs from God of their liberty;* and that *after all the clear signs God hath given them of their approaching ruin, and when it was even accomplished, they were confidently expecting,*† *τὴν ἀπὸ Θεοῦ βοήθειαν, the Divine aid:* and, which is more remarkable, that the promise of a Messiah, which their sacred books declared was to come, *κατὰ τὸν καιρὸν ἐκεῖνον, about that time,* was‡ *το ἐπάραν αὐτοὺς μάλιστα πρὸς πόλεμον, that which chiefly incited them to the war.*

[3] Ver. 7.] Note, O the sad dissoluteness of the manners of the Christians of our age, who frequently are guilty of that drunkenness in the daytime, which heathens only practised in the night!

[4] Ver. 8. Θώρακα, *The breastplate of the faith,* &c.] This metaphor, relating to our Christian warfare, is taken from soldiers, who anciently watched or kept centinel in their armour, having especially their helmet and breastplate on; for, as Livy notes, " Scuto præ se erecto stabant galeati," *They stood with their shield before them, and their helmet on their heads.* Whence he says of Paulus Æmilius, that " Milites novo more scutum in vigiliam ferre vetuit;" *After a new manner he forbade the soldiers to wear their shield when they watched.* Now the head and heart being the two chief fountains of life and sensation, the preserving them safe is, in effect, the preserving of the whole man.

[5] Ver. 10. Εἴτε γρηγορῶμεν, εἴτε καθεύδωμεν.] That is, say some, *whether we live or die.* And true it is that Christians dying, are said *to fall asleep.* So 1 Cor. xi. 30. κοιμῶνται ἱκανοὶ, *some are fallen asleep:* xv. 51. πάντες

* De Bell. Jud. lib. ii. cap. 22. p. 796.
† Lib. vii. cap. 30. p. 960.
‡ Cap. 61. p. 961. F.
§ Lib. xliv.

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μὲν οὐ κοιμηθησόμεθα, *we shall not all sleep.* So here, iv. 13. *I would not have you ignorant,* περὶ τῶν κεκοιμημένων, *concerning them that are fallen asleep;* and, ver. 14. τοὺς κοιμηθέντας, *them that sleep in Jesus will God bring with him:* but because in all these places the Greek word is never καθεύδω, but always κοιμάομαι, I prefer the exposition of the paraphrase.

But then, that the *hope of salvation,* ver. 8. the περιποίησις σωτηρίας, *the obtainment of salvation by Christ Jesus,* ver. 9. *the living with him,* ver. 10. should refer chiefly to the purchase of deliverance from Jewish persecutions, and the enjoyment of this present life, I can by no means grant; for the Christian's hope is, *the hope of the glory of God,* Rom. v. 3. *the hope of the redemption of the body from corruption,* viii. 23, 24. *the hope which is laid up for us in heaven,* Colos. i. 5. *the hope of glory,* ver. 27. *a blessed hope,* Tit. ii. 13. *the hope of eternal life,* iii. 7.

The salvation purchased for us by Christ's death, is not deliverance from persecutions; for *all that will live godly in Christ Jesus must suffer persecutions,* 2 Tim. iii. 12. In these we are to be *conformed to his death,* Rom. viii. 17. 2 Tim. ii. 12. *he having suffered; leaving us an example, that we should follow his steps,* 1 Pet. ii. 21.

And to *live with Christ,* is to live in a state of glory with him, and be conformed to his resurrection, Rom. vi. 8. 2 Tim. ii. 12. Colos. iii. 3, 4. 1 Pet. iv. 13. and this is the comfort which the apostle had given them, iv. 18. and to which he now proceeds.

[6] Ver. 11. Οἰκοδομεῖτε εἰς τὸν ἕνα, *Edify yourselves into one body,*] By your mutual love to one another, as being members of the same body, (Eph. iv. 16.) and by your strict union, and peaceable conversation with one another, which is the edification of one of us unto another, commanded, Rom. xiv. 9. (see note on Rom. xv. 2.)

[7] Ver. 12. Καὶ προϊσταμένους ὑμῶν.] That the persons here mentioned as labouring among them, as being over them, in the plural, should be the bishops of the metropolis of Thessalonica, seems very improbable; there being scarcely any ordinary fixed officers then placed in the church, anno Christi 49. or 51. when this Epistle was written: and therefore the learned Mr. Dodwell,* notwithstanding these words, saith, "Quod nulla sit rectorum mentio in utravis Epistolâ ad Thessalonicenses;" *That there is no mention of any fixed rulers in either of the Epistles to the Thessalonians.* And (1.) we find no notice taken of them in the front of these Epistles, as there is of the bishops and deacons, Phil. i. 1. No salutation of them in the close of these Epistles, the words of salutation being only these, *Salute all the brethren with a holy kiss.* (2.) We find no directions given to them in particular (but only to the brethren in general) touching such matters as must have related to their office only, or chiefly, had they been settled rulers in the church. The charge in the very next verse runs thus: *We exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak.* In the Second Epistle, iii. 6. thus: *We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walks disorderly, and not according to the tradition which ye received from us:* and, ver. 13, 14. *And ye, brethren,——if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother:* and, lastly, to these brethren the adjuration is here directed, ver. 27. charging them by the Lord, that *this Epistle be read to all the holy brethren.* It is therefore to be noted, that the apostles, prophets, preachers, evangelists, who were all extraordinary officers, are reckoned among those whom God had settled in the church, 1 Cor. xii. 12. and Christ, ascending up on high, had given for the edification of his body, Eph. iv. 11, 12. Some of these prophets and teachers were in most churches, as at Antioch, Acts xiii. 1. and officiated in them, ver. 3. at Rome, xii. 6, 7. at Corinth, 1 Cor. xiv. at Galatia, see note on vi. 1. some of them were itinerants, sent by the apostles, or prophets, to teach other churches, and by the Holy Spirit separated to that work, Acts xiii. 2—4. exhorting and confirming the Christians where they came, as being prophets authorized so to do, Acts xvi. 32. and travelling up and down for the converting and establishing of the gentiles, 3 John 7, 8. (see note on 1 Cor. xii. 28.) Of one of these two kinds of prophets, and teachers, and spiritual men, the apostle may here be understood.

Know them who labour among you, and are over you in the Lord.] Here saith Theophylact, *If you honour them who preside over you in temporal affairs, how much more should you respect them who do it in spiritual things, who regenerate you in baptism, pray for you, visit you in sickness, and minister physic to your souls.*

[8] Ver. 16. Πάντοτε χαίρετε.] Thus, Κἂν εἰς πειρασμοὺς, κἂν εἰς λύπας ἐμπέσητε, Œcumenius. *Though you fall into manifold temptations and afflictions,* (James i. 2.) and be brought into a very low condition in this world; yet *rejoice in the Lord always,* (Phil. iv. 4.) *rejoice in the hope of the glory of God,* (Rom. v. 3.) and of that great reward you shall receive for all your sufferings, (Matt. v. 11, 12. Heb. x. 34.) and in the spiritual fruits they work in you. (Rom. v. 4. James i. 3.)

[9] Ver. 17. Ἀδιαλείπτως, *Without ceasing.*] To give, once for all, the true sense of those injunctions, so frequent in the Scripture, *to pray, and give thanks always,* and *without ceasing;* observe,

First, That these phrases do, in the mildest sense, import, that these should be the employment of every day, our morning and evening sacrifice; that so beginning and ending the day with them, we may be, in the Scripture language, said to do them *always.* Thus St. Luke tells us, xxiv. 53. that the *apostles were continually in the temple,* διαπαντὸς, *praising God;* that is, they were καθ' ἡμέραν, *daily in the temple,* Acts ii. 46, 47. resorting thither at the third hour of the morning, and at the ninth of the evening sacrifice. (Acts iii. 1.) The sacrifice which was appointed to be thus offered daily at morning and evening, is, in the Hebrew, התמיד, *the continual sacrifice,* Dan. viii. 11. and accordingly is rendered by the Septuagint, ἡ θυσία διαπαντός. Thus the *mincha,* which the high-priest offered every day, half of it in the morning, and half in the evening, is styled by them, ἡ θυσία διαπαντὸς, *the continual sacrifice,* Lev. vi. 20. The burnt-offering which was offered, without intermission, twice a day, is, in the Hebrew, על התמיד; and in the LXX. ὁλοκαύτωμα τὸ διαπαντὸς, *the continual sacrifice,* Numb. xxviii. 24. 31. And in allusion to it, the

* Lib. de Jure Laic. Sacerdotali, cap. 3. 18. p. 252.

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author to the Hebrews saith of our high-priest, *By him let us offer up the sacrifice of praise to God continually.* This therefore is the prime import of the phrase.

Secondly, These phrases do import, that we should be employed in the performance of these duties, as Providence doth minister occasion for them. In this sense is the word *always* used twice, when our Lord saith, *I was always in the temple, whither the Jews always resort,* John xviii. 20. for neither did the Jews always resort unto the temple, but only at the hours of prayer; nor did Christ always teach in it, but only when he went up to Jerusalem. And thus the Holy Ghost, in Scripture leads us to expound these phrases, enjoining us *to abound always in every good work,* 2 Cor. ix. 8. and elsewhere, to do good, ὡς καιρὸν ἔχομεν, *as we have occasion,* Gal. vi. 10. So, *to pray always,* Luke xviii. 1. is to pray ἐν παντὶ καιρῷ, *in every season,* xxi. 36. And, to *pray without ceasing,* here, is to pray, ἐν παντὶ καιρῷ, *in every opportunity,* Eph. vi. 18. So 1 Macc. xii. 11. Ἡμεῖς οὖν ἐν παντὶ καιρῷ ἀδιαλείπτως, *We at all times, without ceasing, both in our feasts and other convenient days, do remember you in the sacrifices which we offer;* i. e. we do it as oft as we have occasion to offer sacrifice.

Thirdly, In reference to our prayers particularly, it imports, that we should not grow faint and weary, when Providence seems for a season to defer the blessing we implore, (Luke xviii. 1.) but should still προσμένειν, *abide in supplication,* 1 Tim. v. 5. and ἀγρυπνεῖν, *watch unto it with all perseverance,* Eph. vi. 18.

[10] Ver. 18. Ἐν παντὶ, *In every thing.*] For sparing and preventing, for common and extraordinary, general and special, past and present, temporal and spiritual mercies; not only for prosperous and grateful, but also for afflicting providences, for chastisements, and seasonable corrections, Πάντας γὰρ πρὸς τὸ συμφέρον ποιεῖ ὁ Θεὸς, κἂν ἡμεῖς ἀγνοοῦμεν αὐτοῦ τὰς οἰκονομίας, *For God designs them all for our good, though we at present see not how they tend unto it.*

[11] Ver. 19. *Quench not the Spirit.*] Τουτέστι χάρισμα μὴ ἐκφράσσατε καὶ κωλύετε, τῷ ἀποστρέφεσθαι καὶ μὴ ἐᾷν λαλεῖν, Œcumen. *i. e. Hinder not the gifts of the Spirit, by turning away from them that have them, and not suffering them to speak.* These gifts were quenched by strife, emulation, schisms, and contention about them: (1 Cor. iii. 1. 3.) 2. By a disorderly use of them, not to the edification of the church, but to vain ostentation, confusion in the church, and the scandal of heathens, (1 Cor. xiv.) by a neglect to exercise them: *Forbid not to speak with tongues.* (1 Cor. xv. 39.)

[12] Ver. 20. *Despise not prophecyings.*] Προφάσει τῶν ψευδοπροφητῶν, καὶ τοὺς ἀληθεῖς διέπτυον, Œcumenius. Some of these false prophets had crept into the church of Thessalonica, as is hinted in those words, *Be not troubled by* (them, who pretend a revelation from the) *Spirit, as if the day of Christ were at hand,* (2 Thess. ii. 2.) which made them less regardful of what was delivered by men pretending to this gift; and made it necessary for St. John to say, *Believe not every spirit, but try the spirits whether they be of God: for many false prophets are gone out into the world.* (1 John iv. 1.) And to prevent the mischief the Thessalonians might receive from them, the apostle here adds, *Try all things,* &c. ver. 21.

[13] Ver. 21. Δοκιμάζετε, *Try.*] Note, That the apostle doth not here bid the guides of the church try all things, and the people hold fast that which they delivered to them; but gives an injunction common to all Christians, having *their senses exercised to discern betwixt good and evil;* to all who are obliged to hold fast that which is good, and not to believe false prophets; which is a strong argument for the perspicuity and the sufficiency of holy Scripture for this work, and against the necessity of a living judge: for he that must try all things, must also try the doctrine of this living judge; and therefore till he hath made this trial, must not admit his doctrine as an article of Christian faith; for these words plainly teach that what we must hold fast, must first be tried. *Hearers* (saith St. Basil) *who are instructed in the Scriptures, ought to try the things spoken by their teachers,* καὶ τὰ μὲν σύμφωνα ταῖς γραφαῖς δέχεσθαι, τὰ δὲ ἀλλότρια ἐκβάλλειν, *and receive those doctrines which are consonant, and reject those which are alien from the holy Scriptures; because St. Paul hath said, Try all things; hold fast that which is good.* See Clem. Alex. Strom. i. p. 354. Strom. vi. p. 655. Orig. in Joh. tom. xi x. ed. Huet. p. 268. and Hom. 2. in. Ezek. F. 135. G. St. Jerom. in Ep. ad Eph. lib. iii. cap. 5. p. 101. Cyril of Alex. in Joh. lib. iv. p. 374. 407. and lib. i. adv. Nestor. p. 2.

[14] Ver. 22. Ἀπὸ παντὸς εἴδους πονηροῦ, *From all kinds or sorts of evil.*] So the Syriac doth render these words. So Chrysostom and Theophylact upon this place. So St. Basil and Leontius, cited by Dr. Hammond, who descant thus upon the words: *Fly not from this or that only, but from every sin.* Or, secondly, if the apostle here exhorts us to abstain from *all appearance of evil;* his meaning cannot be this, that we should abstain from what appears evil to others: it being, in many cases, impossible to know what appears so, and impracticable to act by such a rule; because it would destroy our Christian liberty in things indifferent, and create in our minds continual perplexities, there being scarcely any thing which may not appear evil, to some or other of those numerous sects which swarm among us: he therefore only must enjoin us to abstain from that which, after trial, seems evil to ourselves, and is judged by us so to be; for the apostle makes these two things, *the holding that which is good,* and *the abstaining from all appearance of evil,* the consequent of trying all things. Now we try all things, that, after trial, we may hold that which seemeth to us good, and abstain from that which seemeth to us evil, not to abstain from that which seemeth so to others only.

[15] Ver. 23. Ὁλόκληρον ὑμῶν τὸ πνεῦμα, καὶ ἡ ψυχὴ, καὶ τὸ σῶμα. *Your whole spirit, and soul, and body.*] Here the apostle justifies the ancient and true philosophy, that man is, as Nemesius styles him, τριμερὴς ὑπόστασις, *a compound of three differing parts.* This was the doctrine of the Pythagoreans, as we learn from Jamblichus,* who, having told us, that man consists of soul and body, adds, *That the soul consists of two parts; one endued with reason, and one without reason.* This also was the philosophy of the Platonists, as we learn from Nemesius,† Sallust, and Laertius, who inform us, that *there is in man a soul irrational, which follows the affections of the body; and a mind, which useth the body as its instrument, and fights against it.* This also was the doctrine of the stoics; whence Antoninus

* Ψυχῆς δὲ, τὸ μὲν ἦν ἔχον λόγον, τὸ δὲ οὐκ ἔχον. Protrept. p. 34, 35.

† Καὶ ἡ μὲν ἄλογος τοῖς σωματικοῖς ἔπεται πάθεσιν· ἡ δὲ λογικὴ αἰσθήσεως, καὶ φαντασίας ἄρχουσα——τοῦ δὲ σώματος μετὰ λόγου καταφρονεῖ· De Diis, &c. cap. 8. D. Laert. lib. iii. p. 219.

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saith, the three constituent parts of man are, σῶμα, ψυχὴ, νοῦς, *the body, soul, and mind.* Irenæus,* and Clemens† of Alexandria, and Origen,‡ say the same. Mr. Le Clerc here is very positive, that this philosophy *is false,* and *that there is nothing in man but his body, and his reasonable soul.* But he saith nothingto sustain this confidence against those two excellent philosophers, Gassendus,§ and Dr. Willis,‖ who have established this philosophy beyond all reasonable contradiction. Nor can the conflict betwixt the mind and spirit, and the flesh, mentioned Rom. viii. from ver. 14. to the 25th, and Gal. v. 16, 17. be explained; nor can any man tell what the τὸ ἀρχικὸν, or ruling principle in us, is to govern, without admitting this inferior soul as the fountain of our sensual appetites, or even tell us what it is to die; unless it be to make this inferior soul, which consists in the motion of the animal spirits, and the sensitive appetites they produce in us, to cease to act, or move, as formerly. He will have ψυχὴ here to signify *life,* as indeed it doth in other places; but never where constituent parts of a man are enumerated, as here they are; and seeing the spirit and the body are unquestionably the constituent parts of a man, it is reasonable to conceive, that the ψυχὴ mentioned here must be so also, especially since it is divided from the spirit and the body by the particle καὶ. Moreover, by following the motions of this brutish appetite, is a man styled ψυχικὸς, *the animal man,* and by being animated and informed by this ψυχὴ, is the body called σῶμα ψυχικὸν, *an animal body,* 1 Cor. xv. 44, 45. and by conveying of this ψυχὴ, or inferior soul, to his posterity, is the first Adam said to be made εἰς ψυχὴν ζῶσαν, to convey this animal life to his posterity; though this at last may be only a strife about words, the animal spirits being included in the body.

[16] Ver. 24. Πιστὸς ὁ καλῶν ὑμᾶς, *Faithful is he that calleth you.*] Who therefore will not be wanting in what is requisite on his part towards it; I say his part, for if the fidelity of God required that he would sanctify and preserve us blameless to the end, without our care and industry, or should work in us absolutely and certainly that care, and the apostle believed this, how could he fear lest the Thessalonians should be so overcome by Satan's temptations, as that his labour with them might have been in vain, (1 Thess. iii. 5.) this being in effect to fear that God might be unfaithful to his promise?

[17] Ver. 27. Ὁρκίζω ὑμᾶς, *I adjure you by the Lord.*] In judicial oaths the custom among the Jews was, not for the person who came under the obligation of an oath, to pronounce the words of swearing with his own mouth, but an oath was exacted from him by the magistrate or superior, and so he became bound to answer upon oath, by *hearing the voice of adjuration,* φωνὴν ὁρκισμοῦ, so the Septuagint, Lev. v. 1. So Gen. l. 15. *The Father,* ὥρκισε, *made us swear before he died;* Josh. vi. 26. ὥρκισεν Ἰησοῦς ἐναντίον Κυρίου, *Joshua adjured them, saying, Cursed is the man before the Lord, that riseth up and buildeth Jericho;* 1 Sam. xiv. 24. *Saul had adjured the people,* ὁρκίσας ὥρκισε τὸν λαὸν, *saying, Cursed be the man that eateth any food;* that is, he charged the people with an oath: 1 Kings xxii. 16. Ποσάκις ὁρκίσω σε; *How oft shall I adjure thee?* So in the New Testament, the high-priest saith to Christ, ὁρκίζω σε κατὰ τοῦ Θεοῦ ζῶντος, *I adjure thee by the living God.* Now hence two things are evident; 1. That St. Paul did not judge all judicial oaths unlawful, for then he would not have laid this oath upon his Thessalonians. 2. That Christ did not forbid judicial, but only voluntary oaths, because it was not in the power of the Jews, to whom he spake, to avoid judicial oaths, nor would he then have answered to the adjuration of the high-priest.

THE SECOND EPISTLE

TO

THE THESSALONIANS.

WITH ANNOTATIONS.

PREFACE.

HAVING offered a new interpretation of the second chapter of this Epistle, which treateth of the *man of sin,* commonly called *antichrist,* there mentioned, I shall here give the reasons why I could not acquiesce in any of the expositions already given either by protestants or papists, and answer some objections against the exposition I have put upon the words of the apostle in that chapter. And,

§. 1. First, Whereas Mr. Obadiah Walker hath taken a great deal of pains to apply all that the apostle saith to Mahomet and his followers, that vain conceit will be demonstratively confuted from the following considerations:

1. That the apostle here exhorts the Thessalonians *not to be shaken in mind, or troubled, either by spirit, or by letter, or by word, as from us* (the apostles), *as if the day of the Lord were at hand,* ver. 2. Now what day doth the

* "Perfectus homo constat carne, anima et spiritu," Iren. lib. v. cap. 9. p. 446. et lib. ii. cap. 62.

† Οἱ μὲν τρεῖς σὰρξ δὲ, καὶ ψυχὴ, καὶ πνεῦμα. Strom. iii. p. 454.

‡ Ὁ ἄνθρωπος συνίστηκεν ἐκ σώματος, καὶ ψυχῆς, καὶ πνεύματος. Orig. Philoc. p. 8.

§ Phys. lib. ix. cap. 11. §. 3. ‖ De Anima Brut. cap. 7.

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apostle mean? Surely that day *when the Lord shall consume the wicked one by the breath of his mouth, and by the brightness of his coming*, ver. 8. Now sure it is, that Mahomet came not till five hundred and sixty-seven years after the writing this Epistle, *viz.* A. D. 608. nor is our Lord yet come to *consume him with the breath of his mouth*, nor know we when he will do so. How therefore could it be, that they, who were foretold so punctually of the apostacy, which should introduce the *man of sin*, and what yet hindered the revelation of him in his season, as the Thessalonians were, (ver. 5, 6.) should think the day of the Lord's coming to destroy Mahomet and his followers was at hand? Or that they should be led into this apprehension by any word, epistle, or revelation, made, spoken, or written, by the apostles or prophetic men concerning him; Could they then know from the mouth of St. Paul, that this man of sin was one Mahomet, who was not to appear till five hundred and sixty-seven years after his speaking of him; and when he did appear, was to continue above a thousand years before the coming of our Lord to consume him, and yet by any of his words be induced to conceive *the day of the Lord was at hand?*

Moreover, If the coming of our Lord, here mentioned, was to consume the beast, or Roman antichrist, seeing this beast was to arise out of the ruins of the Roman empire, and if St. Paul had told them any thing from Daniel of this matter, he must have let them know that this was so; and also that this antichrist, when risen out of the ruins of that empire, was to continue for *a time and times, and half a time*, that is, twelve hundred and sixty years before the coming of our Saviour to destroy him. It is as difficult to conceive how, after this, the Thessalonians could think Christ's coming to consume the beast could be then instant when this Epistle was indited.

§. 2. *Arg.* 2. I argue, secondly, against this opinion, from those words, *Remember ye not that when I was with you, I told you of these things?* ver. 5—7. That is, I told you of the apostacy that was to precede the man of sin; how he should *exalt himself above all that is called God*, &c. and what it was *that hindered his being revealed in his season:* now can any one believe that the apostle, who was not with the Thessalonians long enough to *perfect what was lacking in their faith*, (1 Thess. iii. 10.) should yet employ his time in telling them a long story of the apostacy of the Arians and Nestorians, saith Mr. Walker, and of one Mahomet, who should thus exalt himself, and what then hindered his being revealed? Could he say that very *mystery of iniquity*, this Mahomet was to bring into the world, then wrought, only because there were some heretics, already come, who *confessed not that Jesus Christ was come in the flesh*, though Mahomet confessed this very freely? As well may it be said, that *the mystery of quakerism* was wrought in the second and third centuries, because some heretics of those times taught doctrines like those they now profess.

And since it is equally improbable the apostle, in that little time, should speak to them of the apostacy of the church of Rome from the faith, and how the bishop of Rome should lord it over Christian emperors, and over the laws of God and Christ, and *wear out the saints of the Most High* for twelve hundred and sixty years; and is still more improbable, that he should say all this then to them, and here again bring the same thing to their remembrance, and yet, that not the least intimation of any thing of this nature should appear in any Christian writers on this subject for six following centuries: since, I say, this is so, this argument must be of equal strength against those who conceive the papal antichrist should primarily and chiefly be intended here.

§. *Arg.* 3. Thirdly, I argue against this opinion from those words, *and then shall that wicked one be revealed, whom the Lord shall consume with the breath of his mouth*, &c. ver. 8. For hence it seems plain, this wicked one was to be destroyed by the coming of our Lord soon after the time of his revelation, and not above a thousand years after; as both the opinion of those papists, who say that he is Mahomet, and of those protestants, who say that he is the pope and his clergy, must make the interval betwixt his revelation and destruction be; for the same thing that hindered his revelation, hindered the coming of our Lord to destroy him thus revealed; and these two things seem to be thus connected: "The day of the Lord will not come, till there come first an apostacy, and by that a revelation of the man of sin; when therefore this apostacy, and this revelation of the man of sin happens, then will Christ come to consume him." And otherwise the Christians of after-ages might have been subject, from the apostle's words, to a like mistake to that here mentioned, seeing, to tell them they had no reason yet to expect this day of the Lord, because it was not to come till *the man of sin was revealed;* and to add, when that which hindered the *revelation of him in his season* was once taken away, then should he also be revealed, *whom the Lord should consume with the brightness of his coming;* must fairly lead them to expect this day soon after his revelation, and not after he had been thus revealed above a thousand years.

§. 4. Those arguments are such as equally confute the opinion of those protestants, who conceive the apostle primarily to characterize the pope and his clergy, and of those who apply these words to Mahomet.

Arg. 4. But, fourthly, I argue against them who suppose Mahomet to be the man here intended, from these words of the apostle, that the coming of this wicked one shall be *according to the working of Satan in all power, signs, and lying wonders*, ver. 9. for the words δυνάμεις, σημεῖα, τέρατα, *powers, signs,* and *wonders,* are never used in Scripture for any wonderful things done by God upon men, or any ecstasies or conferences of angels with them, but always for outward signs done by men upon other things or persons: such as were the healing of the sick and lame, the casting out of devils, the raising of the dead. (See note on Heb. ii. 4.) Now Mahomet every where professeth that he came not with any such miracles, and therefore he could not be the person here designed: for his opposers demanded of him such miracles, saying, "Moses and Jesus, according to thy own doctrine, wrought miracles to prove their mission from God; and therefore if thou be a prophet, and greater than any that were ever sent before thee, as thou boastest thyself to be, do thou the like miracles to manifest it to us; do thou make the dead to rise, the dumb to speak, the deaf to hear, &c. and then we will believe in thy word." This objection, saith Dr. Prideaux,* he endeavoured to evade by several answers: "one while he tells them, he

* Life of Mahomet, p. 30—32.

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is only a man sent to preach to them the rewards of Paradise, and the punishments of hell: at another time, that their predecessors contemned the miracles of Salch and the other prophets, and that for this reason God would work no more among them: and a while after, that those whom God had ordained to believe, should believe without miracles; and those whom he had not ordained to believe, should not be convinced, though all these miracles should be wrought in their sight, which they required. But this not satisfying, as being a plain confession that he wanted that power of miracles which all other prophets had to prove their mission, several of those that were his followers departed from him. Having therefore got the sword into his hand, and an army to back his cause, his doctrine then was, that God had sent Moses and Jesus with miracles, and yet men would not be obedient to their word; and therefore he had now sent him, in the last place, *without miracles*, to force them by the power of the sword to do his will.

"However (says he) it is not to be denied, that there are several miracles reckoned up which Mahomet is said to have wrought; as that he did cleave the moon in two; that the trees went forth to meet him; and that the stones saluted him;" which are the miracles here mentioned by Mr. Walker. But then he adds, that "they who relate them are only such as are reckoned among their fabulous and legendary writers; their learned doctors renounce them all, as doth Mahomet himself, who in several places of his Alcoran owns that he wrought no miracles."

§. 5. Against the opinion of Grotius, that Caius Caligula was the man of sin, it is superfluous to say much, it being grounded upon an error in chronology, that St. Paul writ this Epistle, A. D. 40. when Caius appeared; whereas it is certain, from 1 Thess. i. 5. that Paul had been at Thessalonica before this Epistle was writ; for St. Paul went up to Jerusalem, say the best chronologers, A. D. 49. and it is evident that then he had not been at Thessalonica, and so had writ no Epistle to them, it being writ *after his entrance in to them*, ver. 9. *after he had spoken to them the gospel of God*, ii. 2. after *he had been taken from them a short time*, ver. 17. Now that he had not been at Thessalonica before his going up to the council at Jerusalem, appears from the history of the Acts, which saith, that after this council he went to Antioch, xv. 30. then through Syria and Cilicia, ver. 41. then to Derbe and Lystra, xvi. 1, 2. then through Phrygia, Galatia, and Mysia, and so to Troas, ver. 6—8. then to Samothracia, Neapolis, and Philippi, ver. 11, 12. and having passed through Amphipolis and Apollonia, he came to Thessalonica, xvii. 1. He therefore coming only thither eight years after the death of Caius, and not writing this Epistle till after he had left them, could not then write of Caius as *the man of sin* to be yet revealed.

§. 6. I pass on to the interpretation of Dr. Hammond, which is this:

1. "That the man of sin, the son of perdition, was Simon Magus, together with his followers the gnostics, designed for destruction. (Paraph. on ver. 3.)

2. "That Simon Magus setting himself at the head of them, Christ should destroy him by extraordinary means, as the preaching and the miracles of St. Peter; and the gnostics that adhered to him, at the destruction of the unbelieving Jews. (Paraph. on ver. 8.)

3. "That the falling away first, must be a great departure or defection from the faith to the heresy of the gnostics, or the Christians breaking off their compliance with the impenitent Jews, leaving them as obdurate, and departing avowedly to the gentiles. (Paraph. on ver. 3.)

4. "That which withholdeth, and he that letteth, was the apostles not giving over preaching to the Jews, as hopeless and refractory, and going to the gentiles; (Paraph. on ver. 6.) and the Christians walking warily, and doing nothing contrary to the Mosaical law.

5. "That the mystery already working was this sort of men already formed into a sect, under their ringleaders Simon and Carpocrates." (Paraph. on ver. 7.)

Now against this opinion I argue,

First, From *the day of the Lord* here mentioned, ver. 1, 2. for that indeed doth often signify in Scripture the day of the Lord's coming to the destruction of the temple, city, and nation, of the Jews; which, saith the reverend Dr. Hammond, is the true import of the phrase here; but it never signifies his coming to destroy Simon Magus. Moreover, it is plain from the eighth verse, that this coming of the Lord is to destroy *the man of sin*, he being to be destroyed *by the brightness of his coming*; how then can this day be the time appointed for the destruction of Simon Magus, who perished some years before Christ's coming to the destruction of Jerusalem? for, according to Valesius,* Eusebius, and Symeon Metaphrastes, Simon perished in the reign of Claudius; he coming then to Rome, and St. Peter then also coming after him, to detect his frauds; whence he well argues, that *it is not probable he should long there insult over the Christian faith, St. Peter being then present to oppose him.*† Now if this be true, he perished at the least sixteen years before the destruction of Jerusalem, and Christ came to destroy him within four years after the writing this Epistle. If he perished, as others will have it, in the fourth of Nero, he must die twelve years before Christ came to destroy Jerusalem; or, if he continued till the twelfth of Nero, opposing Christianity twelve years at Rome, under the very nose of the two chief apostles, which is not very probable, yet must he die four years before Christ's coming to the destruction of Jerusalem, and therefore could not be destroyed *by the brightness of his coming*.

Must we then refer this only to the destruction of his followers the gnostics? That they were then in being, I could never yet see proved, and much less that any of them perished at the destruction of Jerusalem. I know the doctor cites Eusebius,‡ as saying, that the gnostics, *in a moment were utterly extinct;* whereas it is manifest, Eusebius says this not of the gnostics, but the Nicolaitans; nor could he say it of them, who flourished chiefly in the second century; whence it is styled, *sæculum gnosticum:* moreover, it is a plain flaw in this, or any like interpretation, to make the head of any party, with his followers, to be *the man of sin* to be consumed by the coming of our Lord; and yet to

* "Eusebium secutus Symeon Metaphrastes Simonis interitum Claudii temporibus accidisse scribit." Not. in Eoseb. lib. ii. cap. 15.

† "Ego Eusebii sententiam verierem esse puto; cum enim constet ex Justino (Apol. ii. p. 69. E. et p. 91. B. et Irenæo, lib. i. cap. 20.) Simonem sub Claudio Romam venisse, et fraudulenta edidisse miracula, cumque etiam constet Petrum ejusdem Claudii temporibus Romam se contulisse, ad Simonis fraudes coarguendas, verisimile non est Simonem tamdiu, præsente et adstante Petro, insultasse fidei Christianæ."

‡ Lib. iii. cap. 29.

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make the *antisignanus* perish before his coming, and his followers only at it.

Add to this, that the whole foundation of this opinion depends upon the tale of Simon Magus's* flying in the air at Rome, and his falling down and breaking his bones at the prayer of St. Peter;† which is a thing not only uncertain, but, in the judgment of many learned persons, absolutely false. Cotelerius, a Romanist, is forced, ἐπέχειν, to suspend his judgment about it: first, by reason of the original of the story, which, saith he, had its rise, "è libris apocryphis et pseudepigraphis,"‡ *from apocryphal and spurious authors.*

Secondly, By reason of the great discrepancy to be found among them, in their relations of divers circumstances of this story: some of them saying, that Simon Magus made himself *wings to fly;* § some, that he was *held up by two devils;* ‖ others, that he made himself a *chariot,* ¶ or ascended in a fiery chariot, drawn by four horses; and all say that he did this *by magic.*

Again, they differ equally as to the effects this fall had upon this magician; some saying that he died by it, and was seen dead upon the spot,** that it dashed out his brains,†† broke his whole body, ‡‡ yea, broke it into four parts: §§ others, that Peter prayed he might not die, and so he only broke his thigh, say some; ‖‖ or his hands and feet, as others.

Some tell us, this was done in the reign of Claudius; and others, that it was done in the reign of Nero; some, that it was done by Peter ¶¶ only; others, that it was done by St. Peter and St. Paul;*** some, that it was done by prayer;††† and others, that they added fasting to their prayer: so little agreement is there amongst them in any circumstance of this action. And,

Thirdly, The story may deserve to be suspected, by reason of the silence of all the ancients of the three first centuries, who speak much of his being at Rome, and of his being honoured with a statue there; but say nothing of his flight or fall, by virtue of the prayers of St. Peter, though they had just occasion to speak of it, had they believed the story. For Justin Martyr,* in his Apology, speaks twice of this statue; and desires the emperor and senate, that, learning the truth, they would abolish that statue; but he saith not one word of this illustrious combat, which was so admirable a conviction of his fraud. Clemens of Alexandria† saith, That Simon heard St. Peter preach a little while, but addeth not one word of what he suffered by St. Peter's prayers. Tertullian ‡ having noted, that after the coming of the gospel, magicians were always punished, speaks only of Simon Magus, as ejected out of the church; though he observes, that Elymas was struck blind: and that in the Acts of the Apostles, § he received a just sentence, and worthy of himself, from the apostle Peter, but addeth not one word of what he suffered from St. Peter at Rome. Origen ‖ proves, that there was οὐδὲν θεῖον, *nothing divine* in Simon, from the nature of his doctrine, which made *idolatry a thing indifferent;* and from the success of it, it being in his time almost extinct, and that he perished with his silver; but adds not a hint of his perishing by the prayers of the apostles, which was the strongest proof against his pretensions that he was the *power of God.* ¶ Eusebius declares, how the devil raised up Simon as the great adversary to the apostles, and how the Divine grace, by their appearance and presence, extinguished that flame; and how the providence of God sent Peter after him to Rome, in the days of Claudius, to set himself against him; and how he prevailed, by causing the light of the gospel to shine there; but gives not the least hint of his being thus overcome, or thrown down, by the prayers of Peter. The bishops of Rome, who, saith Cotelerius, "sua tacere non solent," *use not to be silent in matters relating to themselves,* say nothing of it. Nor is it credible, saith Hornius,** "scriptores Romanos tam memorabilem rem præterituros fuisse;" *that all the Roman writers of those times, Suetonius, Tacitus, Pliny,* &c. *should pass over so memorable a thing in silence;* especially if Simon was so honoured by Claudius, and beloved by Nero, as some authors of this story say he was. It seems inconsistent, saith Valesius, with that other story, of Simon's being honoured at Rome as a *god, by the emperor, senate, and the people, and the continuance of his statue there in Justin Martyr's days;* which sure it would not have done, had he been so remarkably defeated, or destroyed, before their eyes. And, lastly, St. Austin †† freely owns, that *at Rome this story*

* "Hæc fabula à Scriptoribus ecclesiasticis passim inculcatur." Heraldus ad Arnob. lib. ii. p. 50.

† "Viderant enim currum Simonis Magi et quadrigas igneas, Petri ore diffiatas, et nominato Christo evanuisse: viderant, inquam, fidentem diis falsis, et ab eisdem metuentibus proditum, pondere præcipitatum suo, cruribus jacuisse perfractis." Arnob. p. 50. "Tum illustria illa adversus Simonem Petri ac Pauli congressio fuit, qui cum magicis artibus, ut se Deum probaret, duobus soffultus dæmoniis evolàsset, orationibus apostolorum fugatis dæmonibus, delapsus in terram, populo inspectante, disruptus est." Sulp. lib. ii. cap. 41. "Petrus Simonem alta cœli magico volatu petentem, dissoluta cæmonum potestate, dejecit et stravit."

‡ Constit. Apost. lib. vi. cap. 9. Abdias Hist. lib. i. cap. 15. Hegesip. de Bello Jud. lib. iii. cap. 2. Autor Actorum Petri et Pauli.

§ Hegesippus, Abdias, Patres vi. Syn. Act. 18.

‖ Μετεωρισθεὶς ὑπὸ δαιμόνων ἵπτατο μετάρσιος εἰς ἀέρα. Coost. Apost. Ἐπ' ὀχήματος δαιμόνων ἐπ' ἀέρος φερομένου. Cyril. Cat. vi. p. 54. A. Sulpitius.

¶ Arnobius. "Magicis artibus volare cœpit." August. tom. x. Serm. 2. de Petro et Paulo Apostolis.

** Νεκρὸν εὐθὺς ἀπέδειξαν. Cyril. Hieros. ibid.

†† "In caput collapsus cerebro viam dispersit." Nicet. Thess. lib. iv. cap. 1.

‡‡ Συντριβεὶς ἅπαν τὸ δύστηνον σῶμα. Metaphrast.

§§ Τέσσαρα μέρη γενόμενος. Act. Petri et Pauli apud Cotel. Not. in lib. vi. Const. Apost. p. 269.

‖‖ Ῥῖξαντα δὲ, μὴ θανατῶσαι, ἀλλὰ συντρίψαι——συντρίβεται τὸ ἰσχίον, καὶ τῶν ποδῶν τοὺς ταρσούς. Const. Apost.

¶¶ Arnobius Constit. Apost. S. Ambros. S. Austin.

*** Sulpitius Sev. Cyrillus Hieros. "Pridie eum ejusdem urbis ecclesiâ jejunaverit." August. Ep. ad Casul.

††† Διὰ τῆς περσευχῆς. Cyril. Hieros. &c.

* Τήν τε ἱερὰν σύγκλητον, καὶ τὸν δῆμον τὸν ὑμέτερον συνεπιγνώμονας ταύτης ἡμῶν τῆς ἀξιώσεως παραλαβεῖν αὐτοῦμεν· ἵν' εἴ τις ἐν τοῖς ἀπ' ἐκείνου διδάγμασι κατεχόμενος, τ' ἀληθὲς μαθὼν, τὴν πλάνην φυγεῖν δυνηθῇ, καὶ τὸν ἀνδριάντα, εἰ βούλεσθε, καθαιρήσητε. P. 19. B. C.

† Μεθ' ὃν Σίμων, ἐπ' ὀλίγον κηρύσσοντος τοῦ Πέτρου, ὑπήκουσεν. Strom. vii. p. 764. D.

‡ "Post evangelium nusquam invenies magos nisi planè punitos. Simon M. jam fidelis——maledictus ab apostolis de fide ejectus est: alter Magus qui cum Sergio Paulo, quoniam iisdem adversatur apostolis, luminum amissione multatus est." De Idol. cap. 9.

§ "Ex quibus est primus S. Magus, qui in Actis Apostolorum, condignam meruit ab Apostolo Petro justamque sententiam." De Præscript. adv. Hær. cap. 46.

‖ Καὶ ἡ ἐνέργεια ἐμαρτύρησεν, ὅτι οὐδὲν θεῖον ὁ Σίμων ἦν. Lib. i. contra Celsum, p. 45. Οὐδαμοῦ γὰρ τῆς οἰκουμένης Σιμωνιανοί. Lib. vi. p. 282. Διόπερ Σίμωνα τὸν Μάγον αὐτὸν, ἀναγορεύοντα δύναμιν Θεοῦ, ἴσμεν ἅμα τῷ ἀργυρίῳ αὐτοῦ, εἰς ὄλεθρον καὶ ἀπώλειαν κεχωρηκέναι. Com. in Joban. p. 56. D.

¶ Ὡσπερεὶ μέγαν ἀντίπαλον τῶν θεσπεσίων τοῦ σωτῆρος ἡμῶν ἀποστόλων——ὅμως δ' οὖν ἡ θεία καὶ ὑπερουράνιος χάρις τοῖς αὐτοῖς συναιρομένη διακόνοις, δι' ἐπιφανείας αὐτῶν καὶ παρουσίας ἀναπτομένην, τοῦ πονηροῦ τὴν φλόγα ᾗ τάχος ἐσβέννυ, &c. Hist. Eccl. lib. cap. 2. 14.

** Not. in Sulpitium, p. 369.

†† "Est quidem hæc opinio plurimorum, quamvis eam perhibeant esse falsam plerique Romani." Ep. 86. ad Casulanum, p. 367.

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was by most people deemed false. And is such a tale fit to be laid as the foundation of the interpretation of this chapter?

§. 7. *Arg.* 2. This opinion may also be confuted from those words, *This day shall not come, unless there be an apostacy first, and the man of sin be revealed.* For,

1. It is intolerable to think that act, which was so necessary for the promotion of the gospel among the gentiles, *viz.* the not imposing on them circumcision and the Jewish yoke, and the ceasing to preach in the synagogues of the Jews, was the apostacy intended by the apostle in these words. The zealots among the Jews might say of Paul, *Thou teachest apostacy from the law of Moses;* for afterward * the Ebionites rejected all his Epistles, ἀποστάτην ἀποκαλοῦντες αὐτὸν τοῦ νόμου, *calling him an apostate from the law;* but that St. Paul himself, speaking to the gentiles, should call this his own practice an apostacy, is incredible.

Moreover, What advantage would it do them in this matter, to tell them of an apostacy, which had happened before their conversion, (Acts xiii. 46.) *Lo, we turn unto the gentiles, for so hath the Lord commanded us,* and happened again about the time of writing this Epistle; (Acts xix. 9.) and finally, saith the doctor, was completed when St. Paul came to Rome, about five or seven years after, at the most? Might not the coming of the Lord be at hand, though an apostacy, so near to be completed, were to go before it? (See James v. 8, 9. 1 Pet. iv. 7.)

2. As for the apostacy of a considerable part of Christians to the abominable impiety of the gnostics, I have all along, in the interpretation of these Epistles, considered that, and find no reason to assert it, nor any thing that favours it, till we come to 2 Pet. ii. 20, 21. It is true, indeed, as Justin Martyr † and Eusebius testify, that most of the Samaritans worshipped Simon *as the chief god; but* ὀλίγοι ἐν ἄλλοις ἔθνεσιν, *few in other nations* (say they) *did it;* but that one single person fell off from Christianity to him, they say not. ‡ Eusebius is express, that neither the *heresy of Simon Magus, nor of others, had any prevalency in the times of the apostles.* The great apostacy, which, after the writing this Epistle, first appeared, and against which the catholic epistles of St. James, Peter, and St. John, and especially the Epistle to the Hebrews, were written, was that of the converted Jews to Judaism again; and to this Dr. Lightfoot probably refers the apostacy here mentioned; our Lord having foretold, that the *devil, once cast out of them by the gospel, should return to them with seven more evil spirits than himself;* and concluding that parable with those words, *so shall it be with this present generation,* Matt. xii. 43—45. Which opinion is well consistent with my interpretation of this chapter, and may be embraced by them who like not my notion of this apostacy.

Secondly, This man of sin was yet to be revealed, ver. 3. and there was yet a season to come, in which he was to be revealed, ver. 6. 8. whereas, by the confession of Dr. Hammond, Simon Magus was revealed as an opposer of Christ, and an ἀντίπαλος, or *antagonist* to the apostles long before: for he saith, that * *being denied the power of working miracles, which he would have bought of the apostles, soon after he set up, and opposed himself against Christ; and accordingly is here called,* ὁ ἀντικείμενος, *the adversary, or he that opposeth himself.* Now the time when he would have bought of them this power of working of miracles, was A. D. 35.; that is, fourteen years before St. Paul wrote this Epistle: if then soon after he set up, and opposed himself against Christ, he must discover himself soon after the year 35. and so before the writing this Epistle. He adds in the same note, *that Simon Magus came to Rome in the beginning of Claudius's reign, and there did such miracles by the help of the devils, that he was taken for a god, and accordingly had a statue erected to him, with this inscription, Simoni Deo Sancto.* Eusebius there adds, that the devil had set him up as the great and equal antagonist of the Divine apostles.† St. Jerome also saith, *That in the second year of Claudius, St. Peter came to Rome to oppose him.* He, therefore, who was then set up as the great adversary of the apostles, and as such opposed by them, in the second year of Claudius, that is, A. D. 42. must be discovered then, that is, nine years before the writing this Epistle. Eusebius there adds, that the flame he had there raised, by the appearance and presence of the apostles, *i. e.* of Peter, as the words following shew, ᾗ τάχος ἐσβέννυ, *was soon extinguished;* which seems to prove, that Simon Magus's opposition to Christ, was not only discovered, but even extinguished with his person before the writing this Epistle. And indeed Irenæus and almost all the ancients agree in this, with Dr. Hammond, that Simon Magus, having suffered this repulse from Peter at Samaria, began *to search still more into the depths of magic, that he might be more able to contend with the apostles;* ‡ and that by this means he astonished many, was honoured by Claudius with a statue, and glorified by many as a god. *He soon returned* (saith Theodoret§) *to his former arts.* Now, can we think that a man, who designed to be reckoned μέγας τις, *some great one,* and to seem glorious in the world, should pursue that design, by hiding, and not discovering himself about fifteen years?

In a word, it cannot reasonably be thought that almost all Samaria should worship him; that he should be honoured in the days of Claudius as a god at Rome, by the emperor, the senate, and the people; and that the devil should set him up as the great adversary of the apostles, long before this time; and that the season of his being revealed, should be yet to come.

§. 8. *Arg.* 3. Thirdly, I argue against this opinion, from these words, *He sitteth in the temple of God,* ver. 4. for whether we interpret this of the temple of Jerusalem, or of the church of God, which are all the interpretations known to the ancient fathers, or applied by them to these words, it is certain that neither Simon Magus, nor his followers, sat in

* Euseb. Hist. Eccl. lib. iii. cap. 27. † Just. Mart. Ap. ii. p. 69. E.

‡ Διὸ δὴ οὔτε Σίμωνος, οὔτε ἄλλου τοῦ τῶν τότε φυέντων συγκρότημά τι, κατ' αὐτοὺς ἐκείνους ἀποστολικοὺς ὑπίστη χρόνους. Hist. Eccl. lib. ii. cap. 14.

* Note E.

† Τῷ δευτέρῳ Κλαυδίου ἔτει, εἰς τὸ ἐκπολεμῆσαι Σίμωνα τὸν μάγον τῇ Ῥώμῃ ἐφίσταται. In Petro.

‡ "Cupidius intendit contendere adversus apostolos, uti et ipse gloriosus videretur esse, et universam magiam adhuc amplius inscrutans, ita ut in stuporem cogeret multos hominum, quippo cum esset sub Claudio Cæsare, à quo etiam statuâ honoratus esse dicitur propter magiam; hic igitur à multis quasi Deus glorificatus est." Lib. i. cap. 20.

§ Εὐθὺς ἐκεῖνος πρὸς τὴν πρώτειραν ἐπανῆλθε κακοτεχνίαν. Hær. Fab. lib. i. cap. 1.

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any of them. The doctor* therefore is forced to say, this agrees to Simon, as being worshipped at Samaria, in those places which had been set apart to the worship of the true God, they worshipping him there, Θυμιάμασι καὶ Θυσίαις, καὶ σπονδαῖς, with all sorts of sacrifices. But would St. Paul style the Samaritan temple, had it been then standing, as it was not, *the temple of God?* Would he have done this, after our Lord's declaration made against them, that they *worshipped they knew not what?* The truth is, that the temple built upon their holy mountain was long before destroyed by Hyrcanus; and that which Herod built them, they regarded not, as standing not upon that mountain. Where therefore was the temple in which they offered all kind of sacrifices to this magician? Indeed, the doctor useth too much artifice, in thus connecting these things; for that almost all the Samaritans did worship Simon Magus as the first or principal god, Eusebius doth say from Justin Martyr, Hist. Eccl. ii. 13. but that they then worshipped him with any kind of sacrifices, he doth not say; but only, that some of his followers, who *pretended to embrace the Christian religion*† (which Simon Magus then professedly opposed), *fell back to the worship of demons, and had got images of Simon and Helen, which they thus worshipped with sacrifices.*

§. 9. *Arg.* 4. *Remember you not* (saith the apostle) *that I told you of these things?* Now is it probable, that in the short time he stayed with them, he should tell them how Simon Magus sat in the temple of God, and that Christ's coming was to destroy him; and that so soon as St. Paul should leave off preaching in the Jewish synagogues, Simon Magus and his followers would be revealed? *Credat Judæus Apella.* For *the mystery of iniquity doth already work,* ver. 7. that is, saith Dr. Hammond, this sort of men are already formed into a sect, under their ringleaders, Simon and Carpocrates. Wonderful! that Carpocrates, who, say Clemens of Alexandria,‡ Eusebius, and Theodoret, appeared only in the time of Hadrian, that is, A. D. 107. at the soonest, should be the ringleaders of a sect at the writing of this Epistle; that is, at least fifty-six years before he began his heresy.

It follows, ver. 8. *And then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth,* &c. "that is (saith Dr. Hammond), then immediately shall ye see the sect of the gnostics shew itself, join with, and stir up the Jews, and bring heavy persecutions upon the Christians; and having this opportunity to calumniate them to the Jews, behave themselves as their professed opposers. And Simon Magus shall set himself forth in the head of them, whom, as a professed enemy of Christ, Christ shall destroy, by extraordinary means, by the preaching and miracles of St. Peter; and for all the apostatizing gnostics that adhere to him, they shall be involved in the destruction of the unbelieving Jews, with whom they have joined against the Christians." In which long paraphrase there is nothing certain, and nothing which can be confirmed, either from Scripture or antiquity. That there were then any gnostics in being; that they ever then did, or were in a capacity to persecute the Christians; that any single person of them perished, at the fatal time of the destruction of the unbelieving Jews, I never yet saw proved. That Simon Magus should set himself at the head of these gnostics, or of any other of his followers, who was extinct before they bore that name, it is not credible. That his followers, who pretended that Simon himself was the chief or principal god; who worshipped him, and the very images of Simon and Helena, with all kind of sacrifices; who held, the *law and prophets were not to be regarded,* should ingratiate themselves, and join with the Jews, is still more incredible. And, lastly, that Simon Magus perished by the miracles of St. Peter, I have shewed to be improbable. And this I think sufficient to be offered against this interpretation.

§. 10. I should proceed to those considerations which seem to lie against that opinion, which holds, that the apostle primarily intends the papal antichrist; but I have already done this, both in this preface, and in the following annotations; and therefore shall at present only add, that this *man of sin* is to sit *in the temple of God,* and probably to do it then when the apostle writ: for he gives it as a character, by which the Thessalonians, to whom he writ, might know him, and then he could be no other than the Jewish doctors. Moreover, this *temple of God* must either be the temple of God, properly so called, which was destroyed by Titus, A. D. 70. and then again, *the man of sin,* who was to sit in it, must denote the same persons; or, as some of the most ancient fathers, Irenæus,* Hippolytus,† St. Cyril,‡ and St. Ambrose,§ thought, either the ruins of that temple, or another to be built by antichrist in behalf of the Jews; and then, as it is not reasonable to think the apostle would absolutely style that the *temple of God,* which had never been so, and which was only built by one who *magnified himself against,* and openly blasphemed the true God; so is it more unreasonable to think the pope and his clergy should sit in it. They therefore who think that they are here especially intended, embrace the sentiments of the fathers of the fifth and the following centuries, *viz.* of Chrysostom,‖ Theodoret, St. Austin, and St. Jerome, that by the *temple of God,* we are to understand the Christian church. But this interpretation is liable to this objection, that it is not reasonable to conceive the Holy Spirit, without any mark of distinction, would give that name to the *apostate church,* in which the *beast* and the *false prophet* did preside, she being by the same Spirit, when he speaks more unquestionably of her, still represented as *spiritual Sodom* and *Egypt, mystical Babylon,* and *the mother of fornications and abominations,* Rev. xi. 8. xvii. 5. Hence Bellarmine¶ makes this inference from the interpretation of the protestants, that, if it be true, the *Roman church,* in which the pope presides, must be the church of God. To this our

* Note E. and G.

† Χριστιανῶν φιλοσοφίαν ὑποκρινόμενοι, ἧς μὲν ἔδοξαν ἀπαλλάττεσθαι περὶ τὰ εἴδωλα δεισιδαιμονίας, οὐδὲν ἧττον αὖθις ἐπιλαμβάνονται, καταπίπτοντες ἐπὶ γοητείας, καὶ εἰκόνας αὐτοῦ τε τοῦ Σίμωνος, καὶ τῆς Ἑλένης θυμιάμασί τε, καὶ θυσίαις, καὶ σπονδαῖς τούτους θρησκεύειν ἐπιχειροῦντες. Ibid.

‡ Ἀδριανοῦ βασιλεύοντος. Theod. Hær. Fab. lib. i. cap. 6. Περὶ τοὺς Ἀδριανοῦ τοῦ βασιλέως χρόνους. Clem. Strom. vii. p. 764. Euseb. Hist. Eccles. lib. iv. cap. 7.

* "In templo Dei sedebit, seducens eos qui adorant eum, quasi sit Christus." Lib. v. p. 475.

† "Templum construet Hierosolymis, quod confestim exoitatum tradet Judæis." P. 27. 33.

‡ Ποῖον ἄρα ναόν; τὸν καταλελυμένον τῶν Ἰουδαίων φησί. Catech. 15. p. 164, 165.

§ "Ergo sedebit in templo interiori Judæorum, qui Christum negant." In Luc. xxi.

‖ Ναὸν δὲ Θεοῦ τὰς ἐκκλησίας ἐκάλεσεν. Theod. Τὰς πανταχοῦ ἐκκλησίας. Chrys. "Hierosolymis ut quidam putant, vel in ecclesia, quod verius arbitramur." Hieron. ad Algas. qu. 11. F. 60. D. August. de Civ. Dei, lib. xx. cap. 19.

¶ Lib. iii. de R. Pont. cap. 13.

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writers answer, that this name was given to the *church of Rome*, because she once was so. But when was that? Was it not before *the man of sin* sat in her, and exalted himself above God and Christ? and can he properly be said to sit in the church of God, who, whilst he sitteth in it, is not *the man of sin*, nor does those things which belong to him; and when he is *the man of sin*, sitteth no longer in the *church of God*, but in *spiritual Egypt*, the *oppressor of God's people*, in *mystical Babylon*, the *mother of idolatry*, and *the great enemy of the church of God*, and in the *synagogue of Satan?*

But that I may not wholly differ from my brethren in this matter, I grant these words may, in a secondary sense, be attributed to the *papal antichrist*, or man of sin, and may be signally fulfilled in him, in the destruction of him by *the Spirit of Christ's mouth*, he being the successor to the *apostate Jewish church*, to whom these characters agree, as well as to her; and therefore in the annotations I have still given a place to this interpretation also.

§. 11. Lastly, As for the objections which may be raised against the sense which I have put upon these words, I shall answer most of them in the annotations, therefore shall only give a more full answer to these two; *viz.*

Obj. 1. That all the fathers and ancient interpreters seem not only silent as to this import of these words, but generally seem to refer the τὸ κατέχον, that which withheld this revelation of the man of sin, to the Roman empire.

Ans. To this I answer, (1.) That this objection may be retorted upon all the other opinions with equal strength; for what is there said by any of the fathers or ecclesiastical writers for six hundred years, whence it may be concluded that either Mahomet or the pope of Rome was the *man of sin* here mentioned? What hint hath any commentator, Greek or Latin, in his notes upon this chapter, for a thousand years, given, that the pope and his clergy were the persons here intended?

If it be here replied, that they do consequentially overthrow this opinion, by making the Roman empire to be the τὸ κατέχον, *that which withheld*; I answer, that they more fully overthrow the opinion, which saith, the papal government is antichrist, or the man of sin.

1. By saying that antichrist* was coming, and at hand, long before the appearance of *the little horn*, which sprung up only from the ruins of the Roman empire, which happened A. D. 475.

2. By teaching, so generally as they did, that antichrist, being once revealed, was to continue not twelve hundred and sixty years, but only *three years and a half*. (See note on ver. 8.)

3. That he was to be of the Jewish extract, one † *of the tribe of Dan*, who was also to be *circumcised*. And,

4. That he should be an enemy to ‡ *idolatry* and *image-worship*, as Irenæus, Hippolytus, Cyrillus Hieros. St. Chrysostom, and Theodoret, say.

In a word, they generally held, as I have shewed, note on ver. 10. that antichrist was to come with signs and wonders to deceive the Jews, that they might be punished for their infidelity. All which things must be manifestly inconsistent with the common notion, that the pope's hierarchy must be the man of sin here primarily intended by St. Paul.

Thirdly, I answer, that though the fathers do not expressly say, the Jewish nation was *the man of sin*, which the apostle here intended; yet many of them have said those things on which this our interpretation doth depend; as, *v. g.* that *this man of sin* was to be of *Jewish extract*, that he was *to sit in the temple of Jerusalem*, and that he was to come chiefly to *deceive the unbelieving Jews*, that so they might be punished for their infidelity. And,

Lastly, As to the τὸ κατέχον, or rather ὁ κατέχων, *he that letteth*, I only in this differ from them, that whereas they refer this to the Roman empire, I do refer it to a Roman emperor; and as some of them held that Nero* was this antichrist, and man of sin, and others, that he was Domitian;† so do I hold that Claudius, the predecessor of that Nero, was the person that withheld.

§. 12. *Obj.* 2. It farther is objected, That the Jews were long before revealed to be the great opposers of Christianity, and the scribes and pharisees had long sat in the temple of God; wherefore the revelation of the man of sin, being only to take place for some considerable time after the writing of this Epistle, the Jewish nation cannot be reasonably deemed *the man of sin*.

Ans. I shall answer this objection in the paraphrase, by shewing that these are the descriptions of the man of sin, by which the Thessalonians and others might then know him; and that they were all spoken in the present tense, shewing what he already did, and that he was yet more fully to be revealed, either by his actual apostacy from the Roman government, which happened in the twelfth of Nero, or by the great apostacy of the believers of that nation from the faith.

Secondly, I add, That the Jewish nation not only had a great opinion of their dearness to the God of heaven, but were also looked upon by their proselytes, and others, as God's peculiar and beloved people; and therefore such a change of providence as made it appear to all men, they were become *the generation of his wrath*, must also be a revelation of them as the greatest of sinners. And since this came upon them after they had rejected our Messiah, and crucified the Lord of life, it must be a discovery that they became *sons of perdition* upon this account; and in this sense the removing that, which letted, must make way for the revelation of that *wicked one, whom the Lord would consume with the breath of his mouth*. As then the Roman church, though she is thought by us to be the antichrist here spoken of, and the beast mentioned in the Revelation, is yet, by many other Christian churches in the west, thought to be the true catholic church of Christ, and her bishop to be the vicar of Christ, the successor of Peter, and the head of the universal church, and so will only be revealed to them to

* "Antichristo jam instante." Tertul. de fuga, &c. "Antichristi tempus infestum appropinqoare nunc cœpit." Cyprian. Exhort. ad Martyr. "Scire debetis, et pro certo tenere, et credere antichristi tempus appropinquâsse." Ep. 58. p. 120. 59. p. 139. Et de Judâ Euseb.

Ὃς καὶ τὴν θυλλουμένην τοῦ ἀντιχρίστου παρουσίαν ἤδη τότε πλησιάζειν ᾤετο. Hist. Eccl. lib. vi. cap. 7.

† "Hieremias tribum ex quâ veniet, manifestavit, dicens ex Dan." Iren. lib. v. cap. 30. Hippol. p. 24, 25. Ambros. de Benedict. Patriarch. cap. 7. Aug. tom. iv. qo. 22. in Jos. p. 295. Prosper. dimid. Temp. cap. 9. Theodor. in Gen. qu. 110. p. 75.

‡ "Idola quidem seponens." Iren. lib. v. cap. 25. "Idololatriam non admittet." Hippolyt. p. 33. Μέλλει δηδὲν τὰ εἴδωλα μισεῖν ὁ ἀντίχριστος, p. 164. Chrysost. in 2 Thess. ii. 4. Theod. ibid. et Com. in Dan. xi. 30.

* "Opinione multorum receptum est ipsum antichristum venturum." Sulp. Hist. S. lib. ii. cap. 10.

† "Multi nostrorum putant, ob sævitiæ ac turpitudinis magnitudinem, Domitianum Neronem antichristum fore." Hieron. in Dan. xi. F. 267. M.

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be what we now deem her, when she shall *go into destruction* and be destroyed *by the sword of Christ, and by the breath of his mouth;* so was the church of Jerusalem then only fully revealed to Jew and gentile, and to the Judaizing Christians, to be not what they did erroneously think her, but what the apostle here doth represent her, when our Lord did thus *consume her by the breath of his mouth,* and God so signally demonstrated she was a *vessel of his wrath fitted for destruction.* See the parallel betwixt the Jewish and the papal antichrist, &c. as at large set forth after the annotations on 2 Thess.

§. 13. This Epistle seems to have been written soon after the First, and, as Bishop Pearson probably conjectures, in the same year, Silvanus and Timotheus being still with him when he writ it, as they were at the writing of the First Epistle. (2 Thess. i. 1.) Now St. Paul stayed at Corinth only *a year and six months,* (Acts xviii. 11.) and there he had preached a considerable time every sabbath-day before they came to him, (Acts xviii. 45.) and so before he writ his First Epistle, it being written after that Timothy was come to him, (1 Thess. iii. 6.) and they seem to be gone from him before he left Corinth to go to Syria, for then he had only with him Priscilla and Aquila; (Acts xvii. 18.) so that the interval betwixt these two Epistles could not be above a year.

CHAP. I.

1. PAUL, and Silvanus, and Timotheus, *(write)* to the church of the Thessalonians *(established)* in *(the kingdom and worship of)* God the Father, and the Lord Jesus Christ:

2. *(Wishing)* [1] grace to you, and peace from God our Father, and the Lord Jesus Christ.

3. We are bound to thank God always for you, brethren, as it is meet *(for us to do),* because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth:

4. So that we ourselves glory in you *(or boast of you)* in the churches of God for your patience, and *(for your)* faith *(which produceth this patience)* in all your persecutions and tribulations which you endure;

5. Which *(dispensation of Divine wisdom appointing you to suffer,* 1 Thess. iii. 3. *and permitting others thus to persecute you)* is a manifest token of the [2] righteous judgment of God, *(these sufferings befalling you)* that you may be accounted worthy of the *(celestial)* kingdom of God, for which ye also suffer *(and so are in assurance of a day when God will thus reward you):*

6. [3] Seeing it is a righteous thing with *(that)* God *(to whom belongeth recompence,* Rom. xii. 19. *and who will avenge his elect, that cry unto him day and night,* Luke xviii. 7.) to recompense tribulation to them that trouble you;

7. And to you who are troubled *(as we are)* rest with us, *(which rest we both completely shall enjoy)* when the Lord Jesus shall be revealed from heaven *(attended)* with his mighty angels, *(as he shall be at the last day,* 1 Thess. iv. 16. *when he will come to give every one according to his works,* Matt. xvi. 27. Mark viii. 38. *and gather all the nations of the world before him,* Matt. xxv. 32. Jude 14, 15.

8. *When he shall come, I say,)* in flaming fire, taking vengeance on them *(among the heathens)* who know not God, and *(of those Jews and gentiles)* who *(having heard)* obey not the gospel of our Lord Jesus Christ:

9. Who shall be punished with everlasting destruction from the presence of the Lord, *(from whose blissful presence they shall for ever be excluded,* Matt. xxv. 41. 46.) and *(shall find that destruction inflicted on them)* [4] by the glory of his power; *(that being the time when God will make known his power on the vessels of wrath fitted for destruction;* Rom. i. 23.

10. *And it is also a righteous thing with him, then to recompense to you eternal rest)* when he shall come to be glorified in *(his dealings with)* his saints, and to be admired *(for his great love)* in *(and by)* all them that believe *(and particularly by you),* because our testimony among you was believed in that day.

11. Wherefore also we pray always for you, that our God would count you worthy (ἀξιώσῃ τῆς κλήσεως, *would make you worthy,* ver. 5.) of this calling *(to his kingdom and glory),* and fulfil all the good pleasure of his goodness *in you),* and the work of faith with power:

12. That the name of our Lord Jesus Christ may be glorified in you *(by your continuance in your faith),* and ye in him *(or by him),* according to the grace of our God, and the Lord Jesus Christ *(by which you are enabled to continue in the faith, and fulfil the good pleasure of his will).*

ANNOTATIONS ON CHAP. I.

[1] Ver. 2. *GRACE and peace from God the Father,* καὶ Κυρίου Ἰησοῦ Χριστοῦ, *and our Lord Jesus Christ.*] Because he saith not by our Lord, but, *and our Lord Jesus Christ:* hence Theodoret pleads for an equality in power, and by consequence in essence of the Father and the Son.

[2] Ver. 5. Τῆς δικαίας κρίσεως, *Of the righteous judgment of God,* &c.] *This place* (saith Esthius*) *proves against the heretics, that life eternal is not so to be ascribed to the grace of God, as not to be attributed also to the worth and merits of men, proceeding from the grace of God.*

But the true import of these words will be sufficiently contained in these following particulars:

First, That the justice of God obligeth him to recompense the obedience and sufferings of his faithful servants, either in this or in the world to come; since, were it otherwise, we could have no sufficient motive to perseverance in obedience to him, or suffering for his sake; and therefore this by the apostle is laid as the foundation of all the service which we pay unto him, even the firm belief that *God is* and that *he is a rewarder of them that diligently seek him,* Heb. xi. 6.

Secondly, That since God doth not, and, according to the nature of the thing, he cannot, recompense them in this life, who suffer all calamities and losses they can endure here, and even death itself for his sake, his justice will oblige him to do it in the next. Hence the apostle saith of himself and all his fellow-sufferers, *If in this life only we have hope in Christ, we are of all men the most miserable,* 1 Cor. xv. 19. and puts the question thus, *If the*

* "Monstrat hic locus contra hæreticos, vitam æternam, quæ in regno Dei intelligitur, non ita gratiæ Dei tribuendam esse, ut non etiam dignitati, et meritis hominum à gratiâ Dei profectis, retribuatur."

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dead rise not at all—why stand we in jeopardy every hour? ver. 29, 30. But,

Thirdly, That this reward should be for kind so excellent, as is the beatific vision, the being *heirs of God, joint-heirs with Christ*, the being *like to him in glory*, and for duration should be eternal, can never be on the account of that strict justice which *rendereth to every one his due*, seeing there can be no proportion betwixt a finite action or passion and an infinite reward; and therefore the same apostles who saith here, ἀξιωθῆναι ἡμᾶς, we, for these sufferings *are accounted worthy of this kingdom*, doth elsewhere positively declare *the sufferings of this present life*, οὐκ ἄξια, *not worthy of the glory which shall hereafter be revealed*, Rom. viii. 18. Nor can the grace of God, vouchsafed to enable us thus to perseverance in sufferings, enhance the merit of those sufferings, or make the reward in justice due unto us; since, *if it be of grace* that we thus suffer, *then it is not of debt* that we are thus rewarded; God being not in strict justice obliged to reward his own free gifts and graces he confers upon us. But,

Fourthly, Even this eternal recompence being promised to those who suffer for the sake of Christ, by him who hath said, *Be thou faithful to the death, and I will give thee a crown of life*, Rev. ii. 10. and propounded as the chief encouragement thus to endure with patience to the end, Matt. v. 12. it may be said, by virtue of that promise, to be in justice due to them who do thus suffer for it, it being a part of justice to perform our promises, and be faithful to our words. This therefore is a faithful saying, *If we suffer with him, if we endure, we shall live and reign with him*, 2 Tim. ii. 11, 12. and we may rest assured, that *God the righteous judge will give this crown of righteousness to us at that day*, 2 Tim. iv. 8. that, being approved, *we shall receive that crown of life, which the Lord hath promised to them that love him*, James i. 12. But then God being not obliged in strict justice to promise so great a recompence, he cannot be said to confer it, "ex dignitate, merito, aut æqualitate rei," *by reason of the dignity or worth of these our sufferings*, or because the reward is only equal to the merit of them, but only, *ex justitiâ pacti*, because his promise hath made it just and equal for him so to do.

[3] Ver. 6. Εἴπερ δίκαιον, *Seeing it is a righteous thing.*] Here the Greek scholiasts note εἴπερ is put for ἐπείπερ or ἐπειδήπερ, that is, *siquidem* for *quandoquidem*, as it is, Rom. viii. 9. and so the Hebrew *im* oftentimes signifies: (see Nold. de Partic. Heb. p. 88.) and therefore, say they, it is not a particle ἀμφιβολίας ἀλλὰ βεβαιώσεως, *of doubting*, but of *confirmation*.

[4] Ver. 9.] This phrase, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, *and from the glory of his power*, is taken from Isa. ii. 19. 21.

See the appendix to this chapter at the end of this Epistle.

CHAP. II.

1. NOW we beseech you, brethren, by *(or, concerning)* [1] the coming of our Lord Jesus Christ, and by our gathering together to him, (mentioned Matt. xxiv. 31.)

2. That ye be not soon shaken in mind (ἀπὸ τοῦ νοὸς, *from the sentence you formerly received from me)*, or be troubled, neither by spirit *(i. e. by any pretended revelation)*, nor by word *(spoken by us, and by others misunderstood*, 2 Pet. iii. 15, 16.) nor by letter as from us, *(i. e. by any thing contained in our former Epistle*, iv. 15. v. 2. *or rather in those words*, ii. 16. *Wrath is come upon them*, εἰς τέλος, *to the uttermost, so)* as *(to conceive)* that the day of Christ [2] is at hand.

3. Let no man deceive you *(by these pretences)* by any means: for that day shall not come, except there come [3] a falling away first *(of the Jews from the Roman empire, or from the faith)*, and *(by that means)* the [4] man of sin be revealed, *(who is)* the [5] son of perdition;

4. Who [6] opposeth *(himself now to the Christian church)*, and [7] exalteth himself above all that is called God, or that is worshipped (Gr. ἢ σέβασμα, *or, worshipped)*; so that he, as God, [8] sitteth in the temple of God, shewing himself that he is God.

5. Remember ye not, that, when I was yet with you, [9] I told you *(of)* these things *(viz. of the man of sin to be revealed, and of these characters of him)?*

6. And now ye know [10] what withholdeth that he might be revealed [11] in his time.

7. For the [12] mystery of iniquity doth already work *(i. e. the Jews are already making some efforts towards this apostacy):* only he [13] who now letteth will let *(or, only there is that withholdeth as yet, and will continue so to do)*, [14] until he *(or it)* be taken out of the way.

8. And then shall [15] that wicked one be [16] revealed, whom the Lord shall [17] consume with the spirit *(or breath)* of his mouth, and shall [18] destroy with the brightness of his coming:

9. Even him, whose coming is after the working of Satan with [19] all power and signs, and lying wonders,

10. And with all deceivableness of unrighteousness in them that perish, [20] because they received not the love of the truth, that they might be saved.

11. And for this cause [21] God shall send *(among)* them strong delusions, *(which will have this effect upon them)* that they should *(shall)* believe a lie;

12. That they all might be damned (Gr. *judged and condemned)*, who believed not the truth, *(the gospel preached to them*, see note on Rom. ii. 8.) but had pleasure in unrighteousness, *(or, falsehood*, see note on 1 Cor. xiii. 6.)

13. But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because, God hath from the beginning *(of our preaching to you, shewed*, 1 Thess. i. 4, 5. *that he had)* chosen you to salvation through sanctification of the Spirit *(which gives the earnest of it, and makes us meet for it)*, and belief of the truth *(which promiseth it):*

14. [22] Whereunto *(i. e. to which faith and sanctification)* he hath called you by *(the preaching of)* our gospel, [23] to the obtaining of the glory (Gr. *to the glorious salvation)* of our Lord Jesus Christ.

15. Therefore, brethren, stand fast *(in the faith)*, and [24] hold the traditions which you have been taught, whether by word (ver. 5, 6.) or *(by this)* our epistle.

16. Now our Lord Jesus Christ himself, and God, even our Father *(through him)*, who hath loved us, and hath given us everlasting consolation and good hope through grace,

17. Comfort your hearts, and establish you in every good word and work.

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ANNOTATIONS ON CHAP. II.

[1] Ver. 1. Ὑπὲρ τῆς παρουσίας τοῦ Κυρίου, *By the coming of the Lord.*] That ὑπὲρ, with a genitive case, signifies *de*, or *circa*, about, or concerning, cannot be doubted. It is rendered *concerning*, Rom. ix. 27. (See 2 Cor. xii. 5. 8.) It is thrice rendered *of*, in the same import as 2 Cor. i. 7. *Our hope*, ὑπὲρ ὑμῶν, *of you is certain*; viii. 23. *Whether any inquire*, ὑπὲρ Τίτου, *of Titus*; and, ver. 24. *Our boasting*, ὑπὲρ ὑμῶν, *i. e. concerning you*; Phil. i. 7. *It is meet for me to think thus*, ὑπὲρ πάντων ὑμῶν, *of you all.* Hence Phavorinus saith it is used, ὁμοίως τῇ περὶ. (See 2 Cor. vii. 5. ix. 3.)

The *coming of Christ*, is, by the reverend Dr. Hammond, referred to Christ's coming to destroy the unbelieving Jews, and throw down their temple, and their worship which depended on it. This is the παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου, the *coming* of Christ, or of *the Son of man*, so often mentioned in our Lord's prediction of the destruction of Jerusalem, and of the temple, Matt. xxiv. 3. 27. 37. 39. This is most certainly the import of the phrase in St. James twice, when he exhorts the brethren *to be patient*, ἕως τῆς παρουσίας τοῦ Κυρίου, *till the coming of the Lord*; adding, that this παρουσία τοῦ Κυρίου, *coming of our Lord was at hand, and the Judge stood before the door*, James v. 7—9.

As for the phrase, *Our gathering together to him*, it seems parallel to the words of Christ, Matt. xxiv. 31. ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ, *his angels shall then gather his elect.* And to apply it to the Thessalonians, let it be noted, that they were partly converts of the Jews and proselytes. For the converts, made by St. Paul's preaching to them, were of the believing Jews, and *the devout Greeks*, Acts xvii. 4. who, in expectation of our Lord's prediction, as well as from their observation of the Jewish festivals, might be inclined to go up to Jerusalem. Moreover, till the writing of this Epistle, if not long after, even till the destruction of Jerusalem, the Jewish converts kept up their synagogue-worship; and many proselytes and other Christians did not scruple to assemble with them; the Jewish converts thought themselves obliged to do it, they being all *zealous of the law*, Acts xxi. 20. and many of the gentile Christians complied with it at Corinth, Galatia, and Philippi; but after the destruction of Jerusalem, there was an end of this synagogue-worship, the day having revealed that God was no longer pleased with it, and then they met together still as churches of Christ, and this might be their ἐπισυναγωγὴ πρὸς αὐτὸν, *the gathering together to him*, here spoken of.

But yet, considering that this παρουσία, or *coming of Christ*, in the former Epistle, is used four times with relation to Christ's coming at the day of judgment, *viz.* ii. 19. iii. 13. iv. 15. v. 23. it may be thought more reasonable to refer this passage to the same advent, and paraphrase it thus; *I beseech you, brethren, by* (the blessing you expect at) *the coming of our Lord Jesus Christ, and at our gathering together to him.*

[2] Ver. 2. Ἐνέστηκεν, *Is*, or *hath been, instant.*] To conceive that signal day of the destruction of their enemies the Jews, and the deliverance of the Christians, mentioned Joel ii. 31, 32. Mal. iv. 1, 2. come, and find themselves deceived in that conception, might cause great trouble to them, and even shake their steadfastness in the faith.

[3] Ver. 3. Ἀποστασία πρῶτον, *A falling away first.*] The rebellion of the Jews against the Chaldeans was always styled *apostacy*, and the Jews, upon that account, *apostates.* So Jerusalem is represented as πόλις ἀποστάτις, *a city that rebelled against kings*; and in which ἀποστάσεις γίνονται, *rebellions were found*, Ezra iv. 12. 15. 19. Thus, Ezra iii. 2. 18. 22. they are styled Ἰουδαῖοι ἀποστάται, *rebellious Jews*; and, ver. 27. it is said, that they were given to rebellion and war. (See Nehem. ii. 19. vi. 6. 1 Macc. xiii. 16. 2 Macc. v. 11.) And, in like manner, their revolt from the Roman government, is by Josephus generally expressed by the same word:* *Coming from Rome* (saith he) *in the time of Nero, when Felix was procurator of Judea, I found then the beginnings of innovations*, καὶ πολλοὺς ἐπὶ τῇ Ῥωμαίων ἀποστάσει μέγα φρονοῦντας, *and many much addicted to apostacy from the Roman government. One Justus*† (saith he) *provoked the people*, εἰς ἀποστασίαν, *to rebellion; but John, the son of Levi, seeing some of them*, διὰ τὴν ἀποστασίαν τὴν ἀπὸ Ῥωμαίων μέγα φρονοῦντας, *prone to apostacy from the Roman government, endeavoured to keep them to their duty.*

But if any like not this notion of apostacy, they may understand these words of the great apostacy of the Jews, foretold by Christ, Matt. xxiv. 11, 12. and which happened not only in Judea and Palestine, but throughout Asia, 2 Tim. i. 15. and in all other places where they had embraced the gospel. Of which apostacy, note,

First, That when the apostle writ this Epistle, it was yet to come; for though the *mystery of iniquity was already working*, in the seductions of the false apostles and deceitful workers of the Jewish nation, endeavouring to corrupt the minds of the *gentile converts, from the simplicity that was in Christ*, (2 Cor. xi. 3.) and to bring them into bondage to the Jewish law, (Gal. ii. 4.) and so deprive them of that *liberty wherewith Christ had made them free*; yet the greater defection of the Jewish converts to their old Judaism seems to have had its rise about ten years after the writing this Epistle. For it is certain, that, A. D. 63. when the apostle writ the Epistle to the Hebrews, it was begun already, and many of the Jewish converts then were in great danger of falling back unto perdition, as appears from the vehement admonitions and exhortations of the apostle to them, to *beware lest there should be in any of them an evil heart of unbelief in departing from the living God*; and *to exhort one another daily to this steadfastness*, as knowing we are only *partakers of Christ, if we hold the beginning of our confidence firm to the end*, iii. 12—14. to *labour to enter into that rest* Christ had prepared for them, *lest any man fall, after the same example of unbelief*, iv. 11. *Not to forsake the assembling of themselves together, as the manner of some was*, x. 25. nor *to cast away their confidence*, ver. 35. *To lift up the hands which hang down*, and *the feeble knees*, and *make straight paths for their feet, lest that which is lame be turned out of the way*, and *to look diligently lest any man fall from the grace of God*, xii. 12, 13. 15. As also from the representation of the dreadful state of all who should apostatize after this manner, that it was *impossible to renew them to repentance*, vi. 46. that they were *nigh to cursing*, and *their end was to be burned*, ver. 8. that there was *no more sacrifice for their sin, but a fearful looking-for of destruction, and fiery indignation*, x. 26, 27. and *vengeance from the living God*, ver. 30, 31. that it would certainly be a *falling back to perdition*, ver.

* De Vita suâ, p. 999. E. † P. 1001. B.

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38, 39. that there would be no escaping for them who *turned away from him who spake to them from heaven,* xii. 25. The same we learn from the like oxhortations of St. James, to *joy and patience under their afflictions,* i. 1—12. v. 7—12. of St. Peter, 1 Pet. iii. 14, 15. iv. 12—19. v. 8—10. and from St. John's frequent exhortation, to *hold to that which they had received from the beginning,* and to *continue walking in the truth.* Now the occasions of this great apostacy seem to have been these three.

First, Their zeal for the observation of the law, which they conceived to be of eternal obligation, especially to the Jews, to whom particularly it was given; and for the covenant of circumcision, which they esteemed highly meritorious, (see note on Rom. ii. 13.) that which made them perfect, gave them life, and delivered them from hell, according to these sayings of theirs,* *He that is circumcised is perfect: he that is circumcised shall not go to Gehinnom: and I said unto thee, in thy blood, Live;* Ezek. xvi. 6. *this is the blood of the circumcision.* This they endeavoured to impose upon the gentile converts: and all the myriads of Jewish converts were all *zealous for the observation of it by the Jews,* and looked upon it as downright apostacy for them *to forsake Moses,* and not *to circumcise their children, and walk according to their customs* received from Moses, or from their *traditions,* ἀποστασίαν διδάσκεις ἀπὸ Μωσέως, Acts xxi. 21. And this seems to be the reason why St. Paul, in the Epistle to the Hebrews, discourseth so largely of the *necessity of the change of the law;* viz. that by establishing that truth, he might put a stop to the apostacy occasioned by their contrary persuasion.

Secondly, Their beloved dream of a temporal kingdom to be erected by their Messiah at his coming, the halcyon days that were then expected by them, and the dominion they should then have over the nations, who were not, according to their sentiments, to come in to the Messiah, otherwise than as their slaves or servants. How deeply this imagination was fixed even in the hearts of Christ's apostles, we learn, as from many other things, so especially from their question to him after his resurrection: *Lord, wilt thou at this time restore the kingdom unto Israel?* Acts i. 7. And because our Lord gave this answer to it, *viz. It is not for you to know the times and seasons, which the Father hath put in his own hands; but ye shall receive power, the Holy Spirit coming upon you, and ye shall be my witnesses in Jerusalem, and all Judea, and Samaria, and to the ends of the earth,* ver. 7, 8. They were prone to think, that, at least, after the apostles had done this, they might expect our Lord should come *in the clouds of heaven,* to set up this kingdom; they therefore believed in him rather as a temporal, than a spiritual king; they owned him rather as a true prophet, to persuade them to be righteous, than as a Saviour, to procure to them remission of sins, and a new covenant established in his blood. Hence Origen, speaking of those words of Christ, *If I say the truth, why do you not believe?* which, he conceives, were spoken to those Jews which believed; he saith, *they might be said to believe in one sense, and not to believe in another.* So, v. g. *They that believe in Jesus Christ crucified in the days of Pontius Pilate, but believe him not to be born of the Virgin Mary* (i. e. the Ebionites), *believe in him, and do not believe in him.*† And again, *They who believe in Jesus, who did in Judea the signs and wonders which were written of him,*‡ but *believe him not to be the Son of that God who made heaven and earth, believe in him, and believe not in him;* and this relateth to others of the Jews. And hence it seems to be, that the apostle is so large in treating of the sacerdotal office of our Lord, and of the new covenant established in his blood. Moreover, the Jews were generally possessed with this opinion, that *about that time their Messiah should set up this temporal kingdom;* ‖ and they generally expected, not a Messiah to suffer for their sins, of whom they seem then to have had no notion, John xii. 34. but a great *king to subdue their enemies under them.* And this was their great stumbling-block, that § our Jesus appeared not to be such a one; and this was the great thing that animated them to the war. When therefore the gospel had been preached to the world, and there was no appearance of Christ's coming in the clouds to be their king, and their deliverer, but rather to destroy their temple and their nation, they began to fall off from him, as not answering their expectation, or the predictions of their prophets, and to give ear to their false prophets, saying to them, *Lo, here is Christ, and there is Christ,* according to our Lord's prediction, Matt. xxiv. 22. and promising freedom and deliverance, saith Josephus, ‖ to as many as should follow them.

And, lastly, the great cause of this apostacy, of which the Scriptures take a more special notice, was the grievous persecutions they suffered in all places from their fellow Jews, and from those heathens they had instigated against them. This, by St. Paul, is styled *a great fight of afflictions,* against which he desires them to arm themselves, by faith and patience, and the consideration of the coming of their Lord, and by the example of that *cloud of witnesses,* which they had set before them. (Heb. x. 11, 12.) By St. Peter it is styled, the *fiery trial, which was come to try them,* 1 Pet. iv. 12. and by which they were *in heaviness, through manifold tribulations,* 1 Pet. i. 6. and against which St. James endeavours to strengthen them, by the consideration of the blessed fruits, and glorious recompence, their patience under them would produce, chap. i. and of the presence of their Lord, who would shortly come to rescue them, and give a happy issue of them, chap. v. By reason of which persecutions some began to use great compliances with the Jews, to avoid their rage; others, to fall away from the Christian faith, hoping perhaps that they might

* Targom in Gen. xvii. 18.

* Οἱ πιστεύοντες μὲν εἰς τὸν ἐπὶ Ποντίου Πιλάτου Ἰησοῦν ἐσταυρωμένον ἐν τῇ Ἰουδαίᾳ, μὴ πιστεύοντες δὲ εἰς τὸν γεγενημένον ἐκ τῆς Μαρίας τῆς Παρθένου, οὗτοι εἰς τὸν αὐτὸν πιστεύουσι, καὶ οὐ πιστεύουσι. Vide Euseb. lib. iii. cap. 24. Orig. contra Celsum, lib. v. p. 272.

† Καὶ πάλιν οἱ πιστεύοντες μὲν εἰς τὸν ποιήσαντα ἐν τῇ Ἰουδαίᾳ τὰ ἀναγεγραμμένα τέρατα καὶ σημεῖα Ἰησοῦ, μὴ πιστεύοντες δὲ εἰς τὸν Ἰησοῦν, υἱὸν τοῦ ποιήσαντος τὸν οὐρανὸν, καὶ τὴν γῆν, εἰς τὸν αὐτὸν πιστεύουσι, καὶ οὐ πιστεύουσι. Tom. ii. in Joh. p. 322. A. B.

‡ Τὸ δὲ ἑωράκασιν αὐτοὺς μάλιστα πρὸς τὸν πόλεμον ὃν χρησμὸς, ὡς κατὰ καιρὸν ἐκείνου ἀπὸ τῆς χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης. Joseph. de Bell. Jud. lib. vii. cap. 31.

§ Ὦ ἄνθρωπε, αὗται ἡμᾶς αἱ γραφαὶ, καὶ τοιαῦται ἔνδοξον καὶ μέγαν ἀναμένειν τὸν σφᾶ τοῦ παλαιοῦ τῶν ἡμερῶν ὡς υἱὸν ἀνθρώπου παραλαμβάνοντα τὴν αἰώνιον βασιλείαν, ἀναγκάζουσιν. Tryph. ad Just. p. 249. B.

Ὅταν ἐμφανὴς καὶ ἔνδοξος γένηται· τότε γνωσθήσεται ὃς ἐστί φασι. P. 336. C.

Οὐκ ἔτι χρεία ἡμᾶς ἀπολογήσασθαι πρὸς τὸ λεγόμενον ὑπὸ τοῦ Ἰουδαίου, ὅτι μέγας, καὶ δυνάστης, καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἐθνῶν, καὶ στρατοπέδων Κύριος, φασὶν οἱ προφῆται εἶναι τὸν ἐπιδημήσαντα. Orig. contra Celsum, lib. ii. p. 78.

‖ Τὰ σημεῖα τῆς σωτηρίας, καὶ τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν, De Bell. Jud. lib. vii. cap. 30. p. 960. et lib. ii. cap. 23.

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still obtain salvation in that religion, in which they expected to find it before they embraced Christianity.

Others, who refer this to the church of Rome, understand by this apostacy, a falling away from the doctrine, and the true worship of God and Christ, by idolatry in the worship of a *consecrated wafer*, of *angels*, *saints*, *images*, and *relics*; on which account that church is represented under the characters of *spiritual Egypt*, of *mystical Babylon*, and *the mother of fornication*, Rev. xi. 8. xvii. 5.

[4] Ὁ ἄνθρωπος τῆς ἁμαρτίας, *The man of sin.*] If you read here, Ὁ ἄνθρωπος ἀνομίας, *The man of disobedience*, who will not submit to law and government, as do the manuscripts of Stephanus and Lincoln, nothing can more exactly agree to the Jewish nation, which, in the times of Josephus,* had this character, that it was ἔθνος δυσάρκτον καὶ δυσπειθὲς φύσει πρὸς τοὺς βασιλέας, *a nation naturally averse from subjection to kings.* If we retain the common reading, no nation under heaven more deserved to be styled *the man of sin*, than did the Jewish nation, after the spirit of slumber and blindness was come upon them, (Rom. xi. 8.) for the rejection of the promised Messiah. Their own Josephus saith, It is impossible to recount severally the particulars of their wickedness; but in the general it may be said, *that never any city suffered such calamities*, μήτε γενεὰν ἐξ αἰῶνος γεγονέναι κακίας γονιμωτέραν, *nor was ever any generation, since the memory of man, more fruitful in iniquity.* See this more fully proved, note on Rom. ii. 1. Then therefore more especially was this *man of sin* revealed to be so. This character doth also very well agree to the beast mentioned in the Revelation, which being spiritual Sodom and Egypt, (Rev. xi. 8.) the mother of fornications, and the abominations of the earth, (xvii. 5.) may very well deserve the title of the *man of sin.*

Obj. If it be here objected against the application of this character to the Jewish nation, that *the man of sin* seems to relate to some single person, and therefore cannot be interpreted of a whole nation, especially if they act not under some head or other:

Ans. I answer, That I have for this the authority of the prophet cited here, ver. 8. who saith, *He shall smite the land* (Chald. the sinners of the land) *with the word of his mouth, and with the breath of his lips;* Jemoth Reshang, ἀνελεῖ ἀσεβῆ, *He shall consume the wicked one;* which wicked one, whether we understand it with the fathers of antichrist, or with the Jews of Armillus, *i. e.* the Romans, or with the protestants of the papal polity, under the name of one, must comprehend all his associates and followers, though they be many nations. Thus also doth the prophet Isaiah introduce God speaking to all the inhabitants of Jerusalem and Judah: *And now Josheb, inhabiter of Jerusalem* יֹשֵׁב, καὶ ἄνθρωπος τοῦ Ἰούδα, *and man of Judah*, v. 3. and ver. 7. καὶ ἄνθρωπος, *the man of Judah* is my pleasant plant. And Jeremiah speaks in the person of the whole Jewish nation, saying, *I am the man that have seen affliction*, Lam. iii. 1. and so on to ver. 22. So in the parable, Matt. xxii. 11. our Saviour represents the Jewish nation, from whom the kingdom of God was to be taken away, and who were to be cast out into outer darkness, ver. 13. by the man who had not on his wedding-garment. So the *two witnesses*, Rev. xi. 3. and the *woman clothed with the sun*, Rev. xii. 1. represent the whole body of true Christians; and the beast, xiii. 1. *the woman arrayed in purple and scarlet*, xvii. 4. and the *great whore*, xix. 2. include all the members of the Roman church. And therefore it is evident, that this objection of a single person seems equally to lie against all the other hypotheses. And as they had their heads in which they were united, so had the Jewish nation their high-priest and Sanhedrin, their rulers of the people, their scribes and pharisees, the heads of this man of sin, as the pope and his clergy are the head of the beast.

[5] Ὁ υἱὸς τῆς ἀπωλείας, *The son of perdition.*] This also perfectly agrees to the Jews, not only because Christ was *to smite them with the breath of his mouth*, (see note on ver. 8.) and to *smite the land with a curse*, Mal. iv. 6. but because they are set forth as *vessels of wrath fitted*, εἰς ἀπώλειαν, *for destruction*, Rom. ix. 22. as men *appointed to wrath*, 1 Thess. v. 9. to *sudden destruction*, ver. 4. as men whose end is ἀπώλεια, *destruction*, Phil. iii. 19. Note also, that this agrees exactly to the great whore, who is to go, εἰς ἀπώλειαν, *into destruction*, Rev. xvii. 8. 11.

[6] Ver. 4. Ὁ ἀντικείμενος, *Who opposeth himself.*] This word in the Old Testament represents the adversaries of God and his church. So Isa. lxvi. 6. *The voice of the Lord rendering recompence*, τοῖς ἀντικειμένοις, *to his enemies.* And Esth. ix. 2. *They who sought the hurt of the Jews are*, οἱ ἀντικείμενοι τοῖς Ἰουδαίοις. And in like manner in the New Testament ὁ ἀντικείμενος, is in the general the adversary of Christ, and of Christianity; as in those words, *Give no occasion*, τῷ ἀντικειμένῳ, *to the adversary to blaspheme.* (1 Tim. v. 14.) In particular the Jews, as they were οἱ ἀντικείμενοι τῷ Χριστῷ, *the adversaries of Christ;* (Luke xiii. 17.) so in our Lord's discourse on the destruction of Jerusalem, they are styled the adversaries of the apostles, in these words, *I will give you a mouth and wisdom*, which οἱ ἀντικείμενοι ὑμῶν, *your adversaries shall not be able to resist*, or *gainsay.* (Luke xxi. 15.) They are the ἀντικείμενοι πολλοί, of which St. Paul speaks, saying, *A great door and effectual is opened to me in Ephesus, and there be many adversaries;* (1 Cor. xvi. 9.) as you may learn from Acts xix. 9. where we find them speaking evil of the way of Christianity before the multitude, and St. Paul separating from them upon that account; and in those words of St. Paul to the Philippians, i. 58. *In nothing be ye terrified by* (the malice and persecution of) *your adversaries*, ὑπὸ τῶν ἀντικειμένων, *which malice and persecution is to them* ἔνδειξις ἀπωλείας, *an evident token of perdition, but to you of salvation.* (See 2 Thess. i. 5.) And with good reason is this name given to them especially, they being the men, *who killed the Lord Jesus, and persecuted his apostles; who pleased not God, and were adversaries to all men; forbidding the apostles to preach to the gentiles, that they might be saved.* (2 Thess. ii. 15, 16.) When they began to preach the word of life, the high-priest, the *captain of the temple, and the sadducees*, (Acts iv. 1.) and the whole order of the priesthood, (ver. 6.) styled, τὸ συνέδριον, *the Sanhedrin*, (ver. 15.) command them, *not to speak at all in the name of Jesus*, (ver. 18.) on which account these rulers are said to be *assembled against the Lord, and against his Christ*, (ver. 26.) And the answer of the apostles to them is, That God was rather to be obeyed than man. After this, the high-priest and all his associates place the apostles, ἐν τῷ συνεδρίῳ, *in the Sanhedrin*, (Acts v. 17. 27.) calling them to an ac-

* De Bello Jud. lib. ii. cap. 8. p. 782. F.

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count for disobeying their commands; and having received this answer from the apostles, That *God must be obeyed rather than man*, they beat them in the Sanhedrin, and again command them *not to speak in the name of Jesus*, (ver. 40, 41.) Soon after we find Stephen brought before the scribes and elders, εἰς τὸ Συνέδριον, *into the Sanhedrin*, (vi. 12.) and the high-priest; (vii. 1.) and they who sat ἐν τῷ Συνεδρίῳ, *in the Sanhedrin*, having examined him, and the witnesses against him, *they stoned Stephen*, (ver. 59.) which death could only be inflicted on him by the Sanhedrin. After this Saul receives *letters from the high-priest*, (ix. 1.) and from *all the elders*, (xxii. 5.) to bind all Christians he could find in any of their synagogues, and bring them to Jerusalem. (Acts ix. 2. 14.) Yea, in the second, or, as Bishop Pearson saith, in the fourth year of Nero, the high-priest, καὶ ὅλον τὸ Συνέδριον, *and the whole Sanhedrin* meet, (Acts xxii. 30.) and Paul is brought before them, (xxiii. 1.) By all which passages, as we see how they are still shewing themselves adversaries to Christ and his disciples; so we learn the falsehood of that Jewish story, that forty years before the destruction of Jerusalem, the Jewish Sanhedrin removed from thence to Joppa; which, saith Mr. Selden,* as I have never read any such thing in the ancients, so may it be confuted from the life of Josephus. It was this Sanhedrin that admitted that public prayer against the Christians called "berachoth haminnim," *the cursing of the heretics*. They therefore called Jesus accursed, 1 Cor. xii. 2. and so, as Justin Martyr† saith, they dishonoured Christ as much as they could, καταρώμενοι ἐν ταῖς Συναγωγαῖς ὑμῶν τοὺς πιστεύοντας ἐπὶ τὸν Χριστὸν, *cursing in their synagogues those that believe in him*. Thus did they *crucify afresh the Son of God, and put him to an open shame*; yea, saith the same Justin,‡ ἄνδρας ἐκλεκτοὺς ἀπὸ Ἱερουσαλὴμ ἐκλεξάμενοι τότε ἐξεπέμψατε εἰς πᾶσαν τὴν γῆν, *they sent chosen men from Jerusalem throughout the whole earth, representing the Christian faith as an atheistical heresy*. Now this could be done only by the Sanhedrin. It was, lastly, by the high-priest and his Sanhedrin assembled at Jerusalem, that§ *James the brother of our Lord, with some other Christians, is condemned to be stoned for blasphemy against the law*. Yea, when the war was begun, affairs seem still to be ordered by the high-priest and Sanhedrin: for it was after the flight of Cestius Gallus from Jerusalem, that Josephus‖ was made governor of Galilee, and thence he writes,¶ τῷ Συνεδρίῳ τῶν Ἱεροσολυμιτῶν, *to the Sanhedrin of Jerusalem* for instruction. And Ananias** the high-priest acknowledges that they had engaged in the war against the Romans only for their liberty. So that things seem to have been managed to that time by the high-priest and Sanhedrin, who appearing thus upon all occasions with the utmost rage against Christ and Christians, might well be deemed not only ἀντικείμενοι, *their adversaries*, but antichrists. But then the Roman antichrist being also to *wear out the saints of the Most High*, Dan. vii. 25. and *cast down some of the host of heaven*, Dan. viii. 10. *the beast* being to *slay the witnesses*, Rom. xi. 7. *to make war with the saints, and overcome them*, xiii. 7. and even to be *drunk with the blood of the saints, and of the martyrs of Jesus*, xvii. 6. xviii. 24. she doubtless must emphatically deserve this title.

[7] Ὑπεραιρόμενος ἐπὶ πᾶν τὸ λεγόμενον Θεὸν, ἢ σέβασμα, *Exalted himself above all that is called God, or is worshipped.*] The word λεγόμενος, *called*, shews the apostle here speaks of magistrates, who are called *gods* in Scripture, Psal. lxxxii. 6. and particularly of the Roman emperor, whose title was σεβαστὸς, *Augustus*, and who are here signified by σέβασμα, as God is by the word Θεὸς. And how the Jews exalted themselves against *every thing that is called God*, or the magistracy, we may observe, saith Dr. Lightfoot, in such passages as these, 2 Pet. ii. 10. *They despise government*; Jude 8. *They despise dominion, and speak evil of dignities*: and in their own stories to endless examples. How they stood affected to them, we may learn from the question they put to our Saviour, *Shall we pay tribute to Cæsar or not?* Matt. xxii. 17. for had he answered No, they then thought they should have ground to represent him as an enemy to Cæsar; if Yea, to represent him to the people as a betrayer of his country's liberty and freedom,* τὴν ἐπιτίμησιν οὐδὲν ἄλλο ἢ ἀντικρὺς δουλείαν ἐπιφέρειν λέγοντες, *they looking on this tribute-money as a sign of slavery*: and from their Talmudical saying, *We have no king but God*: and from their imagination, that it was a wicked thing† μετὰ τὸν Θεὸν φέρειν θνητοὺς δεσπότας, *to own any mortal governor under God*. (See note on 1 Pet. ii. 16.) And that the pope and his church have thus exalted themselves above kings and emperors, church-history and their own canon law will not suffer us to doubt. (See Downham de Antichristo, lib. iv. cap. 2, 3.)

[8] Ὥστε αὐτὸν εἰς τὸν ναὸν Θεοῦ ὡς Θεὸν καθίσαι, *So that he sitteth in the temple of God as God, shewing himself that he is God.*] Only the Jewish Sanhedrin, their priests, high-priests, and doctors, or expounders of the law, sat in the temple of God, then properly so called, and there the high-priest and the Sanhedrin took upon them the power of judging in capital causes. Thus they stoned Stephen; thus also they stoned James the brother of our Lord, and others with him; and St. Paul persecuted the Christians even to death by their authority; (Acts xxii. 4, 5.) and thus *they sat in the temple of God as gods*. The scribes and pharisees also shewed themselves *as God*, by setting up their traditions above the commandments of God, pretending to dispense with them, and, by so doing, saith our Saviour, ἀκυροῦν, ἀφιέναι, ἀθετεῖν, *to lay aside, reject*, and *to make void, the commandments of God*, (Matt. xv. 16. Mark vii. 8—10. 13.) to establish their traditions. And, secondly, by preferring them to, and requiring greater reverence to be given to their traditions and their doctrines, than to the written word of God; saying, that *the words of the scribes are more amiable than the words of the law, and more weighty; that a prophet was not to be believed without a sign or a miracle, but they were to be believed without them*; with other blasphemous sayings, cited by Dr. Lightfoot‡ on Matt. xv. 2. and by Dr. Pocock, who shews that they

* Seld. de Syn. lib. ii. cap. 15. p. 629. "Non ejusmodi quid apud veteres legi," p. 745.

† Dial. cum Tryph. p. 234. et p. 323. C. ‡ P. 234. D.

§ Ὁ Ἅνανος καθίζει Συνέδριον κριτῶν, καὶ παραγαγὼν εἰς αὐτὸ τὸν ἀδελφὸν Ἰησοῦ τοῦ λεγομένου Χριστοῦ, καὶ τινας ἑτέρους, ὡς παρανομησάντων κατηγορίαν ποιησάμενος, παρέδωκε λευσθησομένους. Joseph. Antiq. lib. xx. cap. 8. p. 698. B.

‖ De Bello Jud. lib. ii. cap. 32. ¶ De Vitâ suâ, p. 1003. B. Τίνα δ' οὖν ἔχω πρόφασιν, οὐ τὴν ἐλευθερίαν. De Bell. Jud. lib. iv. cap. 13. p. 874.

* Joseph. Antiq. lib. xviii. cap. 1.

† De Bello Jud. lib. ii. cap. 12. 32. ‡ P. 415.

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held their vows so sacred, that they were obliged to violate the laws of God to keep them, and that in such cases they could not observe God's precepts without great sin. And, thirdly, this they did by taking to themselves the titles of guide and father, which, in our Saviour's interpretation, belonged only to God and Christ, Matt. xxiii. 8—10. (See the note there.) And, fourthly, as being by their own confession θεόμαχοι, *fighters against God*, by their opposition to the apostles commissionated by God. (Acts v. 39. xxiii. 9.) Here then let it be noted,

First, That these are the descriptions of *the man of sin*, by which the Thessalonians might then know him, and they run all in the present tense, shewing what he already did; and therefore it is no objection against my interpretation of these words, that the Sanhedrin, the scribes and pharisees, had long sat in the temple of God, and done the things here attributed to *the man of sin*.

Secondly, Let it be noted, that it is prophesied, Dan. xi. 35, 36. that *a king shall do according to his will, and shall exalt himself, and shall magnify himself above every god;* and that this, by St. Jerome and Theodoret upon the place, is interpreted concerning antichrist. And that the pope of Rome hath manifestly not only thus *exalted himself above all that is called god*, by usurping a power over kings and emperors, as in the former note; but also shewed himself in the church *as God*, by claiming that infallibility which is the property of God, and by dispensing with his laws, and also by equalling himself to Christ, who is God: (see Downham de Antichristo, lib. iv. cap. 5.) and therefore, according to the sentiments of all those fathers, who by the *temple* do understand the *church* of God, he hath by these things shewed himself *that he is God.*

Ὡς θεόν.] I doubt not, saith Dr Mills, that these words are added to the text, they being wanting in Irenæus, lib. v. cap. 25. in Origen, contra Celsum, p. 89. 307. in Cyril Hieros. p. 161. in the Vulgar, and Cod. Alex. which if true would be a great advantage to my hypothesis; but they being owned by all the Greek scholiasts, the Syriac, and Arabic versions, by Cyril Alex. Glaph. in Gen. p. 178. and by Theodoret Hær. Fab. lib. v. cap. 23. I dare not depend upon his confidence.

[9] Ver. 5. Ταῦτα ἔλεγον ὑμῖν, *I told you of these things.*] These are the words which seem to me to settle my interpretation of this chapter: for of the Jews, and their opposing of themselves to the doctrine of Christianity, and the professors of it, he told them in his First Epistle; (ii. 15, 16.) and when he was with them, the persecutions that both he and they suffered from them, (Acts xvii. 15, 16.) gave him a just occasion to speak both of their opposition to the gospel, and of the deliverance they shortly might expect from such enraged persecutors; this being hinted for the encouragement of Christians, in most of his Epistles: but that he should tell them any thing of Mahomet or of the papal antichrist, who were not then in being, or to be known then to the Thessalonians by any of the characters here mentioned, is not so easy to conceive. Though since the characters here referred to are partly to be found, Dan. xi. 35, 36. and that place by the ancients * is thought to relate to antichrist, and to be here referred to by St. Paul, this is by some expositors thought to refer to something the apostle might have taught them from the prophet Daniel, touching antichrist. (See the Preface, §. 1—3.)

[10] Ver. 6. Καὶ νῦν τὸ κατέχον οἴδατε, *And now ye know what withholdeth.*] Or rather, and *ye know what now withholdeth;* and according to this sense of the words, that which hindered the full revelation of this man of sin, must be in being, and actually withholding, when this Epistle was indited. Some of the fathers * have conjectured, that the τὸ κατέχον, or that which hindered, was *the gifts of the Holy Spirit* then given to believers, and exercised in the assemblies of Christians; but they more generally do refer this to the Roman empire,† saying, that the apostle here teacheth, that, *till that be taken away, antichrist shall not come. This* (say they) *the apostle here expresseth so covertly and obscurely,* ‡ *that he might not incense the Roman emperors against the Christians;* as he must have done, had he openly and boldly said, *antichrist shall not come until the Roman empire be destroyed.* (See note on 1 Pet. v. 13.) What I conceive to be the τὸ κατέχον, see note on the verse following.

[11] Ἐν τῷ ἑαυτοῦ καιρῷ, *In his season.*] *i. e.* In the time prefixed for the false Christs and antichrists to come, Matt. xxiv. 5. 24. in the *last hour of the Jewish church and economy*, according to these words of St. John, (1 John ii. 18.) *Little children, it is the last hour, and as ye have heard* (from Christ) *that antichrist shall come, so now are there many antichrists, by which ye may know that this is the last hour.*

They, who refer this to the papal antichrist, say that this season relates to the "tempus statutum," *the time prefixed;* (Dan. xi. 35.) for antichrist, saith he, shall prosper *till the indignation be accomplished*, or till God's indignation against the Jewish nation ceaseth: and to the *time, times, and half a time*, mentioned Dan. vii. 25. during which time the *little horn* was to *wear out the saints of the Most High;* and to the twelve hundred and sixty days in which the beast should triumph, and the *witnesses should be clothed in sackcloth*, Rev. xi. 3. or to the *time, times, and half a time*, mentioned Rev. xii. 6. 14.

[12] Ver. 7. Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται ἀνομίας, *For the mystery of iniquity doth already work.*] That is, the Jews have already imbibed their pernicious principles, that it is not lawful to pay tribute to Cæsar, or to be subject to any other government under God: they have already made some seditious attempts, not only in Babylon, but in Judea, under Theudas Gaulonites; § and also have been incited farther to do so by one Dortus, and his associates, who persuaded the multitude, ἐπὶ τῇ Ῥωμαίων ἀποστάσει, *to revolt from the Romans.* Josephus also doth inform us,‖ that before that time there were many tumults in Judea, καὶ συχνοὺς βασιλείαν ὁ καιρὸς ἀνέπειθε, and *that the time prevailed with many to usurp the kingdom.* This mystery was also

* "Ab hoc loco Judæi dici de antichristo putant——quod quidem et nos de antichristo intelligimus." Hieron. in locum, et Theodoret.

* Τινὲς τὸ κατέχον τὴν Ῥωμαϊκὴν ἐνόησαν βασιλείαν, τινὲς δὲ τὴν χάριν τοῦ πνεύματος· οἱ μὲν τοῦ πνεύματος τὴν χάριν φάσιν· οἱ δὲ τὴν Ῥωμαϊκήν, οἷς ἔγωγε μάλιστα τίθεμαι. Theod. Chrysost.

† "Nisi, inquit, fuerit Romanum imperium ante desolatum, et antichristus præcesserit, Christus non veniet." Hieron. Ep. ad Algas. Q. 11. F. 60. "Post defectum regni Romani apparitorum antichristum" dicit Ambros. in locum. Ita Chrysost. Œcum. Theoph. in locum. Severianus apud Œcum. Iren. lib. v. cap. 26.

‡ "Si enim aperte et audacter dixisset, non veniet antichristus nisi prius Romanum deletor imperium, justa causa persecutionis in orientem tuno ecclesiam consurgere videbatur." Hieron. ibid. Chrysost. in locum.

§ Joseph. Antiq. lib. xx. cap. 5. p. 692. ‖ De Bello Jud. lib. ii. cap. 6.

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working by the false apostles, and deceitful workers of the Jews, causing some of the gentile Christians to warp from the simplicity of the faith to the Jewish rites, to mix Judaism with Christianity, and so to *turn from him that called them to another gospel.* The fathers, Theodoret only excepted, say this mystery of iniquity was already working, *in Nero, the forerunner of antichrist,** and the calamities he brought upon the Christians; on which account some of them taught that he was antichrist; and others, that he was to be raised again to be so: but this is an extravagancy sufficiently confuted from this one observation, that these words were written in the reign of Claudius, whereas the persecution of the Christians happened only twelve years after, in the reign of Nero. Others, who say this mystery was working in the false prophets then in being, till they can shew us any false prophets then in being, which were not of the Jewish nation, do not contradict, but establish our assertion. And, lastly, others, though they do zealously contend against Dr. Hammond, that Simon Magus could not be the *man of sin* here mentioned, yet say, it is probable he was the *mystery of iniquity then working,* and the forerunner of antichrist, because he did *set up himself as the supreme God, brought in the invocation of angels, and the worship of images, and taught idolatry to be a thing indifferent, and was the father,* as the beast is styled *the mother of abominations:* but thus they seem to me to build up again what they had so industriously pulled down: for it is highly reasonable to conceive *the mystery of iniquity then working,* should be that very mystery which after was to be completed by a more full appearance of the *man of sin,* as will appear from the connexion of the words, *Remember ye not, that when I was with you, I told you these things?* (who was the *man of sin* to be revealed, and what were his characters, ver. 3, 4. and what it was that hindered at present the revealing of him:) *for the mystery of iniquity is already working (i. e.* he is doing that covertly, which when he is revealed he will do more openly); *only he that hinders* (his full appearance) *will do so, till he be taken away; and then shall this wicked one be revealed.* Who sees not now, that all those interpretations must be false, which make the *mystery of iniquity* to be one person, or one kind of persons; and the *man of sin,* or antichrist, another; as they must do, who make the *mystery of iniquity* to be Simon Magus, or the *false prophets* or *heretics* in being when this Epistle was indited; and the *man of sin,* the pope of Rome, and his clergy? This *mystery of iniquity,* saith Dr. Lightfoot, cannot be understood but of the Jewish nation. And so it is explained, again and again, by St. John, saying, *This is the last hour; and as you have heard that antichrist cometh, so now are there many antichrists, by which we know this is the last hour,* 1 John ii. 18. and chap. iv. *Every spirit that confesseth not Jesus Christ, who is come in the flesh, is not of God; and this is the spirit of antichrist; this is the deceiver, and the antichrist,* Epist. ii. 7.

Here therefore is a plain account of the working of the *mystery of iniquity* in the *false Christs* and *prophets* of the Jewish nation, who also were the great incendiaries to, and agents in, the apostacy of that nation from the Roman government. (See note on ver. 10.)

[13] Ὁ κατέχων, *He that letteth.*] "Quis nisi Romanus status?" *Who but the Roman state?* saith Tertullian:* so many of the fathers, as hath been noted on the foregoing verse: and whereas it may be objected against this sense, that it seems plainly from the word ὁ κατέχων, that he must be a *person,* rather than a *state;* they who are of this opinion, answer, he is here spoken of as one single person, though the government consisted of a succession of emperors, because one of them only reigned at a time, and the government was dissolved, by taking away the last governor. My conjecture is this, *He who now letteth,* i. e. *the emperor Claudius, will let till he be taken away; i. e.* he will hinder the Jews from breaking out into an open rebellion in his time, they being so signally and particularly obliged by him, that they cannot for shame think of revolting from his government; for he had made two edicts in their favour, the one concerning the Alexandrian Jews, to this effect, † *That the just Jews should suffer nothing, because of the madness of Caius, who would be worshipped as a god, and that they should have liberty to observe their own laws and customs.* And that other edict,‡ in which he gives them *liberty over his whole empire, without molestation, to observe their own laws and customs;* declaring, that he did it, *because he judged them worthy of that favour for their affection and fidelity to the Roman government.*

After his death, the affairs of the Jews, saith Josephus, became worse and worse, not only by reason § γοήτων ἀνθρώπων οἱ τὸν ὄχλον ἠπάτουν, *of those magicians who deceived the people,* and of those thieves who stirred them up to the war against the Romans,‖ μηδὲν ὑπακούειν αὐτοῖς λέγοντες, *persuading them not to be subject to them;* but because Nero, in his third year, sends a letter to Portius Festus, governor of Judea, by which the Jews are deprived of their ἰσοπολιτεία, *equal share of government* in Cæsarea; whence, saith Josephus, was the rise of all our calamities, the Jews persisting still in sedition, μέχρι δὴ τὸν πόλεμον ἐξῆψαν, *till they broke out into the war.* In the seventh of Nero, Albinus succeeds Festus, then dead, who, saith Josephus, was ὁ μάλιστα λυμαινόμενος τὴν χώραν,¶ *one who exceedingly wasted the country,* and laid the seeds of their future captivity. In the tenth of Nero, Gessius Florus succeeds him, who ** πολλῶν ἀνέπλησε κακῶν Ἰουδαίους, *brought many calamities upon the Jews,* saith Josephus, which having tragically represented, he concludes thus, *What shall I say more?* τὸν γὰρ πρὸς Ῥωμαίους πόλεμον ὁ καταναγκάσας ἡμᾶς ἄρασθαι Φλῶρος, *for it was this Florus who compelled us to the war against the Romans, which began in the twelfth of Nero.*

* "Multis malis——quibus Nero impurissimus Cæsarum mundum premit, antichristi parturitur adventus, et quod ille operatus est postea, in isto ex parte completur." Hieron. Ep. ad Algas. ibid. "Mysterium iniquitatis à Nerone inceptum est, qui zelo idolorum apostolos interfecit," &c. Ambros.

Νέρωνα, ἐνταῦθά φησιν, ὡσανεὶ τύπον ὄντα τοῦ ἀντιχρίστου. Chrys. Œcum. Theoph.

"Dignus extitit qui persecutionem in Christianos primus inciperet, nescio an et postremus expleret. Siquidem opinione multorum receptum sit, ipsum antichristum venturum." Sulpitius de Nerone, lib. ii. cap. 40.

* De Resur. Carnis, cap. 24.

† Βούλομαι μηδὲν διὰ τὴν Γαΐου παραφροσύνην τῶν δικαίων τῷ Ἰουδαίων ἔθνει παραπίπτωκέναι, φυλάσσεσθαι δὲ αὐτοῖς πρότερον δικαιώματα, ἐμμένουσι τοῖς Ἰουδαίων ἔθεσι. Joseph. Antiq. lib. xix. cap. 4. p. 678.

‡ Καλῶς οὖν ἔχειν, καὶ Ἰουδαίους τοὺς ἐν παντὶ τῷ ἐφ' ἡμᾶς κόσμῳ τὰ πάτρια ἔθη ἀνεμποδίστως φυλάσσειν——ἀλλὰ καὶ αὐτοὺς, ὑπὲρ ὧν παρεκλήθην, ἀξίους κρίνας διὰ τὴν πρὸς Ῥωμαίους πίστιν, καὶ φιλίαν. Joseph. ibid.

§ Joseph. Antiq. lib. xx. cap. 6. p. 690.

‖ Ibid.

¶ Ibid. cap. 7. p. 696, 697.

** Lib. ii. cap. 24.

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[14] Ἕως ἐκ μέσου γένηται, *Till he be taken away.*] *i. e.* Say some, till the Roman government be taken away; as it was by the exile of Augustulus, A. D. 476. say I, till Claudius be taken away, as he was by poison, saith Suetonius; for, as *tolli de medio*, among the Latins, so in the Greek, ἐκ μέσου γενέσθαι, imports, *one to be taken away by death*, and oft-times by a violent death; so ἐξαναλῶσαι ἐκ μέσου τῆς παρεμβολῆς is *to destroy them out of the middle of the camp*, till they were consumed: so of Core and his company it is said, ἀπώλοντο ἐκ μέσου τῆς συναγωγῆς, *they were destroyed from the midst of the congregation*, Numb. xvi. 33. Thus of the righteous, saith the prophet, ἦρται ἐκ μέσου, *he is taken away*, he rests in his grave, Isa. lvii. 2. so Jeremiah, Ἐξῆρε ἐκ μέσου, *The Lord hath taken away all my mighty men from the midst of me*, Lam. i. 15. And so God saith of the *false prophet*, Ezek. xiv. 8, 9. Ἐξαρῶ αὐτὸν, ἀφανιῶ αὐτὸν ἐκ μέσου τοῦ λαοῦ μου, *I will cut him off from the midst of my people.*

[15] Ver. 8. Ὁ ἄνομος, *The wicked;*] Who will not be subject to the laws to which their forefathers, from the time of Pompey, have submitted.

[16] Ἀποκαλυφθήσεται, *Shall be revealed;*] Either by his actual apostacy from the Roman government, or by the great apostacy of the believers of that nation; of which, see note on ver. 3.

[17] Ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, *Whom the Lord shall consume by the spirit of his mouth.*] That the apostle here refers to Isaiah x. 4. appears by his using the very words of that prophet, which run thus: *He shall smite the land with the rod of his mouth, and with the breath of his lips shall he slay the wicked one.* Now what is the *land* there, is well expounded by Malachi in these words, (iv. 6.) *Lest he smite the earth with a curse.* Where both the Hebrew and the Greek use the same words. Now in Malachi it is evident, and confessed, that by the *earth*, the *land of Judea* must be meant, as it is usually in the book of Psalms, Psal. xvi. 3. xxv. 13. xxxvii. 3. 9. 11. 22. 29. 34. seeing to them alone the prophet was then sent to prophesy: it is therefore reasonable to conceive, that the same phrase should have the same import in the prophet Isaiah; to smite this land *with the breath*, or *spirit, of his mouth*, is, to *smite in his wrath and indignation.* So, Job iv. 9. *By the blast of God*, by the breath of his *nostrils*, ἀπὸ πνεύματος ὀργῆς αὐτοῦ, or, *of his anger*, are they consumed; and to *consume with his fiery indignation.* Thus *Tophet is ordained of old, the pile thereof is fire and much wood; the breath of the Lord*, θύμος Κυρίου, the indignation of the Lord, *like a stream of brimstone, doth kindle it.* So Psal. xviii. 8. *A smoke ascended in his anger, and fire out of his mouth devoured.* And, ver. 15. *At thy rebuke, O Lord, at the blast of the breath of thy nostrils*, ἀπὸ ἐμπνεύσεως πνεύματος ὀργῆς σου, *by the breath of the wind of thine anger.* This therefore again answers to the words of Malachi, iv. 1. *Behold, the day cometh that shall burn as an oven, and all the proud, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up:* and to that of the Baptist, Matt. iii. 10. *And now the axe is laid to the root of the trees; every tree therefore that bringeth not forth good fruit, shall be hewn down, and cast into the fire:* which also evidently belongs to the Jewish nation, which said, *We have Abraham for our father*, ver. 9. and to whom alone the Baptist is there speaking: and again, ver. 12. he saith of Christ, *his fan is in his hand, and he will thoroughly cleanse his floor—and burn the chaff with unquenchable fire:* plainly alluding to the words of Malachi, that *all* the wicked *shall be as chaff*, or *stubble.* This being so, the *earth to be smitten with the rod of his mouth*, must be the *people*, or *inhabitants of the land;* or, as the Chaldee, the *sinners of the earth*, the unbelievers and wicked of Judea, to be consumed by that *indignation* and *fire of the Lord*, Mal. iv. 1. So saith Procopius on the place, Doth the Lord threaten to Judea, ἐπὶ τῇ κατ' αὐτοῦ παροινίᾳ, *for her contumely against him, saying, Thy house is left unto thee desolate; and* ἐγκαταλειφθεῖσα πολέμῳ καὶ πυρὶ δαπανᾶται, *being left desolate, is consumed by sword and fire.*

That these words may have a more full completion in the destruction of the *beast*, or *mystical Babylon*, which is also to be *slain by the sword* proceeding from the mouth of Christ, and destroyed by the *fierceness of his wrath*, and, with the *false prophets, to be cast alive into the lake of fire and brimstone*, I deny not: but that this should be the primary intent of the words of Isaiah, and that he should be there prophesying of the destruction of the church of Rome, seems to me a rabbinical gloss, not much to be insisted on, especially since the apostle, Rom. xv. 12, applies the tenth verse of this chapter to the first calling of the gentiles.

[18] Καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, *And shall consume with the brightness of his coming.*] The day of the Lord's coming to destroy Jerusalem, is styled by Joel, ii. 31. ἡμέρα Κυρίου ἡ μεγάλη καὶ ἐπιφανὴς, *the great and bright day of the Lord:* and, Mal. iv. 5. *Behold, I send you Elias the prophet, (i. e.* the Baptist, in the spirit and power of Elias, Luke i. 17. πρὶν ἐλθεῖν τὴν ἡμέραν τοῦ Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, *before the coming of the great and bright day of the Lord.* And that our Lord's coming in his day, after he had suffered, and been rejected of that age, or generation, in which he suffered, should be as *lightning shining from one end of the heaven to the other*, he expressly tells his disciples, Luke xvii. 24.) And when this ἐπιφάνεια καὶ παρουσία, *brightness* and *appearance of the Son of man* was to happen, he sufficiently instructs them in these words, *As the lightning*, φαίνεται, *shineth from the east to the west*, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου, *so shall the coming of the Son of man be*, ὅπου γὰρ, *for wheresoever the carcass is, there shall the eagles be gathered together*, Luke xvii. 24. 37. which sensibly applies this matter to the destruction of the Jews by the Roman army, whose ensign was the eagle. This therefore is a farther confirmation of our exposition.

Lastly, Observe the connexion of these verses; there is a τὸ κατέχον νῦν, *something, or person, that withholdeth now;* and, ὁ κατέχων ἄρτι, *he that now withholdeth, will do so, until he be taken away*, καὶ τότε, *and then shall the wicked one be revealed, whom the Lord shall destroy.* Now would not any one here think, that if the Roman government were that which withheld, antichrist should presently be revealed, and appear to the world to be so (as all the fathers,* who were of that opinion, held), soon after the dissolution of that government, according to those words of St. Jerome,† "Qui tenebat, de medio fit, et non intelligimus anti-

* Ἔρχεται ὁ ἀντίχριστος ὅταν πληρωθῶσιν οἱ καιροὶ τῶν Ῥωμαίων βασιλείας. Cyril. Catech. 15. p. 163. Ambros. et Chrysost. in 2 Thess. ii. Hieron. Q. 11. ad Algas. August. de Civ. D. lib. xx. cap. 19.

† Epist. ad Geront. F. 33. L. II.

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christum appropinquare; quem Dominus Jesus Christus interficiet Spiritu oris sui?" *He that withheld is taken away; and do we not understand that antichrist is at hand?* And again, would not any one hence be prone to think, that the Lord should be as quick to consume him, when he was revealed, as all the fathers* thought, allowing but *three years and a half for the whole reign of antichrist*, and declaring, that they had this not from apocryphal writings,† but from the holy Scriptures? and were it otherwise, those Christians which saw the dissolution of the Roman empire, A. D. 476. might lie under the same doubts as did the Thessalonians here, touching the *man of sin;* for then they saw no *Roman antichrist* appearing, nor that *mystery of iniquity* yet working; for the pope and clergy of Rome were then orthodox, free from *exalting themselves above all that is called God*, or from *wearing out the saints* with persecution, till some hundred years after. And if, after his appearing thus, he were to continue twelve hundred and sixty years before our Saviour's coming to destroy him, as he must do, according to that hypothesis; might not the Christians be tempted, in that long interval, to say, *Where is the promise of his coming?* This therefore seems to lie as a strong bar against that, as the primary sense and meaning of these words.

[19] Ver. 9. Ἐν πάσῃ δυνάμει καὶ σημείοις, *With all power and signs.*] This our Lord foretold, that before his advent to destroy Jerusalem, there should appear *false prophets, and false Christs, who should deceive many*, Matt. xxiv. 11. *who should shew signs and wonders, to deceive, if it were possible, the very elect*, ver. 24. Now that these *false prophets*, ver. 11. 24. were the same, we learn from St. Luke, who sums both up in one, xxi. 8. and from the work of both, which was *to deceive many;* that they were all to appear in the same age, in which his disciples, to whom he spake these words, lived, is also evident from Christ's caution to them, in respect of both; *See to it, lest any man deceive you*, Matt. xxiv. 4. *See to it: Behold, I have foretold you all things*, Mark xiii. 23. Matt. xxiv. 26. It cannot then be doubted, but that there were such persons as are here mentioned, which then arose among the Jews. Such were the Jews of whom St. Paul speaks, comparing them to Jannes and Jambres, the celebrated magicians of Egypt, because of their resistance of the truth of the gospel, as those magicians resisted Moses, and whom he styles, πονηροὶ ἄνθρωποι καὶ γόητες, *wicked men and jugglers*, 2 Tim. iii. 8. 13. or those who did strange things by the invocation of devils, as the word imports, say Phavorinus and Suidas; the magicians were men of the same art and tricks. Now to these Josephus doth ascribe the beginning of the apostacy from the Roman government, and by them, he informs us, that it was carried on to the last: the affairs of the Jews, saith he, became worse daily, by reason ‡ γοήτων ἀνθρώπων οἱ τὸν ὄχλον ἠπάτων, *of those impostors who deceived the people*, of which he immediately gives an instance in the Egyptian, who set up for a prophet. He adds, that in the beginning of the reign of Nero,* *impostors and deceivers, under a pretence of Divine impulse, endeavouring innovations and changes, made the people mad, and led them into the wilderness, promising there to them signs of liberty from God:* and that † γόητες πολλοὺς εἰς ἀπόστασιν ἐνῆγον, *the impostors prevailed with many to revolt.* And even when their temple was in flames, he saith, there were many prophets‡ who encouraged them to expect τὴν ἀπὸ Θεοῦ βοήθειαν, *help from God*, and that they gave credit to them. Accordingly of the *dragon* it is said, that the *unclean spirits which went out of his mouth, were the spirits of devils, working miracles*, Rev. xvi. 13, 14. that the *false prophet* wrought *signs before the beast*, Rev. xix. 20. and that the beast wrought *great signs*, so as to *make fire descend from heaven*, Rev. xiii. 13. and that by these things they did πλανᾷν, *deceive the inhabitants of the earth*, Rev. xiii. 13. 19, 20. xx. 10. Of which miracles done by the members of the Roman church, to establish their idolatry and superstition, see Downham de Antichristo, lib. vi. cap. 1.

[20] Ver. 10. Τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο, *They received not the love of the truth.*] From these words some conceive that antichrist, or *the man of sin*, must in profession be a Christian; because he is said *not to receive the love of the truth* only. But all the fathers,§ and many others say, *not to receive the love of the truth*, is, *not to receive the truth which is worthy to be loved*, and which would have taught them charity to those they persecuted, it being the same with *not believing the truth*, ver. 12. And this emphatically belonged to those unbelieving Jews to whom St. Paul speaks thus, *It was necessary that the word of God should be first spoken to you: but since you thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the gentiles:* (Acts xiii. 46.) and to whom he applieth that of the prophet, *Behold, ye despisers, and perish; for I will work a work in your days, which ye will in no wise believe*, ver. 41. (see Acts xxviii. 27. Heb. iv. 2. 12. 1 Pet. ii. 7, 8.) and all the fathers which speak of antichrist, and *the man of sin*, not one of them excepted, declare, that this and the two following verses belong to the unbelieving Jews,‖ that *he is thus to come with signs and wonders to deceive them;* and that *they who would not receive Christ, confirming his doctrine with true miracles, shall be deceived by the lying miracles of antichrist.* And if this be so, that these things are intended of the unbelieving Jews, they can agree in the primary import of them to them only.

[21] Ver. 11. Πέμψει ὁ Θεὸς, *God shall send.*] As he sent a lying spirit into the mouths of Ahab's prophets, (1 Kings xxii. 21, 22.) by permitting the evil spirit to go forth for

* "Usque ad tempus temporum et dimidium tempus, hoc est triennium et sex menses, in quibus veniens regnabit super terram." Iren. lib. v. cap. 25. "Dimidium hebdomadæ, hoc est, tres annos cum dimidio regnabit antichristus super terram, post auferetur regnum illius et gloria." Hippol. de Consum. Mundi. p. 56.

† Βασιλεύσει δὲ ὁ ἀντίχριστος τρία καὶ ἥμισυ ἔτη μόνα, οὐκ ἐξ ἀποκρύφων λέγομεν, ἀλλ' ἐκ τοῦ Δανίηλ. Cyril. Hieros. Catech. 15. p. 163. 165. D. Hieron. et Theodoret. in Dan. cap. 7. 25. August. de Civ. lib. xx. 23.

‡ Antiq. xx. cap. 6.

* Πλάνοι ἄνθρωποι, καὶ ἀπατεῶνες, προσχήματι θειασμοῦ, νεωτερισμοὺς καὶ μεταβολὰς πραγματευόμενοι, δαιμονῶν τὸ πλῆθος ἀνέπειθον, καὶ προῆγον εἰς ἐρημίας, ὡς ἐκεῖ τοῦ Θεοῦ δείξαντος αὐτοῖς σημεῖα ἐλευθερίας. De Bello Jud. lib. ii. cap. 23.

† Ibid. p. 797. ‡ Lib. vii. cap. 30, 31.

§ Τὴν ἀγάπην τῆς ἀληθείας τὸν Χριστὸν λέγει. Chrysost. Theod. Œcum. Theoph. Spiritum Dei per Christum. Hieron. Ep. ad Algas. qu. 11.

‖ "Apud eos omnes signa edet et horrenda miracula——ad seducendos sui similes impios." Hippol. p. 32. 34. Iren. lib. v. cap. 25. "Facit hæc omnia propter Judæos, ut qui noluerunt caritatem recipere veritatis." Hieron. Ep. ad Algas. qu. 11. August. tom. ix. tr. 29. p. 246. C.

Ἰουδαίους τοὺς τὸν ἠλεημένον προσδοκῶντας ἀπατᾶντα. Cyril. Hieros. Catech. 15. p. 163. B. 164. D. Ἰουδαίους μάλιστα. Theod. Chrys. Œcumen. Theoph. in locum.

"Ad quem fugiet vidua oblita Dei, i. e. terrena Jerosalem," Iren. lib. v. cap. 25. "Cum autem alios venerit in nomine meo, illum recipietis, alium dicens antichristum." Ibid.

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that end; or, as he said, *to deceive his people*, (Jer. iv. 10.) because he suffered them to be deceived by *false prophets*. (Jer. vi. 14.) And as he deceived the *false prophets*, by giving them up unto a spirit of delusion, (Ezek. xiv. 9.) this must be the true interpretation of all such passages as these: for,

First, God cannot secretly inspire into us any evil, or infuse any evil principle into our hearts; for evil can never proceed immediately from him who hath an absolute and entire freedom from it; were it his offspring, it must cease to bear that name, his works being all very good, and *wrought in righteousness*. Nor,

Secondly, Can he incline, excite, encourage, or entice to sin: for then he must excite men to perform *the abominable thing which his soul hates*, to do that which is infinitely displeasing to him, and must incline them secretly to that which he openly deters all persons from; and then he cannot truly be offended with such persons, he cannot punish them for their iniquities: or else he must be angry with them because they do obey his motions, and sentence them to endless misery because they do comply with his own inclinations. Nor,

Thirdly, Can he necessitate any man to sin: for then he must by force compel them to it, and then the action done by virtue of that force cannot be theirs, but God's; nor would our consciences condemn us for sin, were we assured we could not help it.

[22] Ver. 14. Εἰς ὅ.] Here Beza notes, that many copies read εἰς ἥν, which agrees with πίστιν, ver. 13. and that many Latin copies accord with them. But it is common for this pronoun to vary in gender from the noun to which it relates; so σκεύη ἐλέους οὗς, Rom. ix. 23, 24. τεκνία μου οὕς, Gal. iv. 19. (See Phil. ii. 15. Colos. ii. 19. Philem. 10. 2 John 1.)

[23] Εἰς περιποίησιν δόξης, *To the glorious life*, or *salvation*.] That περιποιεῖν is *to save alive*, see note on Eph. i. 14. and περιποίησις is חיה *life*, 2 Chron. xiv. 13. *they fell down*, ὥστε μὴ εἶναι ἐν αὐτοῖς περιποίησιν, so *that there was no life in them*, Mal. iii. 17. *the day which I make* εἰς περιποίησιν, LXX.

[24] Ver. 15. Κρατεῖτε τὰς παραδόσεις, *Hold the traditions which ye have been taught*.] This passage proves not in the least, that, in the judgment of St. Paul, there were any traditions wholly extrascriptural; that is, such as were neither then committed, nor after to be committed to writing, by himself or any other inspired person; but only, that he himself had not writ all things to them by epistle, being absent, but had preached many things to them being present.

Now that the word which St. Paul preached orally was after written by St. Luke, his amanuensis and companion, we learn from the tradition of the church of Christ, recorded by Irenæus* and Eusebius.

Secondly, All that the apostle here exhorts the Thessalonians to do, is to retain the traditions they had immediately received from the mouth of an apostle, and which he personally had delivered to them; which traditions, when we know them to be such, there is no doubt but they ought with all reverence to be received: when therefore the church of Rome hath proved that the traditions she obtrudes upon us were immediately received from the mouth of an apostle, then, and not till then, will this text oblige us to receive them.

Thirdly, This text is so far from being an argument for receiving doctrinal traditions, no where writ in Scripture, upon the sole authority of the church of Rome, or even of the church catholic, that it is rather a demonstration, that she is no sure preserver of them, she having actually lost those very traditions touching the *man of sin*, which are mentioned in this chapter, and particularly referred to in this text; *I told you these things when I was with you*, ver. 8. and *now ye know what letteth; wherefore stand fast, holding the traditions* (touching his coming, which when I was with you I delivered by words, and now hint to you by epistle), and which, as it appeareth by this Epistle and his exhortation, were of great moment to be known. Now, hath this tradition been preserved by the Roman, or by the catholic church? or must she not confess with Anselm,* and their own Esthius on the place, *Truly the Thessalonians knew what letted, but we know it not?* So that the tradition which the church received from the apostles, touching this matter, is wholly lost; how therefore can she be relied on as a sure preserver, and a true teacher of traditions, which hath confessedly lost one of great moment, deposited with the Thessalonians, and the primitive church?

CHAP. III.

1. FINALLY (τὸ λοιπὸν, *furthermore, I entreat you*), brethren, *(to)* pray for us *(apostles and ministers of the gospel)*, that the word of the Lord *(preached by us)* may have free course, (τρέχῃ, *may run to*) and be glorified *(among other gentiles)*, even as *(it hath been)* with *(or among)* you:

2. And *(pray also)* that we may be delivered [1] from unreasonable and wicked men, *(such as the unbelieving Jews, the great opposers of our preaching to the gentiles, are*, 1 Thess. ii. 15, 16.) [2] for all men have not faith.

3. But *(though men may prove unfaithful)* the Lord is *(always)* faithful *(to his promises)*, who *(therefore)* shall *(or, will do all things requisite on his part, to)* establish you, and keep you from evil.

4. And *(therefore)* we have confidence in the Lord touching you, that ye *(through his assistance)* both do *(at present)* and will *(still)* do the things which we *(by his authority)* command you.

5. And *(that we may not be mistaken in this confidence, we pray that)* the Lord *(would)* direct your hearts into the love of God, *(which will constrain you to this obedience*, 2 Cor. v. 14. *and from which nothing shall separate you*, Rom. viii. 35. 39.) and into the [3] patient waiting for Christ, (mentioned 1 Thess. i. 10. 2 Thess. i. 4. than his iii. 20.)

6. Now we *(being thus confident of your* any wrong or mand you, brethren, in the name of the Lord, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8. Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9. Not because we have not power, but to make ourselves an ensample unto you to follow us.

10. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13. But ye, brethren, be not weary in well doing.

14. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15. Yet count him not as an enemy, but admonish him as a brother.

16. Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

17. The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18. The grace of our Lord Jesus Christ be with you all. Amen.

* "Lucas autem sectator Pauli, quod ab illo prædicabatur evangelium, in libro condidit." Iren. lib. iii. cap. 1.

Λουκᾶς ὁ ἀκόλουθος Παύλου, τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο. Euseb. Hist. Eccl. lib. v. cap. 8.

[1] to better judgments, I con-

* "Nos nescimus quod illi sciebant" pounded which are not exactly censes, at nos nescimus." Esth.

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eth disorderly, and not after [4] the tradition which he hath received of *(i. e. from)* us.

7. For you yourselves know how you ought to follow us: for [5] we behaved not ourselves disorderly among you;

8. Neither did we eat any man's bread for nought; but wrought with labour and travail *(weariness and toil)* night and day, that we might not be chargeable to any of you:

9. Not because we have not power *(to live of the gospel, for the labourer is worthy of his hire,* Luke x. 7. *and so hath the Lord appointed, that they that preach the gospel should live of the gospel,* 1 Cor. ix. 14.) but to make ourselves an ensample unto you to follow us, *(in this our industry; for if we, who might lawfully live upon other men's labours, choose rather to work for our own living, how much more ought ye to do so?*

10. *And this we have formerly taught,)* for even when we were with you, this we commanded you, that if any *(being able)* would not work, neither should he eat.

11. *(And of this we have cause to remind you;)* for [6] we hear that there are some who walk among you disorderly, working not at all, but are busy-bodies *(meddling with that which belongs not to them).*

12. Now them that are such we command and exhort by *(the authority and in the name of)* the Lord Jesus Christ, that with quietness they work, and *(so)* eat their own bread.

13. *(Thus I hear it is with them:)* but ye, brethren, [7] be not weary of well-doing *(let not their example make you neglect your industry).*

14. And if any man *(among you)* obey not our word by this Epistle *(in which we exhort and command them thus to work),* [8] note that man, and have no company with him, that he may be ashamed.

15. Yet count him not as an enemy, but admonish him as a brother.

16. Now the [9] Lord of peace himself give you peace always by all means. The Lord be with you all.

17. The salutation of *(me)* Paul with mine own hand, which is [10] the token in every epistle *(that it comes from me):* so I write.

18. The grace of our Lord Jesus [illegible] Amen.

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Noverint utique Thessalonicenses, quia non ... Anselm.

2 L 2

* "Usque ad tempus ... menses, in quibus veniens re... dium hebdomadæ, hoc est, tres a... ram, post auferetur regnum illius et ...

† Βασιλεύσει δὲ ὁ ἀντίχριστος τρία καὶ ἥ... ἐκ τοῦ Δανὴλ. Cyril. Hieros. Catech. 15. p... Dan. cap. 7. 25. August. de Civ. lib. xx. 23.

‡ Antiq. xx. cap. 6.

us, but of men to obey his call. Whence Christ saith, Luke ix. 23. *If any man will come after me,* οὐ γὰρ ἀνάγκῃ βιάζεται, ἀλλὰ γνώμην ζητεῖ, *for he compels no man.*

[3] Ver. 5. Or, Εἰς ὑπομονὴν τοῦ Χριστοῦ, *Into the patience of Christ.*] *i. e.* Into an imitation of his patience, in suffering *the contradiction of sinners against himself,* that ye may *run with patience the race which is set before you, looking unto Jesus,* &c. (Heb. xii. 1, 2.)

[4] Ver. 6. Κατὰ τὴν παράδοσιν.] The tradition here mentioned, is, say Chrysostom, Theodoret, Œcumenius, and Theophylact, the tradition which he delivered διὰ τῶν ἔργων, *by his works,* in which he was an example to them of industry; and therefore he adds, at ver. 7.,

[5] Ver. 7. Οὐκ ἠτακτήσαμεν, *We behaved not ourselves disorderly.*] That is, saith Theophylact, *we were not idle;* for God having ordered man to labour, and fitted him with members for that end, he that will not do so, ἐκλέλοιπε τὴν τάξιν, *deserts the order* in which God hath placed him; and so the apostle expounds himself, ver. 11.

[6] Ver. 11. Μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους.] Not working at all, but being busy-bodies, or, but being employed about vain things; so περιεργάζεσθαι, πράττειν τὰ περισσὰ, Hesych. Phavorinus. So Ecclus. iii. 23. ἐν τοῖς περισσοῖς τῶν ἔργων σου μὴ περιεργάζου, "inanem vanamque operam ne suscipias," *be not employed in vain things.*

[7] Ver. 13.] Note, The fathers interpret these words thus, Let not their sloth hinder your charity, in giving them what is necessary to preserve life: but this exposition suits not with ver. 10.

[8] Ver. 14. Σημειοῦσθε.] Most interpreters say, that the apostle, ver. 6. and here, requires the church-governors to use the censures of the church upon these disorderly walkers: but I have shewn it to be highly probable, that when this Epistle was writ, there were no such governors settled in this church. (See note on 1 Thess. v. 12.).

Secondly, These exhortations plainly are directed to all the brethren in general; if therefore they relate to excommunication, and such-like censures, it will hence follow, that the power of the keys belongs to all the brethren in general.

Thirdly, The apostle exhorts them still to own them as Christian brethren, which they at present are not, who by excommunication are excluded from the church in the society of Christians.

[9] Ver. 16. Ὁ Κύριος, *The Lord.*] Both here, and ii. 16. the apostle prays to the Lord Jesus Christ for peace, which, in the Hebrew phrase, imports all happiness; and for establishment in *every good word and work,* which is a strong argument for his Divinity, especially considering that every good work derives from God.

[10] Ver. 17. Ὅ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ, *Which is the token in every epistle.*] Hence Grotius concludes, that this must be the first of his Epistles: for, had he, saith he, writ any epistle before, this admonition had been needless. I should rather think that this supposes he had writ some epistle before, because he saith not this shall be, but this is the sign in every epistle. And this is evident, almost to a demonstration, from these words, ii. 2. *Be not troubled by epistle as from us, as if the day of the Lord were at hand* (see the note there); and from these words, ver. 15. *Hold the traditions you have* (formerly) *received, whether by word, or our epistle.* To which words Grotius

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hath nothing to answer. Add to this the note of the learned Mr. Dodwell,* cited in the margin.

A DISCOURSE

BY WAY OF APPENDIX TO THE FIRST CHAPTER;

SHEWING,

That the endless miseries or torments of the wicked are well consistent both with the justice and the goodness of God.

THE apostle in this chapter seems plainly to assert, That wicked persons *shall be punished with everlasting destruction,* and also to resolve this punishment into the δικαιοκρισία, or just judgment of God.

Whereas it is pretended, that "it is contrary to the justice of God, to punish temporary crimes with eternal punishments, because justice always observes a proportion between offences and punishments; but between temporary sins and eternal punishments there is no proportion. And if it be hard to reconcile this with Divine justice, it will be much more so, to shew how it comports with that great goodness we suppose to be in God."

They who assert the eternity of future torments inflicted on the wicked, abiding in a state of misery, attempt by several ways to answer this objection. I shall begin with those answers, which to me seem not satisfactory, and briefly shew the reasons why I think they are not so; and then return that answer, which I think fully clears the justice and the goodness of God in this dispensation, from the strength of this objection. And,

§. I. First, Some make out the proportion thus, That "because sin is infinite in respect of the object, against which it is committed; therefore it deserves an infinite punishment: now because a finite creature cannot suffer a punishment, which is infinite as to intention; therefore he suffers that, which is infinite as to pretension or duration."

But to this it is replied, That if all sins be for this reason infinite as to demerit, then the demerit of all sins must necessarily be equal, and so there must be equal reason for the pardon of all sins; for the demerit of no sin can be more than infinite. Secondly, Hence it will follow, that God cannot *render unto every man according as his works shall be;* because, though they commit innumerable sins, he can only lay upon them the punishment due to one only; because he cannot lay upon them a punishment which is more than infinite.

§. II. Secondly, Others say, That "if wicked men lived for ever in this world, they would sin for ever; and therefore they deserve to be punished for ever." But,

1. Who can be certain of this, since, whilst we live in this world, we are in a state of trial, and so may be in a possibility of repenting and growing better?

2. God hath expressly declared, that men should be judged hereafter, not according to what they would have done, had they lived longer, but according to what they actually have done in this present life, according to their *works done in the body:* and so he hath sufficiently declared, he doth not punish them for what they would have done, had they lived longer; but for what they actually had done whilst they lived. So that this answer recoils thus; Wicked men, by God's declaration, are only to be punished for what they did whilst they lived here; now they did not live here for ever in a state of sin: therefore they are not to live for ever hereafter in a state of punishment.

§. III. Thirdly, Others say, That "God having set before the sinner life and death; and having so expressly forewarned him, this would be the certain consequence of his iniquity; he cannot charge God with injustice, in allotting to him the portion, which he chose, and would incur, after all admonitions to the contrary."

But though this may be sufficient to stop the sinner's mouth, it will do little to stop the mouth of infidels; because it seemeth not to answer the objection arising from the disproportion between the fault and the punishment: for it renders not the fault less finite, or the punishment less infinite; and so it doth not render it less inconsistent with Divine equity and goodness to threaten so to punish finite crimes, and execute that punishment upon the sinner.

§. 4. A very great and learned person hath attempted a solution to this objection from these considerations:

First, That "the measure of penalties is not to be taken from any strict proportion betwixt crimes and punishments, but from one great end and design of government, which is, to secure the observation of wholesome and necessary laws, and consequently whatever penalties are proper and necessary to this end are not unjust.

Secondly, "That whosoever considers how ineffectual the threatening, even of eternal torments, is to the greatest part of sinners, will soon be satisfied that a less penalty than that of eternal suffering would, to the far greatest part of mankind, have been, in all probability, of little or no force; and that if any thing more terrible could have been threatened to the workers of iniquity, it had not been unreasonable; because it would all have been little enough to deter men effectually from sin." But then he adds,

Thirdly, "That after all, he that threateneth hath still the power of execution in his own hands: for there is this remarkable difference betwixt promises and threatenings, that he who promiseth passeth over a right to another, and thereby stands obliged to him, in justice and faithfulness, to make good his promise: but in threatenings it is quite otherwise; he that threatens keeps the right of punishing in his own hand, and is not obliged to execute what he hath threatened, any farther than the reasons and ends of government do require; and that he may, without any injury to the party threatened, remit and abate as much as he pleaseth of the punishment that he hath threatened; and because in so doing he is not worse, but better than his word, nobody can find fault or complain of any wrong or injustice thereby done him.

"Nor is this any impeachment of God's truth and faithfulness any more that it is esteemed among men a piece of falsehood, not to do what they have threatened."

But here, with submission to better judgments, I conceive are many things propounded which are not exactly

* "Ex quo intelligimus, salutationem in epistolis apostoli propriâ ejus manu subscribi solitam: eamque notam in omnibus ejus epistolis (excipias forsan eam quæ ad Galatas propriâ manu integra sit scripta, cap. 6. 11.) adhibitam, ut proinde quæ illâ notâ carerent, commentitiæ haberentur." Dissert. Cypr. ii. in Epist. 4.

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true, or reach not the objection; since that relates not to God's threats of punishment, but to his execution of the threatened punishment.

And, first, when it is said, that "what proportion ought to be appointed betwixt crimes and penalties, is not so properly a consideration of justice as of prudence in the lawgiver;" and thence inferred, that "whatever the disproportion may be between temporary sins and eternal punishments, justice cannot be said to be concerned in it:"

It is owned, that by the sanctions annexed to his laws, the lawgiver designs the preservation of his laws from being violated; which is an effect of prudence, but still of prudence tempered with equity, not unregardless of it, since it cannot be prudence to threaten what I know I cannot justly execute: for this, in human laws, doth null the penalty; and could it be supposed in Divine, would even frustrate the end of all God's threats, since every body would rest assured that a just God would never execute them.

But, secondly, the execution of the threatened judgment, which is the only thing against which the objection lies, is certainly an act of distributive justice, and is so represented in the holy Scriptures, when it is said to be done *according to our works*, and *according as our works shall be*, Rom. ii. 16. 2 Cor. v. 10. Rev. xxii. 12. Matt. xvi. 27. and when it is declared to be δικαιοκρισία, *the just judgment of God;* and δίκαιον παρὰ τῷ Θεῷ, *just with God, to render this vengeance to those who obey not the gospel*, which consists in their *everlasting destruction*, 2 Thess. i. 6. 8, 9. So that though prudence was properly concerned in promulging the penalty, because it is prudence which directs us to choose the means most proper to the end we aim at; yet seeing the primary end of the lawgiver, *i. e.* the preventing the transgressing of his law, is wholly lost, and entirely defeated, before this punishment comes to be executed, justice alone can be concerned in the execution of it; and if the continuance of the sinner under misery for ever be the execution of the threatened punishment, justice alone can be concerned in the subjection of the sinner to that punishment: so far is it from being true, that if prudence be requisite for the proportioning penalties to crimes, justice cannot be concerned in the disproportion that may be between them, and much less that it cannot be concerned in executing a penalty which bears so great a disproportion to the crime.

I confess also, that in human governments prudence may fitly be called in to deliberate, not whether it be lawful, but whether it be expedient to execute the threatened penalty; as when the government is feeble, and the multitude or power of offenders may render it hazardous to do justice on them; but nothing of this nature can happen in theocracy, where there can neither be a want of wisdom in appointing, or equity in proportionating, the penalty to the offences, and much less want of power to execute what in his equity and wisdom he saw fit to threaten.

Secondly, When it is said, that "a less penalty than eternal sufferings would not have been sufficient to deter men from sin; and therefore it could not be unreasonable, but rather suitable to Divine prudence, to threaten eternal miseries:"

I am not willing to admit that God should threaten what he knows he cannot with consistence to his justice or his goodness execute; this being, in effect, to threaten in this wise, "If you will do to me what you in justice ought not to do, I will execute upon you what I in justice ought not to do to you." It is also to insinuate that an all-wise God could not so well provide for human government, or carry on his great designs, without abusing men's credulity, and scaring them with dreadful expectations of what he never did intend to execute. Lastly, this seemeth even to insinuate, that prudence in God may act without regard to equity and goodness, and even be separated from them; as it must be, in appointing, and even proportionating, those penalties to crimes which it is not consistent with his equity or goodness to inflict.

Thirdly, When it is added, that "God is not obliged to execute what he hath threatened, any farther than the reasons and the ends of government do require;" and that "he may, without any injury to the party threatened, remit and abate as much as he pleaseth of the punishment that he hath threatened, and that without any impeachment of his truth and faithfulness:"

This I allow of, in the case of temporal punishments in this world, designed not for excision, but the amendment of the sinner; because there may be a just ground for the remission of such threatened penalties, even the repentance and reformation of the sinner, by which the primary end of all God's threats, in some good measure, is obtained: and also because these threats, in what expressions soever they are made, if they be only threats, are still conditional; the meaning of them being only this,—I will inflict this judgment if you repent not of your evil ways: *For at what instant I shall speak* (saith God) *against a nation, and concerning a kingdom, to pluck up, to pull down, and to destroy it; if that nation, against which I have pronounced these things, turn from their evil ways, I will repent me of the evil which I thought to do unto them.* (Jer. xviii. 7, 8.) And again, *When I say unto the wicked, O wicked man, thou shalt surely die; if he do not turn from his way he shall die in his iniquity. Say therefore to them, As I live, saith the Lord God, I have no pleasure in the death of him that dieth, but that the wicked turn from his way and live; wherefore, turn yourselves, and live ye.* (Ezek. xviii. 32. xxxiii. 8, 9. 11.) Thirdly, Because God threateneth judgments, not that he takes any pleasure in his punishments, but rather to awaken and reform the sinner: when therefore, by his comminations, he hath wrought this good effect upon him, it is not to be wondered that he doth not proceed to execute that judgment which hath already done its work by being threatened. And all this well comports, not only with Divine justice, but also with his immutability and truth, because this reformation and repentance change the subject of the threat; the change in every instance of this nature being not in God, but man. Thus, *v. g.* we cannot charge God with mutability, because he doth not execute the threatened judgment on *repenting* Nineveh; because it was impenitent, and not repenting Nineveh, he threatened: nor with injustice, because it was only her impenitence which rendered her the proper object of vindictive justice.

But then this notion seems to be stretched too far, when it is extended to God's threats of future and eternal punishments to be inflicted upon those who die in an impenitent and unreformed estate. For,

First, In all these cases, the evil threatened hath entirely lost its first and salutary end upon them, and therefore must

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be threatened to such persons to no end, or else to shew the justice of God in punishing *these vessels of his wrath thus fitted for destruction.* Thus, *v. g.* when Christ saith, *Except ye repent, ye shall all perish;* (Luke xiii. 3. 5.) that *in the day of wrath, and revelation of his righteous judgment, God will give to every one according to his works; to them that obey not the truth, but obey unrighteousness, indignation and wrath;* (Rom. ii. 5—8.) *to them that obey not the gospel, everlasting destruction;* these threats are plainly made to those who die in their impenitence and disobedience, by that God *who will judge every man according to his works;* declaring, that in the day of the revelation of his wrath and righteous judgment they shall perish everlastingly; because, *through the hardness and impenitency of their hearts, they have treasured up wrath against the day of wrath,* and rendered themselves *vessels of his wrath fitted for destruction.* Can it be reasonably said then, because God does them no injury if he do not execute his wrath upon them, that though they do not repent, they may not perish? that indignation and wrath may not be the portion of the disobedient? and that this righteous Judge may not give to them according to their works? May we not rather say unto them, as doth this very person in another place, * "If thou continuest impenitent, however he may defer the execution of temporal evils, his truth and veracity is concerned to inflict eternal punishments upon thee?"

Secondly, God's threats of everlasting miseries have for their object the impenitent, and therefore do exclude the supposition of any change in them, which may induce God to remit or to abate the threatened judgment: if then this punishment may be remitted to them, either in part or in whole, it must be either by a change in God, or by a secret intention in him not to inflict what he thus threateneth. That there was in God no such secret intention, this learned person thus declares, by saying, † "when God did threaten, he spake what he did really purpose and intend, if something did not intervene to prevent the judgment threatened." And indeed, these threats declaring what the righteous God will do, and what they who are finally impenitent and disobedient shall suffer, such a secret will must plainly be repugnant to his revealed will, and therefore must suppose in God two contrary wills. Moreover, to say that such a secret intention may be in God, notwithstanding these declarations to the contrary, is in great measure to enervate even the primary intention of these threats, *viz.* the deterring the sinner, by the greatness and duration of them, from a continuance in his sin; for this intention, if it may be in God, it follows, that it may be his will not to inflict what he hath threatened to the sinner: now so much hopes as you give the impenitent sinner, that he may escape eternal punishment, so much encouragement you give him to continue still in his impenitence. Now "the belief of the threatenings of God, in their utmost extent, is of so great moment to a good life, and so great a discouragement to sin (saith this reverend person ‡), that if men were once set free from the fear and belief of this, the most powerful restraint from sin would be taken away."

That this cannot be expected, by reason of any change in God, this excellent person thus declares and evinceth:* "Let but the sinner consider what God is, and his unchangeable nature must needs terrify him; he is a holy God, who therefore *hateth all the workers of iniquity;* a just God, who will *by no means clear the guilty, nor let the sinner go unpunished.* He is also omnipotent, and able to execute the vengeance threatened against sinners. And, which gives a sad accent to all this, he that is thus holy, and just, and powerful, continues ever the same; he will never cease to hate iniquity, and to be an implacable enemy to all impenitent sinners.—Let, then, all obstinate sinners hear this, and tremble; you cannot be more obstinately bent to continue in your ways, than God is peremptorily resolved to make you miserable; if you be determined on a sinful course, God is also determined how he will deal with you; that *he will not spare, but that his anger and jealousy shall smoke against you;* and, *that all the curses which are written in this book, shall light upon you.* He hath sworn in his wrath, that unbelieving and impenitent sinners *shall not enter into his rest;* and for the greater assurance of the thing, and that we may not think that there is any condition implied in these threatenings, he hath confirmed them by an oath, that by this *immutable sign, in which it is impossible for God to lie,* sinners might have strong terrors, and not be able to fly to any hopes of refuge."

Thirdly, Either God may in justice inflict upon the wicked these punishments which he hath threatened, or else it is unjust in God to execute upon them the judgment written; *i. e.* the punishment which he hath threatened to them in the word of truth. If it be said, it is unjust in God to execute them on the sinner dying in his impenitence, either we cannot be obliged to believe that word in which these threats are contained; or else an obligation must lie upon us to believe that God will act unjustly. If, to avoid this, it be said, these threats do not discover certainly what God will do, but only what the sinner doth deserve to suffer, read them once more, and you will find, that they expressly say of those who shall be at the great day condemned, that *they shall go away into eternal punishment,* Matt. xxv. 46. that *they shall be punished with eternal destruction from the presence of the Lord,* 2 Thess. i. 8. and that *they shall be tormented day and night for ever and ever,* Rev. xiv. 10, 11. xx. 10.

Moreover, when our Saviour argues thus, to induce men *to cut off their offending hands, and pluck out their offending eyes; it is better to enter into life halt and maimed, than to be cast into eternal fire,* or into hell, *where the worm dieth not, and where the fire is not quenched,* Matt. xviii. 8, 9. doth he not sufficiently inform us, there is an absolute necessity of doing the one, or suffering the other? When he saith, *He that blasphemeth against the Holy Ghost, shall never be forgiven in this, or in the world to come, but shall be obnoxious to eternal judgment,* Matt. xii. 32. Mark iii. 29. doth he not insinuate, that he who never is forgiven, must be for ever subject to this judgment? It is therefore certain, that our judge hath expressly taught us, not only that the impenitent sinner doth deserve, but that he shall actually suffer, *the worm that never dies, the fire that shall not be quenched.*

* Sermon on the Truth of God, vol. vi. p. 361.

‡ Sermon on the Unchangeableness of God, vol. vi. p. 110. Ibid. p. 4.

* Ibid. p. 112—115.

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If God in justice may inflict upon the wicked these punishments which he hath threatened, then the objection cannot need this answer; yea, what can move him not to inflict what he, by threatening, hath engaged his truth to do? What, I say, can move him not to do it, but an act of mercy exercised to them, of whom the Scripture saith, *They shall have judgment without mercy?* James ii. 13. What, but remission of that sin, which, saith the Scripture, *shall never be remitted?* What, but mercy in the day of wrath and judgment? What, but remission exercised to the impenitent, without any interest in the blood of our redemption? To which imaginations I conceive the Scripture gives but little countenance.

Nor are we to conclude, that the nonexecution of these threats lays *no impeachment on God's truth and faithfulness; because it is not esteemed, among men, a piece of falsehood, not to do what they have threatened.* For men may reasonably be moved to remit their threatenings; because they oft are made in passion, or may exceed the rules of justice: but these are things not incident to an all-perfect God; or, because the person threatened repents, begs pardon, and returns unto his duty, which the damned cannot be supposed to do.

§. V. It is farther said, in answer to this objection, that "macula peccati est æterna," *the stain of them who die in their impenitence will be perpetual;* and he that dies thus filthy, will be *filthy still:* now it seems equitable, that "is qui nunquam desinit esse malus, nunquam desineret esse miser," *he who never ceases to be wicked, should never cease to be miserable.* Now this, rightly explained, affords a clear and satisfactory answer to the objection; as shewing, that the sinner becomes for ever miserable, not by any positive act of God inflicting everlasting stripes upon him, or loading him perpetually with fresh torments, but wholly from his own sin, which renders him incapable of the enjoyment of a holy God, and so perpetually excluded from his blissful presence; which, to a soul that is immortal, and can never die, must be the source of everlasting torment, and, from the natural workings of its faculties, will necessarily subject it to the *worm that never dies.*

I own, and really believe, that positive torments, such as the schools call *pœna sensus,* shall be inflicted on the body; but then I have insinuated my present notion of them to be this:

First, That these positive torments on the body are not to begin until the raising of the body, when Christ *shall come in flaming fire, to take vengeance on them who would not obey his gospel; the world that now is, being reserved to* be set on *fire, for the day of judgment, and perdition of ungodly men.* At which time, I conceive, the righteous shall be *snatched up into the air, and be for ever with the Lord,* (1 Thess. iv. 17.) and the wicked shall be left to the devouring flames. See for this, the note on 2 Pet. iii. 7.

Secondly, I also do conjecture, that this fire may be called *eternal;* not that the bodies of the wicked shall be for ever burning in it, and never be consumed by it, since this cannot be done without a constant miracle; but because it shall so entirely consume their bodies, as that they never shall subsist again, but shall perish, and be destroyed for ever by it. In which sense *Sodom and Gomorrah were set forth for an example, suffering the vengeance of eternal fire.* (See the note on Jude, ver. 7.) And if so, this punishment being only temporary, the objection doth not lie against it; God being no more obliged, either in justice or in goodness, to snatch the wicked out of these flames, when they thus kindle on them, than he was to snatch the wicked of the old world out of that deluge, which overwhelmed them. These I call my conjectures, or my private sentiments. But then I add, as certain matter of my faith,

First, That the soul, even from the time of its separation from the body, in its impenitency, shall find itself in such a dismal state, as shall then fill it with perpetual horror, and dreadful expectation of the punishment which God hath threatened to the wicked. And thus it shall be like those devils *which believe and tremble,* (James ii. 19.) as knowing that there is reserved for them *a time of torment.* (Matt. viii. 29.)

Secondly, That when the final sentence shall be passed upon the wicked, and they shall be for ever separated from the presence of the Lord, their souls shall be perpetually subject to the height of misery, or to that *worm which never dies;* and that this misery will be the natural and the perpetual result of such separation.

To explain this, let it be considered,

1. That there is scarce any thing in which the heathen moralists so universally accord, as in this fixed rule, *μὴ καθαρῷ καθαροῦ ἐπόπτεσθαι οὐ θεμιτὸν ἦ, that an impure soul can have no commerce with a pure God;* and that *it is not congruous to his nature to admit such souls into his presence.* And this assertion is built upon a sure and incontestable foundation: for seeing God is absolute in holiness, he cannot but retain the greatest hatred to, and abhorrence of, all actions and persons that are unrighteous and impure; and since his nature is immutable, his holiness unchangeable, he must for ever hate, with a most perfect hatred, whatsoever is unholy and impure; and therefore, to suppose an interruption of his hatred of evil-doers, is to imagine he can cease to be a pure and holy God. Consider,

2. That the soul of a wicked man being immortal must abide for ever, if it be not annihilated; and that God neither is obliged to annihilate it, nor hath he any where declared that he will do so.

I say, he is not obliged to annihilate the souls of wicked men, for then it must be so on this account, because he is obliged to put them out of that misery which they have brought upon themselves by their own folly and rebellions; and if so, since this must certainly be an act, not of strict justice, but of grace and favour, God must be bound to shew an act of grace and favour towards men, purely because they have provoked and rebelled against him, *i. e.* because they have done that which renders them the proper objects of his hatred and his indignation; and be obliged to save men from that misery, which by their stubborn disobedience to all his calls and admonitions, his exhortations, and all the gracious methods his providence had used to preserve them from it, they wilfully have brought upon themselves. Whereas indeed *the riches of his goodness* being designed *to lead men to repentance,* or to encourage them in the ways of holiness and piety, hath only for its proper object such as are capable of being made the better by it, it cannot therefore be the goodness and mercy of a God to shew kindness to persons obstinately and incorrigibly wicked; because it cannot be the good-

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ness and mercy of a Being infinitely just and holy. For seeing all the Divine perfections must agree together, that cannot be a Divine perfection, which contradicts any other perfection.

The original of our mistakes in matters of this nature seems to arise from our own imperfection, which naturally leads us to consider of the Divine attributes apart, and as it were in separation from each other, and by so doing, to frame such wide and large notions of the one, as to exclude the other: whereas indeed they ought to be considered as really they are in God himself, *i. e.* goodness and mercy joined with infinite holiness and justice; and as it is the goodness and mercy of a lawgiver, governor, and righteous judge, which never regularly can be exercised without some prospect of reclaiming, or doing good unto the object of it. And thus it is well consistent with the prayer of David, *Be not thou merciful to them that offend of malicious wickedness,* Psal. lix. 5.

§. 6. I add, that God hath not declared in Scripture that he will annihilate the souls of wicked men, or that this is the punishment which he designeth to inflict upon them. This is generally said to be the doctrine of the Socinians, though Crellius * expressly says, "animas impiorum Deum post judicium annihilaturum nec Scriptura asserit, nec ratio evincit;" *that neither reason doth evince, nor Scripture assert, it will be so.* And,

Obj. 1. It is certain that this follows not from any of those places of the Old Testament in which the dead are said to be no more, or not to be: as, *v. g. Let the sinners be consumed out of the earth, and let the wicked be no more,* Psal. civ. 35. *Our fathers have sinned, and are not,* Lam. v. 7. *I have made Esau bare—his seed is spoiled, and he is not,* Jer. xlix. 10. see x. 20. xxxv. 15.

For (1.) if any of these places speak of annihilation, they must speak of such a one as was then past already, and so is inconsistent with the future judgment of those persons; because it is not said they *shall not be,* but they *are not;* they therefore cannot refer to any future annihilation at the day of judgment.

(2.) Then must the righteous be annihilated as well as the wicked; for of righteous Enoch it is said, *He walked before God, and was not,* Gen. v. 24. of Joseph, *One is not,* Gen. xlii. 13. and David prays thus for himself, *O spare me a little, that I may recover my strength, before I go hence, and be not,* Psal. xxxix. 13. It is therefore evident these places only were intended to import, those persons *were not in the land of the living.*

Obj. 2. But it is objected, that the wicked after the resurrection shall be punished with *the second death:* wherefore they cannot in any proper sense be said to live, and to subsist, and to have sense of pain, this being not consistent with a state of death.

Ans. I answer, 1. That this second death cannot consist in the annihilation of the wicked, or in their exemption from all sense of punishment, because it is promised, that *he who overcometh shall not be hurt by the second death,* (Rev. ii. 11.) whence it is manifest, that they who die this second death, shall be hurt by it; but were it to the wicked, condemned to an eternal separation from God, and from all hopes of happiness, a conclusion of their being, and of all sense of misery, it would be no more hurtful, but highly beneficial to them, as being a conclusion of that life which they must otherwise have spent in endless misery. And therefore even Hierocles represents this as the choice of wicked men, by saying in his commentary on the verses of Pythagoras, p. 164. οὐ βούλεται γὰρ ὁ κακὸς ἀθάνατον εἶναι τὴν αὑτοῦ ψυχὴν, ἵνα μὴ ὑπομένῃ τιμωρούμενος, *the wicked man would not have his soul to be immortal, that he might not abide under punishment.* Moreover, those very torments which the damned suffer, are declared to be the second death; and wicked men are therefore said to die the second death, because they do endure eternal torments: for *the fearful and unbelievers, &c. shall have their part in that lake of fire and brimstone, which is the second death,* Rev. xxi. 8. This death then, when it is threatened as the final punishment of the wicked, cannot import a state of non-existence, or insensibility, but only an unhappy miserable state, a separation of the soul from him, who is the fountain of our life and all our comforts; an absolute exclusion from that felicity which only renders life a blessing; and a life of infelicity and misery. To make this still more evident,

Consider, 2. That this is a Jewish phrase used often by and borrowed from the ancient Hebrews, with whom it doth import the punishment of damned persons in the life to come. So, Deut. xxxiii. 6. *Let Reuben live, and not die the second death,* saith the Targum of Onkelos; *i. e. Let him not die the death, which the wicked die in theage to come,* saith the Targum of B. Uziel: *Let him not die the second death, which the wicked die in the age to come,* saith the Jerusalem Targum. Now that the death of the wicked, in the age to come, did really subject them to eternal torments, the Jews still thought, as is apparent not only from the plain testimony of Josephus,* who saith, the pharisees assigned to the wicked εἱργμὸν ἀΐδιον, *an eternal prison,* in which they were to be tormented, ἀϊδίῳ τιμωρίᾳ,† *with eternal punishment;* and from Philo,‡ who saith, that *some conceive death to be the last of punishments, whereas it scarcely deserveth to be named the beginning of them, seeing the punishment reserved for the wicked person is,* ζῆν ἀποθνήσκοντα ἀεὶ καὶ τρόπον τίνα θάνατον ὑπομένειν ἀτέλευτον, *to live for ever in a dying state, and suffer such a death as hath no end;* but also from the apocryphal books, which say, κλαύσονται ἐν αἰσθήσει ἕως αἰῶνος, *they shall feel them, and weep for ever,* Judith xvi. 17. So again, Isa. xxii. 14. *This sin shall not be forgiven till the second death;* that is, saith Kimchi, *till the soul dieth in the world to come.* And, lv. 5, 6. 15. of the same persons it is said, *God will kill them with the second death;* and *he will deliver them up to the punishment of hell, where the fire burneth all the day.*

Obj. 3. It farther is objected, That eternal life is said to be peculiar to the saints in bliss, whereas unto the wicked it is threatened that *they shall not see life,* John iii. 36.

Ans. To this I answer, that *life,* in Scripture, when it is mentioned at the end of our faith, and the reward of our obedience, is not intended only to signify our permanence in being, but to assure us of our advancement to a state of happiness, and is equivalent to everlasting life. So to the lawyer asking, *What good thing shall I do that I may in-*

* Solut. Problem. tom. iv. p. 533.

* Antiq. lib. xviii. cap. 2. † De Bell. Jud. lib. ii. cap. 12. p. 788. F.
‡ De Præm. et Pœnis, p. 718. D.

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herit eternal life? our Saviour answers, *Do this, and thou shalt live,* Luke x. 25. 28. So Christ saith, *He that eateth me shall live by me,* John vi. 57. *i. e. he shall live for ever,* ver. 58. *I came that my sheep might have life,* John x. 10. *I give unto them life eternal,* ver. 28. And that this is the life denied to the wicked, John iii. 36. is evident from the preceding words of the same verse, *He that believeth on the Son hath everlasting life, but he that believeth not the Son shall not see life.* This is a phrase so known, and this use of it is so frequent, saith Maimonides, that hence our masters say, *The just are styled living in their death, because they then are happy.* And that the phrase, *not to see life,* cannot import the state of nonexistence, or insensibility, is evident, because it is said of them who do not see life, that *the wrath of God abideth on them;* they therefore must abide under a sense of it.

Obj. 4. Lastly, it is objected, that the wicked are in Scripture said to *perish utterly,* 2 Pet. ii. 12. and to be *punished with everlasting destruction:* now these expressions seem to signify a deprivation of all sense and being.

Ans. But nothing is more common, both in Greek and Latin, and in other languages, than to say, when we conceive our future life is likely to be miserable, ὄλλυμι, *perii, I am undone, I perish.* See the note of Taubman* upon these words of Plautus, *Qui per virtutem periit, is non interit.*

That only in this moral sense the damned are in Scripture said to perish, *viz.* by having all their hopes of future happiness destroyed, and being sentenced to those torments, which are exceedingly more heavy than the loss of being, is evident; first, from the Scripture, which informs us, that to cast the soul and body into hell-fire is to destroy them; as is apparent from these two expressions, *Fear him who can destroy both soul and body in hell-fire,* Matt. x. 28. *who after he hath killed hath power to cast into hell,* saith St. Luke, xii. 5. that is, into that place where the *worm dieth not, and where the fire is not quenched.* Moreover, the devils put the question to our Saviour thus, ἦλθες ἀπολέσαι ἡμᾶς, *Art thou come to destroy us before the time?* Luke iv. 34. and yet that to *destroy* is only βασανίσαι, to *torment* them, is evident from the same question recited by St. Matthew thus, *Art thou come to torment us before the time?* viii. 29. And had the devils thought, that at Christ's coming they might have been reduced into the state of nonexistence, or insensibility, they could have had no reason to dread, or deprecate so vehemently that perdition, which would so long ago have freed them from that horror which they still endure.

Moreover, this opinion is so far from being contained in the holy Scriptures, that it is plainly contrary to many things contained in it: for, (1.) the Scripture plainly intimates, some in the other world shall suffer more, some less; for *it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for Capernaum,* Matt. xi. 21. 25. that some shall be beaten with fewer, some with many stripes, Luke xii. 47, 48. some shall receive *greater damnation than* others, Matt. xxiii. 14. But if annihilation only be the second death, the punishment and perdition threatened to sinners in the other world, they must all suffer equally; because if there be no degrees of annihilation, or not-being, then all will equally not be, or lose their being, and nothing by annihilation can lose more. (2.) It is said of the wicked, that *they shall be cast into the place where their worm dieth not;* of them that shall not see life, that *the wrath of God abideth on them;* of them that are cast into utter darkness, that *there is weeping and wailing.* Now that of the schools is absolutely true, that "non entis nullæ sunt affectiones," *that which is not, cannot be in misery;* that which abides not, cannot abide *under the wrath of God;* that which so dieth, as to cease to be, cannot be subject to a *worm that dieth not,* whatever be the import of that phrase. Consider,

§. 7. Secondly, That we have two passions of the soul, which are still conversant about good present and to come; *viz.* desire of the good we want, and joy in that which we at present have. When therefore we are in a state in which we cannot possibly enjoy the good we above all things want and naturally desire, we must for ever lie under the torment of dissatisfaction and despair; and when we fall into that state in which we can enjoy no comfortable or real good, we never can have any joy. Again, we have two other passions, which are employed about a present or a future evil, fear that it may befal us, and grief when it hath actually taken hold upon us. It therefore being natural to all men to desire to be freed from an afflictive evil, when they lie under it without all hopes or prospect of any end of, or deliverance from, the worst of evils, they must be swallowed up of grief; and when their guilt hath rendered them still obnoxious to the Divine displeasure, they must be subject to eternal fears. Consider,

Thirdly, That the proper action of the soul is thought, and that whilst she continues, she must be conscious to herself of her own actions; when then the soul hath nothing comfortable to employ its thoughts upon, but an eternal scene of misery, to which her wilful sin and folly have everlastingly confined her, to be the doleful subject of her continual reflections, when she hath nothing to divert her from these rueful thoughts, she must become an endless torment to herself. Now from these three considerations it will demonstrably follow, that the soul, which in this life hath not been purged from the dominion or the guilt of sin, and therefore is excluded from a state of happiness, and from enjoyment of that God in whom its happiness consists, must be for ever miserable.

For, it must be perpetually tormented with the thoughts of its eternal separation from God's blissful presence, and its exclusion from the state of happiness which saints made perfect do enjoy. Now, as a heathen, Plutarch,* puts the question, "Must it not be very sad to be deprived of the hope of everlasting blessings, and to be excluded from the completest happiness?" Were the damned obnoxious to no other punishments besides this loss, even this would beget in them such a worm of conscience, as would perpetually subject them to the worst of miseries: as will be evident, if we consider,

First, That the earnest and impetuous desire, which is in all men, to be happy, is rooted in their very nature, and therefore must continue as long as they retain that nature; and yet it is impossible that this desire should in the least

* Cap. act. iii. s. 3. ver. 82.

* Πῶς οὖν ἀπαρὸν αἰωνίων ἀγαθῶν ἐλπίδος στερεῖσθαι, καὶ τὴν ἀκροτάτην εὐδαιμονίαν ἀποζαλεῖν; L. non posse suaviter, &c. P. 1006. D.

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be gratified, when we are once condemned to an eternal separation from the place and object of our happiness, there being no hope that they should ever see his face, who at the coming of their Judge shall be *punished with everlasting destruction from the presence of the Lord.* Now the wise man tells us, that even *hope deferred makes the heart sick.* (Prov. xiii. 12.) Hope therefore irrecoverably disappointed must create in it an access of torment. A wicked Cain accounted it an insupportable calamity to be excluded from God's gracious presence here on earth; *My punishment* (saith he) *is greater than I am able to bear: for from thy face shall I be hid.* (Gen. iv. 13, 14.) How dreadful therefore must that sentence be, which doth eternally exclude us from his blissful presence, and force us to a continual despair of that which we most ardently desire? For as it is one great ingredient of our future happiness, that it is that which can never be lost, so must it be a signal aggravation of our future misery, and loss of happiness, to know it is irreparable.

Secondly, This loss will be enhanced from the great change the other world will make in our condition. The terrors of an awakened and guilty conscience, even in this life, are very grievous; but here we may be able to mitigate the gripings of it by the society of others, or by the pleasures of the world; we may deceive it with false opinions, and flatter it with false hopes and promises of reformation and amendment; but when we are passed hence into another world, our vain imaginations will be all confuted, our hopes of reformation will be at an end, and we shall be eternally deprived of all those enjoyments in which we once placed our happiness, and shall have nothing to divert us from our saddest thoughts: now, what condition can be more deplorable than this, *viz.* to be deprived of all those comforts in which we placed our former happiness, and find it utterly impossible to purchase the least glimpse of real happiness, or to divert our thoughts from a continual remorse for our irreparable loss?

For, thirdly, the sinner's memory reflecting on this punishment of loss, will create fresh and never-ceasing torments to him. It will torment him to remember what an inestimable blessing he hath lost, in losing the enjoyment of that God, who is the chiefest good, and of that happiness, which passeth understanding; for the greater still we apprehend the good to be, the greater will the trouble we endure be, when we have wholly lost the hopes of its enjoyment. Again, it will add still to the torment of the sinner, to consider that he hath exchanged this exceeding and eternal weight of glory for things of no intrinsic value and duration; that for the pleasures of a moment, which are now turned into sadness, he should forego those pleasures which *run at God's right hand for ever;* that for a little fading earth, which he soon left behind him, he should deprive himself of an *inheritance incorruptible, reserved in the heavens for him.* It will also torment him to consider in what a fair capacity he was once placed of being happy; what frequent calls and invitations he hath had to be for ever so; what importunity the God of heaven used to bring him thither; and with what stiffness he resisted all these gracious motions. These, and such-like considerations, will fill the miserable soul with constant matter of most sad reflections. "Now (saith the heathen orator*) suppose a person subject to the extremest miseries which can be incident to soul and body, without all hope of the alleviation of this misery, or expectation of any future good, what can be imagined farther to complete his misery?"

And now to answer the objection, by removing the foundation of it: hence it is easy to demonstrate, that all these evils, which the soul suffers after death, may rather be esteemed the necessary consequents, as Irenæus* hath observed, than positive and formal punishments of sin by an immediate hand of God. For being destitute of all good things, *they are* (saith Irenæus) *in all torment,* τοῦ Θεοῦ μὲν προηγητικῶς μὴ κολάζοντος, ἐπακολουθούσης δὲ ἐκείνης τῆς κολάσεως διὰ τὸ ἐστερῆσθαι πάντων τῶν ἀγαθῶν, *God not internally tormenting them, but their torment following upon the deprivation of all good; and likewise because the good things proceeding from God are eternal and without end, therefore the want of them is an eternal and endless punishment.*† Mercurius Trismegistus saith in like manner, that Ἀσεβὴς ψυχὴ μένει ἐπὶ τῆς ἰδίας οὐσίας ὑφ' ἑαυτῆς κολαζομένη, *the soul of the wicked man continues in its proper essence, being tormented from itself.* Apollodorus adds, that Ἀδίκων εἶναι τὰ κολαστήρια διὰ τοῦ λογισμοῦ, καὶ τῆς μνήμης τῶν βεβιωμένων τὰς κολάσεις ἔχοντων· *The unjust are punished from their own reasonings, and their punishment results from the remembrance of what they had done in this life: and when the remembrance of these things ceaseth,* καὶ ἡ κόλασις τῆς ψυχῆς πέπαυται, *the punishment of the soul ceaseth.* For instance, That souls departed are deprived of the love of God, are objects of his wrath, and are excluded from his presence, happeneth not merely because they are souls separated from the body; for pious souls, after their separation, are entirely exempted from these evils; but this ariseth from the natural purity and holiness of God, which renders it incongruous to him to admit such souls into his presence, and the defilement and impurity which these unhappy souls lie under, and by which they are rendered unable to converse with the God of holiness. The worm of conscience, the desperation, the direful expectations which follow from this sense of loss, and the Divine displeasure, are also the natural results of the soul's separation in an impure and unsanctified condition, and therefore *being filthy still.* Moreover, it being natural to all men, say the very heathens,‡ "to give good things to them they love, and in whom they delight, and to inflict evil things on those to whom they stand affected contrariwise;" how can it be, but that the soul, thus conscious of those abominable things which the Lord hates, and which most justly have incensed this righteous Judge, should live under most dreadful expectations of his wrath? Now, true is that of the tragedian, *Pœnas dat qui expectat, qui autem meruit expectat;* he suffers, whose conscience tells him he deserves, and therefore cannot but expect to suffer. Lastly, That he is thus to be eternally a torment to himself, ariseth from the immortality of the soul, which cannot cease to be, without an immediate dissolution from the hand of God; and whilst it doth continue, cannot cease to be desirous of that happi-

† "Statue aliquem confectum tantis animi corporisque doloribus, quanti in hominem cadere maximi possunt, nullâ spe propositâ fore levius aliquando, nullâ præteritâ, neo præsenti, nec expectatâ voluptate, quid eo miserius dici aut fingi potest?" Torquat. apud Cic. de finibus, lib. i. n. 33.

* Lib. v. cap. 7. † Apud Stob. Eclog. Phys. 129—131.

‡ Πάντες γὰρ οὓς μὲν ἂν φιλῶσι, καὶ οἷς ἂν χαίρωσι, τοιούτοις διδόασι τ' ἀγαθὰ, πρὸς οὓς δὲ ἐναντίως ἔχουσι, τὰ ἐναντία, Pythag. apud Jamblic. cap. 48. p. 89.

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ness from which it will for ever be excluded, or cease to be tormented with the thoughts of that stupendous folly which did subject it to this heavy doom.

And now what a poor comfort is it to the sinner, to laugh at what is said touching hell-fire, and a lake of brimstone, as unphilosophical; and say, that these are things improper to torment a spiritual soul, if undeniably it may be subject to the loss of all that is desirable to make it happy, to endless grief, to remediless remorse, and dreadful expectations of the wrath of God, and a perpetual despair of being ever freed from these tormenting evils, which, as the heathen hath observed, are πυρὸς καὶ σιδήρου βεβαιότερα, more violent and insupportable than any punishment by fire and sword: what if the fire, in which the bodies of the wicked are to be tormented, should not be kindled till our *Saviour come in flaming fire to take vengeance on them?* What comfort will this yield the sinner, if, from the day of its departure from the body, his soul will be obnoxious to this greater misery? What, lastly, if that fire of the damned, in which their bodies are to be tormented, should only be eternal, in that sense in which St. Jude informs us, that *Sodom and Gomorrah, and the cities round about them, have been set forth for an example, suffering the vengeance of eternal fire;* if this amazing torment of the soul, which, in propriety of speech, is only capable of feeling torment, will be eternal, in the highest and most intensive import of that word?

If it be still objected, That it seems not consistent with Divine goodness, to have framed man so, as that he should be miserable from himself; this, at one blow, cuts off both heaven and hell: for it is to find fault with God, and represent him as less good, for making any beings capable of vice and virtue. For all our virtue, in a state of trial, consists in choosing well, when we had freedom, and some temptations to do otherwise; and all our vice, in choosing to do ill, when we had laws directing us to avoid the evil, and to choose the good, and had the highest motive so to do: to say then, a good God could not create a creature capable of vice and virtue, is in effect to say, it is inconsistent with Divine goodness to create such creatures as should be subject unto government; since government supposes laws, and laws must be attended with the sanctions of rewards and punishments. Here then again the mistake lies in separating the Divine goodness from his holiness and justice; whereas justice and holiness are as essential to the notion of a God as goodness: for it is impossible that justice should belong to the idea of God, if it were irreconcilable with the Divine goodness to make such creatures as may deserve well or ill; *i.e.* to be rewarded or punished. And seeing the holiness of God renders it necessary for him to retain the greatest hatred to, and abhorrence of, incorrigible sinners, if it be inconsistent with Divine goodness to make any creature which may deserve to be the object of his hatred, goodness and holiness cannot both belong to the idea of God.

If, lastly, it still be inquired, why Divine goodness and mercy doth not still leave condemned sinners in a capacity of that repentance and reformation, which might, after a season, fit them for the enjoyment of himself, and thereby put a happy end to all their misery?

I answer, That both the Christians and heathens do accord in this, that these eternal punishments shall only be inflicted,* ἐπὶ τοὺς καταλαμβανομένους ἐν τῇ ἀνιάτῳ κακίᾳ, *on those that are incurably wicked:* and they who shall hereafter be found thus confirmed in wickedness are by the heathens† given up to torments without end. Yea, Celsus ‡ dogmatically says, that *they judge rightly who say, The just shall be happy;* οἱ δὲ ἄδικοι πάμπαν αἰωνίοις κακοῖς συνέξονται, *but the unjust shall be always subject to eternal evils.* And this was the opinion of the heathens as well as of the Christians, and that no man ought ever to depart from it. Now that which haply may render their state incurable may be,

1. That their day of grace is past and turned into a day of wrath; their time of trial and probation is expired, and they are come to the time of retribution. For, as the Christians teach, that a man cannot be truly good and holy without the assistance of the Holy Spirit; so did the heathens § teach, that there was an absolute need of a Divine afflatus, or good assisting genius, to preserve them from sin, and to advance them to a virtuous life. Now, why is it unjust with God to say, his *Spirit shall not always strive with them* who have so long resisted all his motions, and hardened their hearts against him? whom all the riches of his goodness could not lead to repentance, or preserve from *treasuring up wrath against the day of wrath?* Either the day of grace must never end, or there must be a time when they that are *filthy, will be filthy still.*

Moreover, To assert, it is unjust with God, or inconsistent with his goodness, to *appoint a day in which he will judge the world in righteousness, and render to men according to their works;* as it seems plainly to border on a contradiction in the terms, so it cuts off all future judgment; it being certain, God neither will nor can do what is inconsistent with his goodness to do; and according to this hypothesis, he must never pass the final and decretory sentence upon wicked men.

2. The place and company to which the damned shall be sentenced, seems to render them incapable of growing better; for when they are once given up to the tormentor, and kept in chains of darkness, what expectation can there be they should grow better under this enemy of God and goodness? and yet that this is one ingredient of their future state, is not the sentiment of Jews and Christians only from the holy Scripture, but also of the heathens from the tradition they had received, as is evident both ‖ from their own words, and from their Adrastia, Nemesis, Alastores, their furies, hurtful demons, and their evil geniuses.

3. The alteration of their condition and their state, seems to exclude all place for reformation, and for the exercise of piety and virtue. For the sentence of condemnation and exclusion from God's blissful presence, being passed upon them, they have no hope of being happy, or of escaping the misery to which they are exposed; and so

* Orig. contra Cels. p. 403.

† Οἱ δ' ἂν τὰ ἴσχατα ἀδικήσασι, καὶ διὰ τοιαῦτα ἀδικήματα ἀνίατοι γίνανται, ἐκ τούτων τὰ παραδείγματα γίγνται, καὶ οὗτοι αὐτοὶ μὲν οἰκέτι οἰνανται, ἅτε ἀνίατοι ὄντες, Plat. Georg. p. 357, 358.

‡ Apud Orig. lib. viii. p. 409.

§ Οὐδὲ γὰρ ἄλλός τις δυνηθείη πρὸς τὸ θειότατον αὐτοῦ, καὶ κυριώτατον τῆς οὐσίας ἀναβαμεῖν, εἰ μὴ τῷ τοιαύτῳ δαίμονι ἡγεμόνι χρήσαιτο. Jamb. προτρεπ. p. 11. See the note on Rom. ii. 15.

‖ Τῶν ἁμαρτημάτων Θεοὺς μὲν ἡμῖν οὐκ εἶναι ἐκλάμπειν, δαίμοσι δὲ κολαστικοῖς συναπτόντων, Sallust. de Diis, &c. cap. 14. Κολάζονται δὲ τοῦ σώματος ἐξελθοῦσαι ὑπὸ δαιμόνων ταραττόμεναι, p. 18.

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can have no motive to be better, nor can they be in a capacity to love that God from whom they can expect no good. There also seems to be no place for virtue in a future state; no room for temperance, where there is no capacity of enjoying meats or drinks, or any pleasures of the flesh; no place for justice, where there is no *meum* and *tuum;* no possibility to kill or maim, or be cruel to another, when none can be defamed to their prejudice, and hurt in their concerns: lastly, no place for charity, where there is either none that can want any thing, or none that can receive advantage by us.

A DISCOURSE

BY WAY OF INQUIRY,

Whether the apostles, in their writings, spake as conceiving the day of judgment might be in their days; and accordingly suited their phrases and exhortations.

I HAVE shewn in the note upon 1 Thess. iv. 15. and in an additional note on 2 Cor. v. 1. 9. that the apostles of our Lord neither did nor could use any expressions importing "that the day of judgment might happen in their days," or in that age in which they lived: but Mr. Whiston, in his excellent essay on the Revelation of St. John, hath very largely endeavoured to prove the contrary; I shall therefore impartially consider what he hath offered for the support of his two corollaries, and shall endeavour to shew the weakness of his arguments, and the pernicious consequences of his assertion, and then shall leave the reader to judge of this important point, and where the fatal mistake lies. Now his first assertion is, that "Our Saviour himself, as man, whilst he was on earth at least, did not know the duration of the days of the Messiah, nor the time of the rise and the duration of antichrist, which was included in it." Now in this proposition I have no concern, and so shall not be long either in answering what he alleges for, or in the confutation of it. I therefore grant that our Saviour, whilst he acted as a prophet, or a revealer of his Father's will, whilst he was here on earth, did not by the revelation of the Spirit know the day or hour of the day of judgment; but I deny that hence it follows, that he did not know the age in which it was to happen, or what great occurrences or previous mutations were to happen before that day. 2. I grant, that he that was the "Lamb slain, was therefore worthy to open the sealed book;" but I deny that hence it follows, that he was not able to know the contents of it before. 3. I grant that to the question of his disciples, *Wilt thou at this time restore the kingdom unto Israel?* our Saviour answers, *It is not for you to know the times and the seasons, which the Father hath put in his own power;* (Acts i. 6, 7.) but I deny that hence it follows, that he *in whom were hid all the treasures of wisdom and knowledge,* (Colos. ii. 3.) did not know them. When Mr. Whiston proves all or any of these consequences, he will have something to support his corollary; but till this be done, it must pass for an assertion which hath no foundation in the holy Scripture. Let us now see what just ground he had to own, "that this is a strange assertion." And surely it must be exceeding strange to any considering person, that he *in whom dwelt the fulness of the Godhead,* and in whom were *hid all the treasures of wisdom,* should be thought ignorant, whether his own kingdom, to which he was advanced, should continue only for a few or for some thousand years; that he should be ignorant of the reign of his own saints a thousand years, and of the time when all the prophecies of the Old Testament, concerning the glorious conversion of the Jews, should happen; that Daniel should so plainly say, that in the time of the fourth monarchy, *the God of heaven should set up a kingdom which should never be destroyed, but should consume all other kingdoms, and should last for ever,* (ii. 44.) *an everlasting kingdom that should not pass away;* and yet our great Prophet, *who was the wisdom of the Father,* and the very king who was *to rule over this kingdom for ever,* should be so ignorant of the import of these prophecies relating to his own kingdom, as not to know it was to last one quarter of the duration of some of the other kingdoms, but might be, for any thing he knew to the contrary, *res unius ætatis,* only the business of one age. Lastly, Is it not very strange, that these masters of revelations should be able so punctually to declare to us the very year of the fall of the Roman empire; the time of the rise of the *little horn,* and the period of his duration; and the true import of the words of that prophet, *a time, and times, and half a time;* and yet our blessed Lord should be so much an ignoramus as to the true import and extent of that whole prophecy, as to imagine, that it might be fulfilled in the very first century; and that what they knew imports one thousand two hundred and sixty years, he should imagine might only signify *three years and a half?* And so much for the first corollary.

Secondly, He positively asserts,* Christ's apostles seem to have really imagined, "that the great day of judgment might not be very long deferred beyond the destruction of Jerusalem, which was to be in that age, (A. D. 70.) and accordingly to have suited their phrases and exhortations."

Now against this corollary I argue as before, that either these inspired apostles knew and understood the import and meaning of the prophecy of Daniel, concerning the *kingdom to be given to the saints, the fall of the Roman empire,* the rise of antichrist; or, *the little horn, the time, times,* and *half a time,* of his duration, and the millenium that was to follow; and also of the prophecies of the Old Testament, concerning *the blindness of the Jews,* and the time of their general conversion; or they did not, but were ignorant of all these things. If they did know these things, it is certain that either they must think that these things were to happen after the day of judgment; or that they could not think that the day of judgment might happen in that age, or while they lived. If they knew not these things, which were spoken for their instruction, by their own prophets, how came these men to be so positive and certain of all these things, of which *inspired apostles, led by the Spirit into all truth,* should know little or nothing? That the apostles should be ignorant of that exact time of the day of judgment, which Divine wisdom still conceals from all men, and never made the matter either of revelation or prediction, I very heartily believe; but that they should be so ignorant of all the famous epochas, foretold

* Corol. ii. p. 130.

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by their own prophets, concerning the state of Christ's church, and their own nation; that they should not know whether the Roman empire was to fall in their own days, or in the fifth century; whether antichrist was to come in their days, or only was to arise after that fall; whether being come he was to continue only three years and a half, or to last one thousand two hundred and sixty years; or whether Daniel's *time, times,* and *half a time,* did signify the one or the other period; whether the mystery of the glorious conversion of the Jews, *when deliverance should come to them out of Sion, and so all Israel shall be saved; and the new heaven and new earth they expected, according to God's promise,* was to be expected in their days, or about one thousand seven hundred years after their decease; whether the kingdom, which was to *be given to the people of the saints of the Most High,* and the millenium promised, was to begin and end in their days, or to commence and end so long after, according to the time assigned for these epochas by these more knowing men; these, I confess, are things I cannot easily believe.

In particular, who can imagine, that St. Paul should say to the first persons to whom he wrote any epistle,* *That the day of judgment should not come till that which letted, i. e.* the Roman empire, *was taken away,* and that then *the man of sin was to be revealed,* and was only to be consumed by *the coming of our Lord to judgment;* that he should endeavour to remove their scruple, touching the nearness of his coming, by remembering them, that *when he was with them, he told them these things;* and yet should tell them the very next year, that this day might happen whilst he was alive? for if indeed he told them truly when these things were to happen, it was impossible that he should tell them the day of judgment might happen in his days or age; but if he told them, that they might expect, that all these things should happen in his days or age; that being, as experience shews, manifestly false, why doth he, by the direction of the Holy Ghost, conclude that discourse thus? *Wherefore, brethren, stand fast, and hold the traditions which ye have received, whether by our word or our epistle,* ver. 15. Again, who can think that the same apostle should tell the Christians of this time, that the *Spirit had said expressly, that in the latter times some should depart from the faith, giving heed to deceivers, and to doctrines of devils; speaking lies in hypocrisy; forbidding to marry, and commanding to abstain from meats,* 1 Tim. iv. &c. *i. e.* that he should, as Mr. Mead saith, use these words *(the latter times) as a mark to inform them, to whom he wrote, when these things should come to pass;* and, as he adds, *that the Holy Ghost had marked out these times in Daniel, by the time of the fall of the Roman empire, and the rise and duration of the little horn;* and yet that St. Paul himself, in express contradiction to this declaration of the Holy Ghost, should teach that the day of judgment might happen in his time. Could St. Peter arm the believing Jews against the scoffers at the promise, or prediction of the day of judgment, by bidding them *remember the words of the holy prophets, Esaias and Daniel* (says Mr. Mead†), who prophesied of things not yet come to pass, and yet tell the same persons, that God was then ready to judge the quick and the dead?‡ Could he say dogmatically, in Mr. Whiston's sense, *the end of all things is at hand;** and yet soon after tell the same persons, as Mr. Whiston† saith he did, that the day of judgment might, through the long-suffering of God, be prolonged for a thousand years, without any impeachment of his veracity?

And whereas he absolutely denies, "that the apostles, who thus conceived of the day of judgment, and accordingly suited their phrases and exhortations, were herein properly deceived, or that they ever preached or declared, as from God, that the day of judgment was to be in that age; or that they were deceived in any part of their doctrine, or that they preached false doctrine;" I, on the contrary, undertake to prove, that if the places, produced by Mr. Whiston, bear the sense which he hath put upon them, all these things must follow with the clearest evidence. And,

First, I say, That on this supposition they must have preached *false doctrine;* for if, when St. Paul saith to the believing Jews, *Christ hath appeared in the consummation of ages,* Heb. ix. 26. this signifies his positive assertion, that he appeared but *a little time before the day of judgment,* as Mr. Whiston doth interpret his words; if, again, when he says dogmatically, *Yet a little while, and he that shall come will come, and will not tarry,*‡ he said this of the day of judgment, must he not preach false doctrine, in saying so dogmatically, *he would come in a little time, and would not tarry,* when in truth he was to tarry nigh two thousand years, and St. Paul knew nothing to the contrary, but he might do so?

Moreover, St. James, Peter, and John, according to this hypothesis, must have taught false doctrine. For doth not James say dogmatically, *The coming of the Lord draweth nigh, and the Judge standeth at the door;*§ and if he said these things of the day of judgment, must he not speak what experience shews to be notoriously false? When he adds, ver. 5. *that God was ready to judge the quick and the dead;* if he meant, as Mr. Whiston saith he did, "that he was then ready to begin the fatal judgment," must he not speak the plainest falsehood? When St. John saith as dogmatically, *Little children, this is the last hour,* and that, by the coming of the many antichrists, who are now upon the stage, *you may know this is the last hour,*‖ he meant *this is the time of the last judgment,* did he not manifestly teach false doctrine?

Secondly, They must delude their hearers, and all those Christians to whom they wrote, and all those Christians who were obliged to believe their writings, with false hopes, false motives, and encouragements to the performance of their duty. For instance; when St. Paul exhorts the Romans *to awake out of sleep,* εἰδότες τὸν καιρὸν, *knowing the season, that now is their salvation nearer than when they believed;*¶ when he advises them *to put off the works of darkness, and to put on the armour of light, because the night was far spent and the day was at hand;* here are not only two assertions notoriously false, if, according to Mr. Whiston, these passages relate to the nearness of the day of judgment, but also two motives to Christian duties, both grounded on these false assertions. When he exhorts his Philippians to moderation *because the Lord is at hand,*** if

* 2 Thess. ii. † 2 Pet. iii. 2. ‡ 1 Pet. iv. 5.

* 1 Pet. iv. 7. † P. 134. ‡ Heb. x. 37. § James v. 8, 9.
‖ 1 John ii. 18. iv. 3. ¶ Rom. iii. 11, 12. ** Phil. iv. 5.

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he meant this of the day of judgment, there is another motive to a Christian duty grounded upon a false assertion. When he exhorts the believing Jews to patient suffering, because *after a little while Christ will come, and would not tarry*, he again, according to this supposition, endeavours to support them under their afflictions by false hopes. When St. James, v. 8, 9. saith to the same Jews, *Be patient: stablish your hearts; for the coming of the Lord draweth nigh. Speak not evil one of another, brethren, that ye be not condemned; behold, the Judge standeth at the door:* and when St. Peter saith, *The end of all things is at hand, be ye therefore sober, and watch unto prayer:* if all these passages spake of the day of judgment as near at hand, and *even at the door*, must not all these motives to patience, to forbear evil speaking, to sobriety, to vigilance in prayer, be built upon false grounds? When St. John exhorts them *not to love the world, because the world passeth away, and they knew it was the last hour;** if these words relate to the day of judgment, he must build his exhortation upon a manifest falsehood, it being impossible that either he or they should know what was not true.

Moreover, they speak of these things as both known to themselves, and visible to those to whom they write, by certain tokens, as when St. John saith, *Now there are many antichrists, by which we know this is the last hour;* when St. Paul saith to the Romans, *that now is the hour to awake out of sleep*, and to the Jews, *exhort one another*, and this so much the more, *ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν, as you see the day approaching*, Heb. x. 25. Since it is certain they could not know that to be true which by experience we know to be false, or see that day was then near, or approaching, which is not yet come, how impossible is it that these things should relate to their knowledge of the day of judgment?

Lastly, The apostle Paul, discoursing of the desire that the Christians had to be *clothed upon with their celestial bodies*, saith expressly, 2 Cor. v. 5. *He that hath wrought in us this very thing is God, who hath also given us the earnest of his Holy Spirit;* and 1 Thess. iv. 15. he speaks thus, *This I say unto you by the word of the Lord, that we who are alive shall not prevent them that are asleep.* Now if these things relate, as Mr. Whiston thinks they do, to the coming of the day of judgment whilst the apostles were alive, must not the apostle deliver that as a truth taught by the *word of Christ*, and a desire erected in them *by God himself*, which experience shews to have been a great mistake, and manifestly false? and sure these things must be sufficient to impair the credit of these apostles in other matters. I therefore heartily wish, that learned, good, and ingenious men would be more careful to avoid those things which do so plainly shock the very foundations of Christianity, and strengthen the hands of those who question the authority of these sacred books.

And having thus vindicated my notes upon these two places, I have done also that which shews my arguments, to prove that the pope and church of Rome could not be the primary subject of St. Paul's discourse in 2 Thess. ii. were not grounded, as Mr. Whiston thinks, on a mistake, but on those solid grounds, which I believe he never will be able to evert, and therefore wisely waved.

* 1 John ii. 16. 18.

But though he was not pleased to consider my arguments, I can assure him, that in the very place I had considered and even answered his, before he produced them; for indeed the excellently good man is so intent upon what he conceiveth to be right, that, as it plainly appears from this, and the discourse on Matt. xxiv. he is not at leisure to consider what is said against him.

He begins with a bare citation of the apostle's words, and then adds,* "This description is so lively and clear, that I look upon it so far from needing any large paraphrase itself, that it serves well for a paraphrase to all the other prophecies hereto relating, *viz.* the little horn, and the second beast;" where he manifestly begs the question, supposing that it manifestly relates to those other prophecies, one of which was not then in being, and neither of them rightly understood, saith Mr. Whiston, by the apostle; he thinking that the day of judgment might happen in his time, that the fall of the empire might be then, and that *the time, times, and half a time*, might only signify *three years and a half;* whereas I verily believe that St. Paul's discourse had no relation at all to them, unless it be by way of accommodation; and desire him to be so merciful to such blind creatures as I am, as to let us see by any good proof that there is any affinity betwixt them, save in this one thing, *that the man of sin* is to be destroyed *with the Spirit*, and *the beast with the sword of Christ's mouth*, but with this difference, that *the man of sin*, saith Mr. Whiston, is only to be destroyed *by his coming at the day of judgment*, and *the beast* above a thousand years before; the *milleniun of the saints, the conversion of the Jews, the fulness of the gentiles, and the war with the saints*, being all to precede the day of judgment.

I know that our revelation-men call the apocalyptical beast, *antichrist*, but that the Scripture doth, or ever intended so to do, I find no reason to believe, but rather reason to believe the contrary; for,

First, An antichrist, or a false Christ, in the Scripture sense, is one who sets up himself for a true Christ, saying to others, *Lo, here is Christ;* he is another, *who shall come in his own name*, and be received by the Jews; (John v. 43.) the antichrists of St. John were such as denied *that Jesus was the Christ*, 1 John ii. 22. or *that Christ was come in the flesh*, 1 John iv. 3. 2 John ver. 7.: and that the church of Rome either was St. John's antichrist, or concerned in St. John's description of him, no ancient commentator ever said.

Secondly, The false Christs and antichrists belonged only to the first age of Christianity; the false Christs mentioned by our Lord, Matt. xxiv. 24. and who should come in his name, saying, *ἐγώ εἰμι, I am Christ*, Mark xiii. 6. Luke xxi. 8. were to come before the destruction of Jerusalem; and, as St. John saith, they had heard that he was to come in the last hour, so, saith he, from his *being now in the world*, you may know *that it is the last hour*, 1 John ii. 18. iv. 3. Let then that be granted which no authority affirms, and, therefore none of us can know, that this Epistle was written after the destruction of Jerusalem: why may not the words of St. John refer to the then present age, and the false Christs among the Jews and Samaritans, since he doth not say that the last hour *is near*, or *is yet to come*,

* P. 453.

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but that it was already come, and represents this as a thing known to them by the antichrists that were *then in the world?* That he cannot be interpreted of the day of judgment, hath been fully manifested; and of any antichrists that were yet to come, of which these come already were the forerunners, he saith not one word; and so there is no reason to imagine that any such thing was intended by him.

Thirdly, The church-history assures us, that Simon Magus, Dositheus, Barchochebas, and others among the Jews, were such as answered these descriptions; but of any antichrist that was to be amongst the Christians of the church of Rome, neither the Scripture nor antiquity for many ages give us any intimation.

He adds, that* "I allow the agreement of this description to the great antichrist mentioned in the Revelation;" whereas indeed I do not allow that any antichrist at all is mentioned in the Revelation, but only say, that *in a secondary sense this may be attributed,* i. e. *accommodated, to him who is commonly called the papal antichrist, and may be signally fulfilled in him, in the destruction of him by the Spirit of Christ's mouth;* and this I say, not from any conviction of the thing, but only *that I may not wholly differ from my brethren in this matter;* giving in my annotations first what I think is the true sense and intendment of the apostle's words, and then the sense which protestants put upon the words, and introducing it thus, *Others, who refer this to the church of Rome.* I proceed to shew that the arguments brought against my exposition were answered in the exposition.

Arg. 1. "What need of all this solicitude of St. Paul to free himself from the scandal of having affirmed, that the destruction of Jerusalem was at hand, when the greatest part within which our Saviour expressly had asserted that destruction was to come, was already past?

Ans. "St. Paul expressly says, his solicitude was to prevent *the trouble of the Thessalonians* on the imagination that the day of the Lord ἐνέστηκε, *was,* or *had been instant,* for which solicitude he had good reason; for, saith the note there, to conceive that signal day of the destruction of their enemies the Jews, and the deliverance of the Christians, mentioned Joel ii. 31, 32. Mal. iv. 1, 2. come, and find themselves deceived in that conception, might cause great troubles to them, and even shake the steadfastness of their faith." To which add,

Secondly, That the Judaizing Christians, who could hardly think of *wrath coming to the uppermost* on this once beloved people, might persuade the Thessalonians that the slaughter threatened to them was already executed, by the great desolation made of them in Egypt by Flaccus, in the time of Caius, of which Philo† speaks, and the great slaughter made of them at the same time in Mesopotamia, Babylon, Syria, and Seleucia, which, saith Josephus,‡ was φόνος πολλὸς καὶ ὑπόσος οὐκ ἱστορούμενος πρότερον, *a greater destruction than ever was before recorded of them.*

Arg. 2. "How absurd is it to interpret the παρουσία, or *solemn coming of Christ,* in the former Epistle, nay in this Epistle, and in the first verse of this very chapter, of his coming to judgment at the last day, and yet in the eighth verse to interpret it of his coming to destroy the Jews only, especially when no example can be shewed, that ever St. Paul uses that word in that acceptation?"

Ans. To this imputation of absurdity the answer is returned (note on ver. 1.) in these words: "The coming of Christ is by the reverend Dr. Hammond referred to Christ's coming to destroy the unbelieving Jews; this is the παρουσία, *coming of the Son of man,* so often mentioned in our Lord's prediction of the destruction of Jerusalem and of the temple, Matt. xxiv. 3. 27. Luke xvii. 24." This is most certainly the import of this phrase in St. James twice, when he exhorts the brethren *to be patient,* ἕως τῆς παρουσίας τοῦ Κυρίου, *till the coming of the Lord,* adding, that this παρουσία, *coming, was at hand,* v. 7, 8. And to his saying, that "I interpret the first verse of the coming of our Lord to judgment," and therefore do absurdly interpret the eighth verse of his coming to destroy the wicked Jews, I have answered in the note on the eighth, by shewing that the words there are taken from Isaiah xi. 4. and that they necessarily refer to the smiting of the land of Judea, and therefore cannot be referred to Christ's coming to judge all men at the last day; to which I do not find that any good interpreter refers these words.

Arg. 3. "How comes the apostle to inform the Thessalonians, who were *almost all gentiles,* of the destruction of Jerusalem in Judea at a thousand miles' distance, which was of little more consequence to them than the destruction of any other church or city in a remote country?"

Ans. To the ignorance and mistake on which this argument is wholly founded, he hath had one answer in the note on ver. 1. in which words let it be noted, "That the church of the Thessalonians were partly converts of the Jews and proselytes; for the converts made by St. Paul preaching to them were of the Jews and the devout Greeks, (Acts xvii. 4.) who, in expectation of our Lord's prediction, and their *redemption by it drawing nigh,* (Luke ii. 28.) might long for the execution of it."

Secondly, Had he mentioned the destruction of the wicked Jews, *by the spirit of Christ's mouth,* as the apostle doth, there would have been no appearance of any strength in that argument, to which a farther answer is given (note on ver. 5.) in these words: "Of the Jews, and their opposing themselves to the doctrine of Christianity, and the professors of it, the apostle had told them in his First Epistle, ii. 15, 16. and when he was with them, the persecutions that both he and they suffered from them, (Acts xvii. 15, 16.) gave him a just occasion to speak both of their opposition to the gospel, and of the deliverance they shortly might expect from such enraged persecutors, who not only fell severely on the converted Jews throughout all their dispersions, but, as Justin Martyr* assures us, stirred up the heathen governors in all places where Christians were to do the like, and sent chosen men from Jerusalem for that very end." Nor was the slaughter of them *in those days of vengeance* confined to Judea, but, as I have fully proved from Josephus,† they suffered the like calamities in the remotest places from it. Though therefore the Thessalonians might be less concerned for the destruction of the city or temple of Jerusalem, they might be very much concerned that these men should be disabled from executing any more their rage upon them, or against the church of Christ.

P. 251. † Contr Flac. ‡ Antiq. lib. xviii. cap. 12.

* Dial. cum Tryph. p. 234, 235. † Pref. to the Ep. of St. James, §. 5.

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Arg. 4. "Lastly, How comes the church of the Thessalonians to be in such a consternation and disturbance, σαλευθῆναι, at the supposal that Jerusalem should be destroyed, since therein none but the unbelieving Jews and the enemies of Christ were to perish?"

Ans. How came you to fall into this imagination? Their trouble, saith the text, being only this, that they conceived the apostle had spoken of the destruction of the wicked and persecuting Jews as instant, whereas by sad experience they found that they lay still as much as ever under such rage and cruel persecution of these men, (1 Thess. ii. 15.) that the apostle was afraid lest these temptations should have rendered *his labour vain among them,* (iii. 5.)

Secondly, The opinion having obtained among the Jews that the destruction of their temple, and the destruction of the old world, should be contemporary, this might be among the believing Jews a farther reason of their trouble. And this should be more considerable to him who earnestly contends that the apostles spake, in all their Epistles, as men who believed the day of judgment might happen soon after the destruction of Jerusalem.

In the following words he attempts to answer an objection thus: "If it be still wondered at that St. Paul should here say, that *the mystery of iniquity doth already work:* I say it is not strange, that he that knew that the great man of sin was to corrupt and spoil the purity of the Christian religion, and turn the mystery of godliness into a mystery of iniquity, and who found already the beginnings of such mischiefs creeping into the church, and that in some of the same points which antichrist was to corrupt, looks upon such beginning of antichristianism as preludes and forerunners of that grand corruption to come afterward."

But this evasion is fully confuted, in the note on ver. 7. by this argument: It is highly reasonable to conceive, that "*the mystery of iniquity already working* should be that very mystery which after was to be completed by the more full appearance of *the man of sin,* as will be evident from the connexion of the words, *Remember ye not, that when I was with you, I told you these things? (viz.* who was the man of sin to be revealed, what were the characters of him, and what it was that did at present hinder him from a full revelation of himself, ver. 3, 4.) for *the mystery of iniquity is already* working, *i. e.* he is doing that covertly, which, when he is revealed, he will do more openly; only *he that hinders* (his full appearance) will do so *till he be taken away, and then shall this wicked one be revealed, whom the Lord shall destroy with the spirit of his mouth;* whence it seems clear, that *the man of sin,* then covertly working his mystery, and only hindered from appearing openly by something that then letted, must be that man of sin, who after was to be revealed, and then destroyed *by the spirit of Christ's mouth.* All those interpretations therefore must be false which make the mystery of iniquity to be one person, or one kind of persons, and the *man of sin,* or *antichrist,* another, as they must do who make the mystery of iniquity to belong to *Simon Magus, the false prophets,* or *heretics,* in being when this Epistle was indited, and the man of sin to be *the pope and his clergy.*" In a word, *dolosus versatur in generalibus;* till Mr. Whiston can name some *false prophets,* or *false apostles,* or corrupters of the gospel, by *turning it into a mystery of iniquity,* in being when this Epistle was indited, who were not of Jewish extract, or appeared not then amongst them; and in what particulars of that pernicious influence they conspired with the present church of Rome (which neither yet hath been, nor I think can be done to satisfaction), it is evident he hath said nothing which hath the least appearance of an answer to the objection he himself hath started.

A PARALLEL

BETWIXT

The Jewish and the Papal Antichrist, in their apostacy from, and corruption of, the doctrine delivered to them.

HAVING given my conjecture, that the Jewish church, with their rulers, were the antichrist mentioned by St. Paul, I proceed to shew, how their apostacy, when they were thus deserted by God, resembled and ran parallel to the apostacy of the Roman church, when she began in like manner to apostatize from and to corrupt the Christian faith.

And here it cannot be expected, that I should draw the parallel betwixt them, in those doctrines which never were nor could be owned by the unbelieving Jews, *viz.* in the doctrines of transubstantiation, the adoration of the host, the sacrifice of the mass, communion in one kind, and the number of the Christian sacraments; but yet in most of their other doctrines, it is very easy to discern it.

First, In the doctrine of infallibility, the mother of incorrigible errors.

For, first, As Roman catholics assert the infallibility of councils, which they are pleased to call general councils, and plead for a living and infallible judge of controversies; so the Jews looked upon the judgment of their great Sanhedrin, and the concurring suffrage of their rulers and pharisees, as free from error, and not to be gainsaid by any of the people. Their way of arguing, John vii. 38. seems plainly to insinuate, that they thought themselves the only fit and proper judges of the true sense and meaning of the law; that the people were wholly to be guided by them; and that they who would not submit to their judgment were deceived, and would be accursed for their obstinacy in things in which they neither had, nor could have, any certain knowledge without their guidance and assistance; for thus they speak to those officers whom they had sent to apprehend our Saviour: *Are ye also deceived? Have any of the rulers, or of the pharisees, believed on him? But this people which knoweth not the law* (and yet will take upon them to dissent from their judgment) *are accursed;* which is the very language of the church of Rome in her anathemas. They were the supreme judges, and the keepers of oral traditions; and the fear that, when the Sanhedrin was dissolved, these traditions might be lost, produced the Misna, or the second law, commonly called by them, *thorah schebal pe,* the *oral law,* or the law given to Moses by word of mouth, as they gather from Exod. xxxiv. 27. They also took upon them to be authentic interpreters of the written law; and that by virtue of these traditions, given, say some of them, to this end. Now this, as the excellent

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Mr. Chillingworth* observes, is indeed to make men "apostates from God, and to dethrone him from his dominion over men's consciences, and to set up themselves;" and why else doth our Saviour charge these men with *making void the commandments of God*, not in one only, but in many cases, *by their traditions*;† and in opposition to these teachers of traditions, as received from their forefathers, require them to call *no man Father upon earth*, because one *only was their Father* in that sense, in which the Jewish doctors claimed that title, even *their Father which was in heaven:* and that he had great reason to speak thus, we learn from the Jewish canon cited by Dr. Pocock,‡ *vota cadere in res mandati*, "that vows reach even to things commanded, or take place as well in things commanded by the law, as in things indifferent; and that a man may be so bound by them, as that he cannot, without great sin, do what God had by his law required to be done; so that if he made a vow which laid him upon a necessity to violate God's law, that he might observe it, the vow must stand, and the law be abrogated."

Secondly, The like infallibility they ascribe to the words of their rabbins, wise men, and scribes. Thus R. Isaac Abuhaf§ saith, "that to all things which their rabbins have taught in their homilies, the same faith is to be given as to the law of Moses." In the Talmud‖ they say, that "all their words are the word of the living God;" and that¶ "the righteous nation that keepeth the truth, (mentioned Isa. xxvi. 2.) are they who receive all their wise men have said for undoubted truth, and say Amen to it:"** and that when two of them differ in their opinions, neither of them is to be condemned, "ki ellou veellou dibre Elohim chajim," *for the words of them both are the words of the living God.* That they are†† "to attend more to the words of the scribes than to the words of the law; and that they are more amiable than the words of the prophets; the prophets being obliged to work a miracle, that they might be credited; whereas they were to be believed without a miracle, it being said, Deut. xvii. 10. *Thou shalt observe to do according to all that they shall teach thee.*" (See of this more in Buxtorf's Recensio Operis Talmudici, from p. 221. to 228.) Maimonides‡‡ saith, "If a thousand prophets, who were equal to Elias and Elisha, bring one interpretation; and a thousand and one wise men bring a contrary to it, they must incline to the most; and be obliged rather to act according to the sentence of their wise men, than that of the thousand prophets." In his explication of the thirteenth treatise of the Sanhedrin, he distributes men who interpreted the sayings of their wise men into three ranks: first, those who thought their sayings were figurative and tropological. Secondly, Those who said their words were to be interpreted according to the letter, as thinking, "sapientes in omnibus indubitatæ veritatis in dictis suis,"§§ *the wise men were of undoubted truth in all their sayings.* Thirdly, those who allude the words of the wise men, judging themselves more wise, and saying, that‖‖ "they were deceived;" these he pronounces fools, and accursed, for saying these things of those great men of whose wisdom they were well assured. Josephus¶¶ says, "that they who were of the sect of the pharisees, ἕπονται τῇ ἡγεμονίᾳ, followed their guidance, and thought it necessary to observe and contend for every thing their guide commanded. The sadducees, saith he, held it a virtue to contend πρὸς τοὺς διδασκάλους σοφίας, against the teachers of wisdom, but they yielded such honour, τοῖς ἡλικίας πρυήκουσι, to their ancestors, that they durst not be so bold as to gainsay any thing that they had introduced as fit to be observed." Here we have, in express words, the teachers, guides, and fathers mentioned by our Lord, Matt. xxiii. 8, 9. and all of them represented as persons whose doctrines none ought to doubt of, and whose sayings none should gainsay. This then was the authority the Jews of those times lodged in their fathers, teachers, rabbies, their scribes and pharisees, who *sat in Moses's chair*, and gloried in the name of *rabbi, rabbi*, Matt. xxiii. 7. And this usurped authority is the very thing our Saviour forbids, as prejudicial to his office, in these words, Matt. xxviii. 8. *Be not ye called rabbi, for one is,* ὑμῶν ὁ διδάσκαλος, *your teacher, even Christ;* and ver. 10. *Be not ye called* καθηγηταὶ, *guides, for one is your guide, even Christ.* And therefore it is observable, that though the apostles had an express commission from Christ *to teach all nations all that he had commanded*, and a promise, that in the execution of this office the Holy Spirit should *bring these things to their remembrance*, and so were infallible revealers of the mind and the commandments of Christ, which the church of Rome neither doth, nor can pretend to, without falling under St. Paul's anathema for preaching *another gospel;* yet none of them pretended or ever attempted to be interpreters of the words of Christ, or infallible judges of the true sense of what he had already taught or commanded; which is the thing the Romanists now challenge to themselves, and which the Jewish doctors did pretend to be, with respect to the mind of God, revealed in the Scriptures of the Old Testament. And indeed this claim of the church of Rome to be the infallible judges, interpreters of the laws, doctrines, and commands of Christ, must give them power without control to alter any of the laws of Christ, and under pretence of interpreting to overthrow them, and so to dethrone Christ from his dominion over men's consciences, and instead of Christ, set up themselves: for he that requires that all the interpretations of the laws of Christ should be obeyed as the true mind of Christ, seem they to the understandings of many myriads never so dissonant or discordant from it, requires indeed that his interpretations should be received as Christ's laws, and that all men should obey rather what they think he, than Christ hath taught them; and whosoever is firmly prepared in his mind to believe and obey all such interpretations without judging them, though to his own judgment they seem most unreasonable, whatsoever he may pretend, he makes both the law and the law-maker stales, and obeys only the interpreter; for seeing the true sense of the law is indeed the law, he must be to me the only giver of the law, who alone gives me the true sense of it. Thus, if any person should pretend he would submit to the laws of the king of England, but should resolve to obey them only in that sense, whatsoever it were, which the French king should put upon them, I presume every understanding man would say, that he obeyed only the French king, not the king of England.

§. II. Secondly, Whereas the Trent council, in her fourth

ve. * Preface, sect. 10. † Mark vii. 9. ‡ Miscell. p. 45.
Buxt. Synag. ‖ Lib. iii. p. 69. ¶ Ibid. p. 70.
—— P. 71. †† P. 72. ‡‡ Pref. in Seder. Zeraim. edit. Pocock, p. 32.
P. 2id. p. 144. ‖‖ P. 146, 147. ¶¶ Antiq. lib. xviii. cap. 2.

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session, determines that "besides the written word contained in the canon of the New Testament, there were also oral traditions, concerning both faith and manners, received by the apostles from the mouth of Christ, or dictated to them by the Holy Spirit, and preserved in the church catholic by a continual succession, which therefore they received *pari pietatis affectu*, with the same pious affection as the holy Scriptures of the New Testament:" in all this they plainly copied from the apostatizing Jewish church. For,

1. As the Romanists plead, that their traditions are of a Divine original, as being derived partly *from the mouth of Christ*, partly from his *inspired apostles;* so do the Jews expressly teach, that their "oral law came from the mouth of God,"* and that "God delivered it to Moses on Mount Sinai with the written law, and that he received it by Divine revelation."†

2. As the Romanists say, that their unwritten traditions were preserved, and handed down to this present age, by the "catholic church in a continual succession;" so the Jews say their traditions were "deposited with the whole congregation, the great Sanhedrin, and the high-priest;" and give us the very names of the eminent persons through whose hands their traditions came down to their days. (Voisin Proem. Pug. Fid. a p. 10. ad p. 16.)

3. As the Romanists affirm,‡ that the Scriptures are *imperfect* and *obscure* without their traditions, and consequently make their traditions necessary to the expounding of the Scriptures; so also do the Jews say, that the§ "oral law is the foundation of the written law," and that "they cannot come to the knowledge of the Scriptures, unless they insist *al dibre*, הגל, on the words of their wise men of blessed memory, that the written law cannot be expounded without the oral, that they cannot be established upon the written law without the oral, which is the explication of it, that it is rather the oral than the written law, which is the foundation of all their religion, there being no demonstration to be taken from the written law, שתמושנה, because tradition explains the secret of it." (Cod. Jur. chagiga, t. x. 1.)

4. As the Trent council declares concerning the unwritten traditions, "that they are to be received and reverenced with the same pious affection as the Holy Scriptures;" so must the Jews do in consequence of that opinion, which makes them both to proceed immediately from the same Divine authority, and both derived to them by the same means; for, say they, "as we have received the written word, so have we received the oral law, *min haaboth*, from the fathers: hence, like good Roman catholics, they are more *exceedingly zealous for the traditions of their fathers*, than for the law itself, Gal. i. 14. *They accuse all that walk not according to the customs of their fathers, as persons who forsook the law of Moses*, Acts xxi. 21. and it was esteemed a great crime to do any thing *against the custom of their fathers, or the traditions of the elders*, Matt. xv. 2. Acts xxviii. 17.

5. As the Jews call them "karaim," *scripturists*, and "minim," *heretics*, who reject their oral traditions; so do the Romanists style us heretics and *scriptuarii*, for rejecting their supposed apostolical and ecclesiastical traditions. (Prateolus Elencho, lib. xvii. cap. 16.) And as the *karaim* were, saith Manasseh ben Israel,* "exclusi communione Israelitarum," *excluded from the communion of Israel;* so do the Romanists exclude us from their communion upon the same account.

§. III. Thirdly, As the church of Rome† hath received many apocryphal books as canonical Scripture, pronouncing an anathema on all who deny them so to be; so did her apostatizing sister also receive many such books, as of equal strength and authority with the Scriptures. As,

1. The Targums of Onkelos and Jonathan; for their Talmudical doctors declare, that Jonathan received his Targum, or exposition of the prophets, from the mouth of Haggai, Zachary, and Malachi, three prophets, and keepers of the oral traditions belonging to the consistory of Ezra; and so they make them equal to the writings of these three prophets. Moreover, they say, that "if any other person, interpreting any verse of Scripture in the Chaldaic tongue, add any thing to it, he blasphemes; because he may do this contrary to the mind of the author:" but then they add, that Onkelos and Jonathan "did not offend in any of their additions, because they did this always according to the mind of the author." (So Buxtorf, in voce *Targum.*) Hence Raymundus‡ saith, that this translation of Onkelos, "tantam inter Judæos autoritatem obtinet," *is of so great authority among the Jews*, that none of them dares presume to contradict it.

And Paulus Burgensis§ saith, that the Chaldaic translation among them "tantæ autoritatis est sicut textus," *is of equal authority with the text.* (See N. Lyranus, in Isa. cap. viii.) Such,

2. Is their Misna, or fardle of traditions, collected by R. Jehudah Hakkadoh the holy, or R. J. Hannisi the prince, anno Christi 150. which, saith Buxtorf,‖ is publicly received by all the Jews, both in the Holy Land and in Babylon, as an authentic body of their law: hence, as we have shewed before, they call it a "secondary law received from the mouth of God," and prefer it much before the written law, comparing the text only to *water*,¶ but these traditions to *wine:* and the school of Elias used to say, "that whosoever learned the traditions of the Misna might be assured he should have eternal life."

3. The Talmud, which contains the explications of their doctors upon the Misna, is of such veneration among them, that they place the Talmud, or Gemara, which by way of eminence they call the Talmud, "among the books given by tradition from the mouth of God;" (see Cartwright's Mellif. lib. iv. cap. 5. p. 30. 70.) saying, that "nothing is superior to the most holy Talmud; and that by reading in the Scriptures they can get little profit, more by reading in the Misna, but by reading in the Talmud most of all:" with many other things of a like nature, collected by Buxtorf, Synag. Jud. cap. 3. Recensio Operis Talmudici, p. 225, 226. et Lex. Talmud. in voce *Talmud.* p. 2475.

§. IV. Fourthly, As the church of Rome pretends to be the catholic church, out of whose communion there is no salvation, requiring all men to own her faith, and to *receive her mark*, Rev. xiii. 16. so also did the apostatizing church

* Cartw. Mellif. lib. iv. cap. 5. p. 3070. † Buxtorf. Synag. Jud. cap. 3.
‡ Bell. de Verbo Dei, lib. iv. cap. 5. §. Nunc ut, et §. 7.
§ Aben Ezra Præf. in Pentatenchum. R. Becha lib. Hakkemah. Altare aureum, cap. 5. Buxtorf. Synag. Jud. cap. 3. p. 63.

* Conciliator, p. 177. † Concil. Trid. sess. 4.
‡ Pug. Fid. par. ii. cap. 4. §. 2. § In Gen. iv.
‖ Bibl. Rab. p. 230. 232. ¶ Ibid. p. 233.

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of the Jews: for when the gospel was first preached, they thought that the salvation promised by it belonged to them alone, and therefore *forbade the apostles to preach to the gentiles that they might be saved.* (1 Thess. ii. 16.) They also earnestly contended, that unless they who believed in Jesus would be circumcised and *keep the law,* and so receive the mark of, and become proselytes to, their religion, *they could not be saved.* (Acts xv. 1. 24.) Even those Christians who were dispersed into other parts by the persecution of their fellow Jews, preached the word only to the Jews of their own language, (Acts xi. 19.) and to the Hellenistic Jews, (ver. 20.) and the rest of them thought it a great sin in Peter *to go in to the uncircumcised and converse with them,* though this was only done to convert them to the Christian faith, (Acts xi. 3.) and it was matter of great admiration to them, that God *should grant repentance to salvation to the gentiles,* (ver. 18.) So deeply was this Jewish principle then rooted even in the first converts of that nation to the Christian faith.

§. V. Fifthly, As the church of Rome hath introduced the religious worship of saints and angels; so also did the apostatizing church of the Jews: for they had imbibed the philosophy of the Platonists, who taught,* "that demons were of a middle nature betwixt gods and mortals; that they brought our prayers and offerings to the gods, and their commands to us, and that it was very fit, εὐχαῖς τιμᾶν, to honour them with our prayers upon these accounts:" and that "God had no immediate commerce with men, but all his converse with them was by the mediation of those demons." And suitably to his philosophy we find the angel saying, Tobit xii. 12. 15. *that he was one of the seven angels,* οἱ προσφέρουσι τὰς προσευχὰς τῶν ἁγίων, *who offered up the prayers of the saints,* and that when Tobit and Sarah prayed, *he brought the memorial of their prayers before the Holy One.* And Philo in several places declares, that as the philosophers said of their demons and heroes, so Moses "introduces the angels as messengers of good things from God to his subjects, and carrying back their needs, not that God needs their ministry, but that it is very needful and beneficial for us frail men to have such mediators." (See the full proof of this in the note on Colos. ii. 18.) Accordingly Theodoret on that place saith, "they who were zealous for the law persuaded men, τοὺς ἀγγέλους σέβειν, to worship angels, because the law, say they, was given by them. And this they persuaded men to do out of humility, saying, that the God of all things was invisible, and inaccessible, and incomprehensible, and that it was fit we should procure the Divine favour by the means of the angels." Hence Clemens Alexandrinus † brings in Peter forbidding Christians "to worship God as the Jews did, because, pretending that they only knew God, they indeed did not know him, as worshipping angels and archangels."

In their office for the dead, saith Voisin,‡ "they pray thus, Ye fathers of the world, who sleep in Hebron, open to him the gates of the garden of Eden, and say, Let him come in peace." And again, "Ye angels of peace, come forth to meet him, and unlock for him the gates of the garden of Eden, and say, Let him come in peace." (Theolog. Judaic. lib. i. cap. 1. p. 80, 81.)

§. VI. Sixthly, As the church of Rome gives an inferior kind of veneration to images, and by some nice distinctions eludes the prohibition of the second commandment; so do the apostate Jews, by the same arts, declaring "that he who worships an idol, taking it for God, is guilty, but if not, he is free;" and the gloss there adds, "that if he adore God in it, it is no crime, for his heart is towards God." And again, "if a Jew see a statue, such as useth to be set up for a king, if he adore it not under the notion of an idol, but in honour to the king, it is nothing." And this corrupt nation prevailed upon the Corinthians to eat freely *in the idol's temple of their sacrifices,* as thinking they did not offend, because they did not own *the idol to be God.* (See for this Dr. Lightfoot on 1 Cor. viii. 10.)

§. VII. Seventhly, The apostatizing Jews do so plainly symbolize with the Romanists in the doctrine of purgatory and prayers for the dead, that Bellarmine confirms those doctrines from the practice of the Jews recorded in the book of Maccabees, lib. ii. cap. xii. 39. 46. from Tobit iv. 18. and from their other writings, Bellarm. de Purgatorio, lib. ii. cap. 3. §. Hinc etiam, §. Secundus, et cap. 11. §. Tertia ratio.

And indeed the parallel is very clear, for as the papists pray for the souls of the dead, that they may be delivered from the pains of purgatory, and go thence to heaven; so do the Jews in their liturgy pray "for the souls of their friends, and kindred, grandfathers, and grandmothers, that they may be admitted to the rest of the righteous in the garden of Eden." (See Dr. Lightfoot, vol. i. p. 1017, 1018.) As the papists say, those souls they pray for go to purgatory, "in order to their purgation from some defilements they have contracted in this world, and afterward to heaven;" so the Jews say, that "Anima gehennæ igne purgatur, ut pura evadat et candida," *the soul is purged with hell-fire, that it might be made pure and white, and then put into the hands of the angel Michael, who offers up the souls of the just.* (Voisin Theolog. Jud. lib. i. cap. 1. p. 78.) As the papists give so much money to have so many masses said for the deliverance of souls out of purgatory; so the Jews vow "to give alms, that they may be conveyed into the garden of Eden;" and the priest pronounces a blessing upon him "who hath vowed so many alms for the souls of the dead." (See these prayers and benedictions in Lightf. ibid.) And in relation to this opinion, the son of Sirach seems to say, vii. 33. *A gift hath grace in the sight of every man living, and for the dead detain it not.*

§. VIII. Eighthly, As the papists hope to be helped, both living and dead, by the *merits of the saints,* and especially of the martyrs; so the Jews pray, that God would shew kindness to them, "for the sake of all those who are slain and massacred for his sake," and went through fire and water, for the hallowing of his name. (Lightf. ibid.) They thought in the time of the Maccabees, that the death of their good men, or martyrs, might be an expiation for their sin. This being among them a received rule, that σπουδαῖος τοῦ φαύλου λύτρον, *the good man is the redemption of the wicked;** and hence Josephus † brings in Eleazer praying thus to God, *Be thou gracious to thy nation, being satisfied with the punishment I suffer for them, make my blood an expiation for them,* καὶ ἀντὶ ψυχῶν αὐτῶν

* Plato Epin. 1010, 1011.

† Καὶ γὰρ ἐκεῖνοι μόνον οἰόμενοι τὸν Θεὸν γινώσκειν, οὐκ ἐπίστανται λατρεύοντες ἀγγέλους καὶ ἀρχαγγέλους. Strom. vi. ‡ P. 635. D.

* Philo, de Sacr. Cain, p. 118. D. † L. de Maccab. p. 1050. C.

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λάβε τὴν ἐμὴν ψυχὴν, *accept my life instead of theirs.* Hence have we frequent mention of "merita patrum," *the merits of the fathers,* in their books, and of the merits of Abraham, Isaac, and Jacob; from which they did expect great things, even deliverance from hell, saying, that "hell-fire hath no power over the sinners of Israel; because Abraham, Isaac, and Jacob, descend thither to fetch them thence." Pocock Miscellan. p. 172. 227.

THE

FIRST EPISTLE TO TIMOTHY.

WITH ANNOTATIONS.

PREFACE.

THAT this Epistle was written after St. Paul's departure from Ephesus to Macedonia, some gather from these words, *When I went into Macedonia, I besought thee to abide at Ephesus,* i. 3. And that it was written when he was in expectation of returning shortly thither, they conclude from these words; *I write to thee, hoping to come unto thee quickly,* iii. 14. It therefore, say they, must be writ before he came to Melitus, Acts xx. 17. For then he, sending for the bishops of Ephesus thither, speaks thus to them: *And now I know, that all you, among whom I have gone preaching the kingdom of God, shall see my face no more,* ver. 25. For then he must have laid aside all thoughts of returning any more to Ephesus. It therefore must, say they, be written while he was in Macedonia, or thereabouts; and so, A. D. 55. and the first of Nero. So Dr. Lightfoot.

Bishop Pearson grants, that it was written after St. Paul was gone into Macedonia; but then he adds, that it was writ after his enlargement from his bonds at Rome, A. D. 65. That it could not be writ at any time of St. Paul's going to Macedonia, before his journey to Jerusalem, he proves, because before that time St. Paul could not have exhorted him to *abide at Ephesus;* for the first time he went to Macedonia, by the direction of the Holy Ghost, Acts xvi. 9, 10. he had not seen Ephesus, for he came not thither till a long time after, Acts xix. 1. The second time he came to Macedonia was after the tumult which forced him to leave Ephesus, Acts xx. 1. when he could not exhort him to abide at Ephesus, for he had sent him thence to Macedonia at that very time when that tumult began, Acts xix. 22, 23. This argument, I confess, is not very strong; it being plain, from his First Epistle writ to Corinth, while he was at Ephesus, 1 Cor. xvi. 8. 10, 11. that he expected then his return to him: but then it appears, that Timothy was with him when he went first from Macedonia to Achaia, and at Corinth writ his Epistle to the Romans, xvi. 21. and also when he returned from Achaia to Macedonia, for then he accompanied him from Achaia to Macedonia, and so to Asia, and so he abode not then at Ephesus, Acts xx. 4. Now from thence St. Paul goes to Jerusalem, and from thence bound to Rome, and so he could not after go to Macedonia till he was set at liberty. This therefore, saith he, was done afterward, in the tenth year of Nero, A. D. 65. and soon after he writ this Epistle to him.

And whereas against this it is objected, that in this Epistle he speaks twice of his coming to Ephesus, saying, *I write unto thee, hoping to come to thee shortly,* iii. 14. and *till I come, give thy diligence to reading,* iv. 13. whereas before his going up to Jerusalem he had expressly said to them of Ephesus, *I know that all you shall see my face no more;* whence it is gathered, that this Epistle must be writ before that time.

To this I answer, that St. Paul saith plainly in this Epistle, that he *proposed to come to him;* but he saith not, that he purposed to come to him to Ephesus. If you reply, that in this Epistle he commands him to stay at Ephesus, and so must be supposed to speak of coming thither to him, i. 3.: this, I confess, is true, according to our version, which adds unto the words, *so do:* but if you read the words thus, *As I exhorted thee to abide* (some time) *at Ephesus, when I went into Macedonia,* (so I did it) *that thou mightest admonish some to teach no other doctrine;* it will be left uncertain, whether he were at Ephesus at the inditing this Epistle; for then having done the work for which he was bid to stay at Ephesus, he might go on to other places, doing the work of an evangelist, and settling ordinary church-governors, bishops, presbyters, and deacons, where they were wanting, and doing all the other things mentioned in this Epistle, as things to be performed in the church of God. For,

First, It is certain, that when the Second Epistle was writ to Timothy, he was not at Ephesus, as I have there proved, note on iv. 12. He therefore might have been gone thence also at the writing of this Epistle, to settle the affairs of other churches.

Secondly, It is certain, that this First Epistle was writ to him, that in St. Paul's absence he might know *how to deport himself in the church of God,* especially in reference to the prescriptions here laid down, iii. 15. Now there was little need that he should stay there, to do the great work prescribed in this Epistle, touching bishops and deacons, they being settled among them by St. Paul himself before he left Ephesus; and they being after, in his journey

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to Jerusalem, summoned to Miletus, and taught how to demean themselves in the respective provinces committed to their trust; it is therefore highly probable, that these directions were given him, in reference to other churches to which this evangelist was to travel, and in some of which he might then be. If this conjecture may take place, the difficulty is fully answered; if not, I must confess myself unable to return any satisfactory answer to it, and so leave the reader to his choice, whether he will follow the opinion of Dr. Lightfoot or Bishop Pearson, in this matter.

But though there be a great difference as to the time of writing this Epistle, the ancient commentators all agree in this, "That St. Timothy* was left at Ephesus, to preserve that church from the endeavours of the Judaizing Christians to introduce circumcision, and the observance of the law, and to amuse them with their Talmudical fables, and with their genealogies from Abraham and the patriarchs." A reverend person saith, "It is evident, the gnostics were now scattered in Asia, and so characterized by the apostle, chap. iv. and vi. and there distinctly specified, under the title of ψευδώνυμος γνῶσις, *science falsely so called*, ver. 20. they being the men who assumed to themselves the names of *gnostics*, or *knowing men*." And it must be confessed, that Theodoret† accords with him in this matter, saying, "That the apostle styles the pretended knowledge of the gnostics, *science falsely so called*." And St. Chrysostom‡ saith, "Perhaps this was spoken by reason of some who were then called gnostics." And Theophylact§ says, "I think the apostle speaks this concerning some then called gnostics." But yet there lies this strong objection against this exposition of this phrase, or the ascribing of it to the gnostics, that, according to all the accounts we receive from the ancients, these gnostics were not then in being, at least under that name; for whether, with Irenæus, we derive their original from Valentinus,‖ or Carpocrates; or, with Clemens Alexandrinus, from Epiphanes the author of the sect of the Carpocratians; or, as St. Jerome saith, from Basilides;¶ it is evident, and confessed by all these authors, that all these, and even Menander, whom Irenæus sometimes makes the father of the gnostics, were long after the writing of this Epistle. Whereas the Judaizing Christians were, saith Theodoret, μέγα φρονοῦντες ἐπὶ τῇ γνώσει, *great boasters of their knowledge of the law;* and yet, that their pretended knowledge was false knowledge, we learn from those words of the apostle, that these teachers of the law *knew not what they said, or whereof they affirmed*, 1 Tim. i. 7. Hence is their doctrine styled ματαιολογία, *vain-talking*, ver. 6. and here κενοφωνία, *empty babbling;* as also, 2 Tim. ii. 16. ἄνοια, *foolishness*, 2 Tim. iii. 9. and they are said to be ματαιολογοὶ, *vain talkers*, Tit. i. 10. *Men puffed up, and knowing nothing, but doating about questions, and strife of words*, 1 Tim. vi. 4. (See the note on vi. 20.) So that I can see no objection against that opinion which refers this phrase to those Judaizers whom the apostle elsewhere styleth *false apostles* and *deceitful workers*.

See the preface to the Epistle to Titus.

CHAP. I.

1. PAUL, an [1] apostle of Jesus Christ by the [2] commandment (κατ' ἐπιταγὴν, *according to the appointment*) of God our Saviour, *(who called me to this office by his grace*, Gal. i. 15.) and *(by the appointment of the)* Lord Jesus Christ, who is our hope *(of glory*, Colos. i. 27.)

2. Unto Timothy, [3] my own son in the faith, *(do I wish)* grace, mercy, and peace, from God our Father and *(from)* Jesus Christ our Lord.

3. *(Declaring, that)* as I besought thee to abide still at Ephesus, when I went into Macedonia *(so I did it to this end)*, that thou mightest charge some *(Judaizers there)* that they teach no other doctrine, *(than that which is according to godliness*, vi. 2.)

4. Neither give heed *(or incline)* to *(Jewish)* fables and endless genealogies, which minister questions *(or disquisitions into pedigrees)*, [4] rather than godly edifying, which is in faith: so do.

5. Now *(for)* the [5] end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

6. From which *(commandment)* some having swerved have turned aside unto vain jangling *(vain discourses of Talmudical fables and endless genealogies)*;

7. [6] Desiring to be teachers of the law; *(and yet)* understanding neither what they say *(of it)*, nor whereof they affirm *(i. e. neither the sense, scope, or true meaning of that law of which they speak, nor having any certainty of the traditions of which they talk so confidently)*.

8. But *(though they are thus ignorant)* we know that the law *(in itself)* is good, [7] if a man use it lawfully; *(not as a means of justification, but as a restraint from sin*, Gal. iii. 19. *and as a schoolmaster to bring him to Christ, the end of the law*, Gal. iii. 24. Rom. x. 4.)

9. Knowing this, that [8] the law is not made for a righteous man *(to condemn, or work wrath to him*, Rom. iv. 15. *as failing in the strict observance of it)*, but for *(restraining and condemning)* [9] the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10. For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11. *(That is the doctrine which is)* according to the glorious gospel of the blessed God, which was committed to my trust.

* "Obsecrat episcopus coepiscopum suum, ne pateretur Judæos aliter populum quam ab apostolo traditatur docere, ne oblectarentur fabulis quas narrare consueti sunt Judæi de generatione suarum originum, de Abraham, et de circumcisione, et his quæ postea tradita sunt à Moyse." Ambros. in locum. Ἐνταῦθά τινες ἦσαν ἐξ Ἰουδαίων ψευδαπόστολοι βουλόμενοι πάλιν ἐπὶ τὸν νόμον ἕλκειν τοὺς πίστους——τοῦτό ἐστιν ἑτεροδιδασκαλεῖν. Chrysostom in cap. i. 3.

Οἱ ἐξ Ἰουδαίων πεπιστευκότες ἐπὶ τῇ γνώσει τῆς παλαίας διαθήκης μίγνυ φρονοῦντες, ζητήματα ἄττα τοῖς ἐξ ἐθνῶν πεπιστευκόσι προσέφερον, ἐλέγχειν μὲν αὐτοὺς ὡς ἀμυήτους τῶν θείων λογίων ἀπιεράμενοι, φυλάττειν δὲ τὴν νομικὴν πολιτείαν παρασπίθιν ἐπιχειροῦντες. Œcum. et Theoph. proleg. in locum.

† Ταύτην εἰκότως ψευδώνυμον ἐκάλεσε γνῶσιν. Theod.

‡ Τάχα τοῦτό φησι διότι τινὲς ἑαυτοὺς ἐκάλουν τότε γνωστικούς. Chrys.

§ Οἶμαι δὲ ταῦτα λέγειν τὸν ἀπόστολον περὶ τῶν τότε λεγομένων γνωστικῶν.

‖ See the note on chap. vi. 20.

¶ "Mortuus est autem Basilides, à quo gnostici, temporibus Hadriani." Hieron. in voce Agrippa. Βασιλείδης αἱρεσιάρχης Ἀλεξανδρεὺς ἀφ' οὗ οἱ γνωστικοί. Euseb. Chr. A.D. 134. "Valentinus venit Romam sub Hygino, increvit sub Pio, et prorogavit tempus usque ad Anicetum." Iren. lib. iv. cap. 4. Euseb. Eccl. Hist. lib. iv. cap. 11, et Chron. ad An. Christi 141. de Carpocrate et Epiphane Theodoretus hæc habet, Ἀδριανοῦ δὲ καὶ οὗτοι βασιλεύοντες τὰς πονηρὰς αἱρέσεις ἐκράτυναν. Hær. Fab. lib. i. cap. de Menandro. Vide Dodwel. dis. iv. in Iren. sect. 10. p. 308.

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12. And I thank Christ Jesus our Lord, who hath enabled me, *(by the assistance of the Spirit and power of wisdom, who of myself was insufficient for this work,* 2 Cor. iii. 5, 6.) [10] for that he accounted me *(one that would be)* faithful *(in the discharge of it),* putting me *(therefore)* into the ministry;

13. *(Me, I say,)* who was before *(this gracious call)* a blasphemer *(of Christ,* Acts xxvi. 11.) and a persecutor *(of his servants,* Acts viii. 3.) and injurious *(to them):* but I obtained mercy *(from him),* because [11] I did it *(not against knowledge, for I verily thought I ought to do many things against the name of Jesus,* Acts xxvi. 9. *but)* ignorantly in unbelief.

14. And the grace of our Lord was exceeding abundant *(in its power to enable me to promote the faith,* Rom. xv. 19.) with *(through that)* [12] faith and love which is in Christ Jesus.

15. This *(therefore)* is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world [12] to save sinners; of whom [13] I am *(the)* chief *(and so a great example of the truth).*

16. Howbeit for this cause *(even)* I *(the chief of sinners)* obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern *(of it)* to them which should hereafter believe on him to life everlasting.

17. Now to the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

18. This charge *(of remaining some time at Ephesus, for the benefit of the churches there,* ver. 3.) I commit unto thee, son Timothy, [14] according to the prophecies that went before of thee, that thou *(encouraged and excited)* by them [15] mightest war a good warfare; *(even that of faith,* vi. 12. *fighting and suffering as a good soldier of Jesus Christ,* 2 Tim. ii. 3.)

19. Holding faith, and a good conscience; which *(last)* some having put away concerning faith have made shipwreck:

20. Of whom is Hymeneus (2 Tim. ii. 17.) and Alexander; (2 Tim. iv. 14.) [16] whom I have delivered unto Satan, *(for the destruction of the flesh,* 1 Cor. v. 5.) that they *(by what they suffer)* may learn not to blaspheme *(or speak evil of the faith).*

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΑΠΟΣΤΟΛΟΣ, *An apostle,* &c.] Thus he writes to Timothy and Titus, not to assert his apostolical authority to them who doubted not of it, but for their sakes over whom they were to preside, that they might not despise what they did and enjoined by so great authority.

[2] Κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν καὶ Κυρίου, &c.] Some construe these words thus, *According to the commandment of Jesus Christ, who is God our Saviour;* but the words τῆς ἐλπίδος ἡμῶν, *our hope,* must be construed with the words *Jesus Christ:* and this sufficiently confutes that version, which, as none of the ancients followed, so it is not supported by the word *Saviour* added to *God,* that epithet being twice applied to God the Father in this Epistle, *viz.* ii. 3. iv. 10. and twice in the Epistle to Titus, *viz.* i. 3. ii. 10. Moreover, some ancient copies read τοῦ Πατρὸς, *of God our Father.*

[3] Ver. 2. Γνησίῳ τέκνῳ ἐν πίστει, *My own son in the faith.*] This phrase compared with 1 Cor. iv. 14, 15. seems plainly to import, that Timothy was converted to the Christian faith by St. Paul; as also he seems to intimate when he saith, *he served with him in the gospel, as a son with the father,* Phil. ii. 22. and again calls him his *beloved Son,* 2 Tim. i. 2. Nor find I any thing in Scripture to the contrary; for though it is said that he had learned the Scriptures of the Old Testament from his youth, 2 Tim. iii. 15. yet is that true also of St. Paul, when yet he was no convert to the Christian faith, but a zealous persecutor of it. And though he was a disciple when Paul circumcised him, and took him with him from Lystra, (Acts xvi. 1.) that hinders not but that he might be made so by St. Paul himself.

[4] Ver. 4. Μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει, *Rather than godly edifying, which is in faith.*] Here first the grammarians note, that comparative particles, and especially this of μᾶλλον, *rather,* are often in sense negative, as Luke xviii. 14. *He went to his house justified,* ἢ ἐκεῖνος, *rather than the other; i. e.* the publican, and not the pharisee; 1 Pet. iii. 17. *It is better to suffer for well-doing, than for evil-doing;* John iii. 19. *Men loved* μᾶλλον τὸ σκότος ἢ φῶς, *darkness rather than light;* 2 Tim. iii. 4. φιλήδονοι μᾶλλον ἢ φιλόθεοι, i. e. *lovers of pleasure, and not of God.* (See John xii. 43. Heb. xi. 25.) The edification in the faith here mentioned, is styled the edification of God, because it hath God for its object and its end, as tending to the true knowledge and right worship of God; it is efficiently from him (on which account justification by faith is styled *the righteousness of God),* and tendeth highly to his glory.

[5] Ver. 5. Τὸ τέλος τῆς παραγγελίας, *The scope of the commandment.*] This some refer to the law, *which* (saith the apostle) *is fulfilled by love,* Rom. xiii. 10. but ἀγγελία, 1 John iii. 11. παραγγελία, 1 Thess. iv. 2. and ver. 18. of this chapter, and ἐπαγγελία, being in the Epistles always used of the gospel, and the latter word spoken of it in opposition to the law, which saith the apostle was not ἐξ ἐπαγγελίας, *of promise,* (Rom. iv. 13. Gal. iii. 18.) I rather think it here refers unto the gospel, or to that dispensation, in which *nothing availeth but faith working by love,* (Gal. v. 6.) and which requires fervent and unfeigned love out of a pure heart, from all that do obey the truth. (1 Pet. i. 22.)

[6] Ver. 7. Θέλοντες εἶναι νομοδιδάσκαλοι, *Desiring to be teachers of the law.*] That those persons were not gnostics, but ἐξ Ἰουδαίων, the Jews, is manifest, say the Greek commentators, from these words: for the gnostics were the greatest adversaries of the law and the prophets; and even rejecters of that God who gave the one and inspired the other. Simon Magus taught, that the prophets* received their *prophecies only from angels,* and that therefore *they that believed in him, and his Selene, should not regard them.* Saturninus, *That Christ came to destroy the God of the Jews;*† which God Simon himself denied, saith the Pseud. Ignatius.‡ They taught men *not to use the law and the prophets,*§ nor to fear their threats. Now they who held and

* "Prophetas autem à mundi fabricatoribus angelis inspiratos, dixisse prophetias; quapropter nec ulterius curarent eos bi qui in eum, et in Selenen ejus spem habeant." Lib. i. cap. 10.

† "Advenisse Christum ad destructionem Judæorum Dei." Cap. 22.

‡ Ἀρνῆται δὲ τὸν Θεὸν τοῦ νόμου τῶν προφητῶν. Ep. ad Philadelph. sect. 6.

§ Νόμῳ καὶ προφήταις μὴ χρᾶσθαι. Constit. Apost. lib. vi. cap. 20. Μηδὲφρίττειν τῶν νόμων τὰς ἀπειλάς. Theodoret. Hær. Fab. lib. i. cap. 1.

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taught these things must be the greatest adversaries to, and not the teachers of, the law.

Hence it follows, first, that the fables and the genealogies, mentioned ver. 4. and the vain janglings, ver. 6. cannot relate to the æones of the gnostics, which seem not then to be hatched; but that the apostle rather here respects, as Theodoret observes, *τὴν Ἰουδαϊκὴν ἑρμηνείαν τὴν ὑπ' αὐτῶν καλουμένην δευτέρωσιν, the vain traditions, or Talmudical fables, of the Jews,* as the apostle explains himself, when he instructs Titus to teach the Cretians, *μὴ προσέχειν Ἰουδαϊκοῖς μύθοις, not to give heed to the Jewish fables of men,* who turn from the truth, (i. 14.) especially those traditions and fables they had received of a Messiah ben Joseph that was to suffer, and a Messiah ben David that was to triumph gloriously and abide for ever, (John xii. 34.) if that distinction was so ancient; and of the golden days they were to have at the coming of this Messiah, of which Trypho in his dialogue with Justin speaks, p. 249. B. saying, that their prophets taught them, *ἔνδοξον καὶ μέγαν ἀναμένειν—παραλαμβάνοντα τὴν αἰώνιον βασιλείαν, to expect a great and glorious Messiah, who should have an endless kingdom;* and, p. 306, 307. of the halcyon days they should enjoy in Jerusalem, rebuilt at his coming. The endless genealogies are, say the fathers, *Γενεαλογίας τὰς ἐξ Ἀβραὰμ καὶ Δαβὶδ, their genealogies from Abraham and David,* which they were concerned for, that they might know they came from the promised seed; or their title to the privileges belonging to the children of Abraham; or that they might have the preference: for those of the tribe of Judah and of the family of David were held more honourable than those of other tribes. (See Campeg. Vitringa, de Syn. Vit. lib. iii. cap. 71. p. 871.) They were, saith Dr. Lightfoot, the long and intricate pedigrees they stood upon to prove themselves priests and Levites; for, as Josephus* notes, they thought themselves obliged to be very exact in that affair, and therefore *had genealogies of them preserved two thousand years.* To these we may add the genealogy and pedigree of their traditions, which they derived from Joshua in a long line of succession to their times. That they were genealogies belonging to the Jews, we learn from Tit. iii. 9. where they are joined with *strifes about the law.*

[7] Ver. 8. *Ἐάν τις αὐτῷ νομίμως χρῆται, If a man use it lawfully.*] That is, saith Theodoret, *ἐάν τις ἀκολουθῇ αὐτοῦ τῷ σκόπῳ, if he complieth with the scope of it, which is to bring him to Christ.*

[8] Ver. 9. *Δικαίῳ νόμος οὐ κεῖται.*] i. e. *The law was not made to condemn the just man;* for *against such there is no law* condemning them, (Gal. v. 23.) *ἀντίκειται δὲ,* but *it lies against the lawless,* to condemn them.

[9] *Ἀνόμοις,* &c.] From this enumeration of offenders against the law, we learn that the apostle is here speaking of the moral law contained in the ten commandments; for the sins here mentioned respect them; *the ungodly* being sinners against the *first commandment;* the *ἁμαρτωλοὶ, sinners* (as that word signifies the idolatrous gentiles, Gal. ii. 15.) the transgressors of the second, the perjured persons of the third, the unholy and profane of the fourth, the murderer of fathers and mothers of the fifth, the manslayers of the sixth, the fornicators and defilers of themselves with mankind of the seventh, menstealers of the eighth, liars of the ninth; as also from the following words, *If there be any other thing contrary to the sound doctrine of the gospel.* Note,

Thirdly, That fornication is here reckoned among sins committed against the law of nature, or the moral law; as it is also Rom. i. 29. and among the manifest *works of the flesh,* (Gal. v. 19.) yea, among the things *for which the wrath of God comes upon the children of disobedience,* or unbelief, that is, the heathens, (Eph. v. 5, 6.) for which men are to be excluded *from the kingdom of God,* (1 Cor. vi. 10. Rev. xxii. 15.) and to be cast into *the lake of fire and brimstone;* (Rev. xxi. 8.) whence it is to be wondered that this sin should be so generally committed by some, and pleaded for by others, who are called Christians.

[10] Ver. 12. *Ὅτι πιστόν με ἡγήσατο, He accounted me faithful.*] St. Paul was a *vessel of election* to bear Christ's name before the gentiles; (Acts ix. 15.) in order thereunto he was by him to be filled with the Holy Ghost, (ver. 17.) and so enabled to perform this work with the *power of signs and wonders, and of the Spirit of God.* (Rom. xv. 19.) Christ also appeared to him for this very end, *προχειρίζεσθαι, to constitute him first,* and set him apart, as it were, by laying hands upon him, to make him a minister and witness of what he had seen and heard, (Acts xxvi. 16. xxii. 14, 15.) and accordingly he sent him to the gentiles, (Acts xxvi. 17.) and thus he put him into the ministry. Christ did this because he *accounted him one that would be faithful in the discharge of his duty;* (1 Cor. iv. 2. vii. 25.) *i. e.* such a one who, by the consideration of so great a mercy and abundant grace, vouchsafed to one so unworthy, would patiently suffer for, (Acts ix. 16.) and labour more abundantly in propagation of the gospel, when thus assisted by the grace and Spirit of Christ. (1 Cor. xv. 10.) Whence it is observed by the fathers here, that* *there was not only something of God, but also something of himself, for which he was chosen to this ministry; and that he so magnifies the grace of God, as not to invalidate man's free-will.*

[11] Ver. 13. *Ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ, I did it ignorantly;*] Being an unbeliever, as he might be by reason of those many prejudices the learned Jews and zealous assertors of their traditions laboured under. For to this St. Peter doth ascribe their crucifixion of our Lord, saying, *I know you did it, κατ' ἄγνοιαν, through ignorance,* (Acts iii. 17.) and St. Paul saying they did it, *τοῦτον ἀγνοήσαντες, not knowing him,* (Acts xiii. 27. 1 Cor. ii. 8.) and Christ himself when he prays thus, *Father, forgive them, they know not what they do,* (Luke xxiii. 34.) giving the same reason of his prayer for their forgiveness, as St. Paul here doth of his own actual forgiveness; so that it is needless to endeavour, as some do, to wrest these words to another sense.

[12] Ver. 14. *Μετὰ πίστεως καὶ ἀγάπης, Through faith and love.*] Love constraining him to labour more abundantly, (2 Cor. v. 14.) and his strong faith enabling him to do it in the power of *signs and wonders, and of the Holy Ghost.* (Rom. xv. 19.)

* *Τὴν περὶ τὰς ἀναγραφὰς ἐπιμέλειαν.* Lib. i. contra App. p. 1036. A. *Τεκμήριον δὲ μέγιστον τῆς ἀκριβείας, οἱ γὰρ ἀρχιερεῖς οἱ παρ' ἡμῖν ἀπὸ δισχιλίων ἐτῶν ὑπομνηστοὶ παῖδες ἐκ πατρὸς εἰσιν ἐν ἀναγραφαῖς.* Ibid. D.

* *Δείκνυσιν ὅτι δεῖ καὶ παρ' ἡμῶν εἰσενεχθῆναί τινα, οὐ γὰρ ἀκρίτως Θεὸς ἐπιλέγεται τινάς.* Œcum. *Ὅρα πῶς καὶ τὸ αὐτοῦ τίθησι, καὶ τὸ τοῦ Θεοῦ, τὸ πλέον νέμων τῇ τοῦ Θεοῦ προνοίᾳ. τὸ δὲ αὐτοῦ συστέλλων, πλὴν ὅσον μὴ λυμήνασθαι τῷ αὐτεξουσίῳ—χάριν ἔχω,* &c. *Τοῦτο τοῦ Θεοῦ, εἶτα πάλιν τὸ αὐτοῦ, ὅτι πιστόν με ἡγήσατο.* Chrysostom.

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[12] Μετὰ πίστεως, *With faith.*] Or, " per fidem," *through faith,* or by faith: so Paul and Barnabas declared what things God had done, μετ' αὐτῶν, *by them,* Acts xiv. 27. xv. 4. which is, ver. 12. δι' αὐτῶν.

[13] Ver. 15. Ἁμαρτωλοὺς σῶσαι, *To save sinners.*] Hence divines have well observed, that if man had not sinned Christ had not come into the world.

[14] Εἰμι ἐγώ, *I am.*] He saith not, *I was,* but *I am;* because even when sin is pardoned, we ought to have the prospect of it still before our eyes, to keep us humble and sensible of the grace of God to us.

Ver. 17. Μόνῳ σοφῷ Θεῷ.] Dr. Mills seems very averse from the word σοφῷ, admitting it neither here nor Jude 25. but see it defended in both places, Examen Millii in locum.

[15] Ver. 18. Κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, *According to the foregoing prophecies concerning thee.*] So iv. 14. *Neglect not,* τὸ χάρισμα, *the gift of the Holy Ghost which was given thee,* διὰ προφητείας, *according to the prophecy.* I have shewed (note on 1 Cor. xii. 10.) that among the gifts of prophecy and discerning of spirits, this was one, to foretell and choose out persons meet to do God service in the ministry. Hence St. Paul charges the bishops of Ephesus to feed the flock, over which *the Holy Ghost had made them overseers,* or bishops, Acts xx. 28. And Clemens Romanus saith, the apostles chose *bishops and deacons, with full assurance of the Holy Ghost,* πρόγνωσιν εἰληφότες τελείαν· (Ep. ad Cor. §. 42. 44.) *having a perfect knowledge of them, and making trial of them by the Spirit.* So was it in the case of Timothy, say all the Greek scholiasts on the place. St. Chrysostom* saith, he was *chosen by prophecy, that is, by the Spirit of God;* Theodoret,† that *he received imposition of hands, not by man's calling, but by Divine revelation;* Œcumenius,‡ that *by the revelation of the Spirit, he was both chosen by St. Paul to be a disciple, and was circumcised, and ordained a bishop;* and Theophylact affirms the same. Being thus designed and notified by the spirit of prophecy, they were, by prayer and imposition of hands, consecrated to their office. Thus, when the Spirit in the prophets had said, *Separate me Barnabas and Saul for the work of the ministry to which I have called them,* (Acts xiii. 2—4.) they *prayed, and laid their hands upon them, and sent them away;* and they are said to be *sent forth by the Holy Ghost.* And with this imposition of hands they, who had them not before, received χαρίσματα, gifts answerable to their calling. Thus St. Paul charges Timothy to stir up χάρισμα Θεοῦ, *the gift of God that was in him, by the laying on of his hands,* 2 Tim. i. 6. And Irenæus saith, lib. iv. cap. 33. that *the bishops who succeeded the apostles, with their succession into their bishopricks, received a certain* χάρισμα *of truth, according to the good pleasure of the Father.* (See note on 1 Cor. ii. 16. xii. 10.) Vain therefore are they who, pretending to an internal call of the Spirit, which they cannot prove to others, think imposition of hands, and consecration to the work of the ministry, unnecessary to the performance of the ministerial office.

[16] Ἵνα στρατεύῃ τὴν καλὴν στρατείαν, *That thou mayest war a good warfare.*] *i. e.* Perform the office of an evangelist well, (2 Tim. iv. 5.) so as to be *a good minister of Jesus Christ.* (1 Tim. iv. 6.) Thus in the Old Testament, the Levite that entered upon the service of the *tabernacle of the congregation,* is, in the Hebrew, one that enters *into the host,* Numb. iv. 3. 23. 30. 35. 39. 43. viii. 24. and goes לצבא צבא, *to war the warfare,* i. e. *to serve the service,* saith the Chaldee; and so the following words explain it: and to be superannuated, and so to cease from the work, is, to *return from the warfare,* viii. 25. Thus also in the New Testament, the Christian minister is *a soldier of Jesus Christ,* 2 Tim. ii. 3. στρατευόμενος, *a warrior,* ver. 4. He hath *the weapons of his warfare,* 2 Cor. x. 4. and ought to have his wages, because *no man goeth to warfare at his own charge,* 1 Cor. ix. 7.

[17] Ver. 20. Οὓς παρέδωκα τῷ Σατανᾷ, *Whom I have delivered to Satan.*] I have shewed, (note on 1 Cor. v. 5.) that the ancients say, this phrase signified that some disease was to be inflicted on them by Satan. Thus Theodoret, Chrysostom, and Œcumenius, here say of these men,* *that, being separated from the church, they were cruelly chastised by the adversary, falling into diseases and grievous afflictions, and other damages and calamities;* and this, in the forementioned place, is argued, from the ends of this delivery to Satan, *viz. for the destruction of the flesh; that they might learn not to blaspheme* that doctrine which could so severely punish them that did so. Note also, that Hymenæus and Alexander made *shipwreck of the faith;* not by renouncing Christianity, for *what have I to do* (saith the apostle) *to judge them that are without?* (1 Cor. v. 12.) but by maintaining such doctrines as overthrew the faith, *i. e.* by denying the resurrection of the body, as Hymenæus did. (2 Tim. ii. 18.)

CHAP. II.

1. I EXHORT therefore, *(in pursuance of the design of Christ's coming to save sinners,* i. 15. and here, ver. 3, 4.) that, first of all (Gr. *first, that)* [1] supplications, prayers, intercessions, and giving of thanks, be made for all men;

2. *(Particularly)* [2] for kings, and for all that are in authority; that we *(under their government)* may lead a quiet and peaceable life in all godliness and honesty.

3. For this *(prayer for them, and for all men)* is good and acceptable in the sight of God our Saviour;

4. Who will have all men to be saved, and to come (Gr. *who wills that all men should be saved, and come)* to the knowledge of the truth.

5. For there is one God, *(who is the God of the gentiles, as well as of the Jews,* Rom. ii. 29, 30. *the Creator,* Eph. iii. 9. *the Father,* Matt. ii. 10. *the Lord,* Acts xvii. 24. *the Saviour of all men,* iv. 10.) and [3] one Mediator betwixt God and man, the man Christ Jesus;

6. Who gave himself *(up to death, as)* [4] a ransom [5] for all *(men),* to be testified in due time, (Gr. *for a testimony in due time of God's love to all,* Tit. iii. 4.)

7. Whereunto *(i. e. for the accomplishment of which will*

* Τί ἐστιν ἀπὸ προφητείας, ἀπὸ πνεύματος ἁγίου. Chrysost. in locum.

† Οὐ γὰρ ἀνθρωπίνης τετύχηκας κλήσεως, ἀλλὰ κατὰ θείαν ἀποκάλυψιν τὴν χειροτονίαν ἐδείξω. Theod.

‡ Κατὰ γὰρ πνεύματος ἀποκάλυψιν καὶ ᾠρέθη παρὰ τοῦ Παύλου, καὶ περιετμήθη, καὶ ἐπίσκοπος ἐχειροτονήθη. Œcum.

* Τοῦ γὰρ ἐκκλησιαστικοῦ σώματος χωρισθέντες, καὶ τῆς θείας χάριτος γυμνωθέντες, πικροὺς παρὰ τοῦ δυσμενοῦς ἐδέχοντο μάστιγας, καὶ νόσοις καὶ παθήμασι χαλεποῖς παραπίπτοντες, καὶ ζημίαις, καὶ συμφοραῖς ἑτέραις. Theod.

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of God) I am ordained *(appointed of Christ)* a preacher, and an apostle, [6] (I speak the truth in Christ, and lie not,) a teacher of the gentiles in faith and verity.

8. I will therefore that men pray every where, lifting up [7] holy hands, [8] without wrath and [9] doubting.

9. In like manner also, *(I will)* that *(Christian)* women adorn themselves in modest apparel, with [10] shamefacedness and sobriety; not *(setting out themselves)* with broidered hair, or gold, or pearls, or costly array;

10. But *(with that ornament)* which *(best)* becometh women professing godliness, *(that is)* with good works.

11. Let the woman learn in silence with all subjection *(to the better sex).*

12. But *(for)* [11] I suffer not a woman to teach *(publicly)*, or to usurp the authority over the man, *(to whom she was subjected by God's precept,* Gen. iii. 16.) but *(I command her rather)* to be in silence.

13. For Adam was first formed, *(and)* then Eve, *(after him, and out of him, to denote subjection to him; and for him, to shew she was to serve him,* 1 Cor. xi. 8.)

14. [12] And Adam was not *(immediately)* deceived *(by the serpent as Eve was)*, but the woman being deceived was *(first)* in the transgression.

15. Notwithstanding she *(i. e. the female sex)* shall be saved in [13] child-bearing (διὰ τεκνογονίας, *through child-bearing; i. e. they shall go through the sorrow threatened to her sex for that sin with safety)*, if they continue in faith *(i. e. trusting in God)* and charity *(to others, especially in the like condition,)* and holiness (Gr. *in sanctification, i. e. in chastity of manners, and freedom from uncleanness)*, with sobriety (ἐν σωφροσύνῃ, *in temperance, or freedom from excess).*

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. ΔΕΗ'ΣΕΙΣ, προσευχὰς, ἐντεύξεις, *Prayers, supplications, intercessions.*] Δεήσεις are deprecations for the pardon of sin, and the averting Divine judgments: Προσευχὰς, prayers for the obtaining of all spiritual and temporal blessings; and in this we have the suffrage of the Greek scholiasts and lexicographers: but as for the word ἐντεύξεις, they almost unanimously say, it is a complaint or accusation made to God, against those who deal injuriously with them, and a desire that he would avenge their injuries; to which I cannot think the apostle would so passionately exhort them. Nor is the word capable of this sense, when the apostle saith, iv. 5. *The creature is sanctified to us,* διὰ ἐντεύξεως, *by prayer.*

I therefore prefer the other import of the word mentioned in Phavorinus, that it is παράκλησις ὑπό τινος προσαγομένη Θεῷ περὶ σωτηρίας ἑτέρων, *an address presented to God for the salvation of others.* And by this rule were the devotions of the church continually directed: for, saith the author of the book De Vocatione Gentium,* *the devotion of all the priests, and all the faithful, doth so unanimously observe this rule of prayer, that there is no part of the world in which the Christian people do not put up such prayers as these, praying not only for the saints, but for infidels, idolaters, the enemies of the cross, and the persecutors of Christ's members, for Jews, heretics, and schismatics.* But then, as these addresses had a particular respect to men in these circumstances, so the other must have respect to men in general; all these addresses being to be made, not only for ourselves, but for all men.

[2] Ver. 2. Ὑπὲρ βασιλέων, &c. *For kings, and all that are in authority.*] So the Jews prayed, and offered sacrifices for the Persian kings,* and the welfare of their government, Ezra vi. 10. Thus Jeremiah sends to them in their captivity, *to pray for the peace of the city, whither God had caused them to be carried captive,* xxix. 7. And the Jews in Babylon send to those in Judea, to pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthazar his son, *that their days may be upon the earth as the days of heaven,* Baruch i. 11. When they came under the government of the kings of Egypt, Eleazer, their high-priest, writes to Ptolemy thus:† *We continually offer sacrifice for thee, thy sister, thy children, and friends; and the people pray for thy happy success in all things, and for the peaceable state of thy kingdom.* And so when they were under the Seleucidæ. And, lastly, when they came under the Roman government,‡ this was their constant practice, till they begun that rebellion, under which their city, country, religion, and nation, were destroyed. This being, saith Josephus, the cause of the war, that the seditious did θυσίαν τοῦ Καίσαρος ἀπορρίπτειν, *reject the sacrifice offered for Cæsar,* though the priests and nobles earnestly entreated them μὴ παραλείπειν τὸ ὑπὲρ τῶν ἡγεμόνων ἔθος, *not to desert the custom concerning their rulers, which always had obtained among them.*

And that the Christians, following their examples, thus prayed continually, from the beginning, for their kings,§ we learn from Polycarp,‖ Justin Martyr,¶ Tertullian,** St. Cyprian,†† Origen,‡‡ Lactantius,§§ and from all the ancient liturgies. And this it became them to do, that the heathen emperors, finding them thus solicitous for the welfare and prosperity of their government, might permit them quietly and peaceably to enjoy their religion.

[3] Ver. 5. Μεσίτης, *Mediator.*] That is, saith Suidas, εἰρηνοποιὸς, *a peace-maker.* This, say the Socinians, is not necessary, that a mediator should appease or reconcile parties at variance; but only, that he should deliver the mind of one to the other, and strike a covenant or league betwixt them, as in the case of Moses, Gal. iii. 9. To this I answer;

* "Quam legem supplicationis, ita omnium sacerdotum, et omnium fidelium devotio concorditer tenet, ut nulla pars mundi sit in quâ hujusmodi orationes non celebrentur à populis Christianis; supplicat ergo ubique ecclesia Deo, non solum pro sanctis, et in Christo jam regeneratis, sed etiam pro omnibus infidelibus et inimicis crucis Christi, pro omnibus idolorum cultoribus, pro omnibus qui Christum in membris ipsius prosequuntur, pro Judæis, quorum cæcitati lumen evangelii non refulget, pro hæreticis, et schismaticis, qui ab unitate fidei et caritatis alieni sunt." Lib. i. cap. 4.

* Ὑπὲς ἐμοῦ καὶ Περσῶν εὐχόμενοι τῷ Θεῷ. Darius apud Joseph. Antiq. lib. xi. cap. 4.

† Ὑπὲρ σοῦ καὶ τῆς ἀδελφῆς σοῦ, καὶ τῶν τέκνων, καὶ φίλων προσηγάγομεν θυσίας, καὶ τὸ πλῆθος εὐχὰς ἐποιήσατο γενέσθαι σοι τὰ κατὰ νοῦν, καὶ φυλαχθῆναί σου τὴν βασιλείαν ἐν εἰρήνῃ. Jos. Antiq. lib. xii. cap. 2. p. 392.

Τὰς θυσίας ἐπιδίκνυον ἂς ὑπὲρ τοῦ βασιλέως ἔλεγον προσφέρειν τῷ Θεῷ. Ibid. cap. 17.

‡ Περὶ μὲν Καίσαρος καὶ τοῦ δήμου τῶν Ῥωμαίων δὶς τῆς ἡμέρας θύειν ἔφασαν. Joseph. de Bell. Jud. lib. ii. cap. 17, &c. 30. per totum.

§ Ἐν καιρῷ μυστηρίων μέμνηται βασιλέως πολλάκις, καὶ ἀπίστου ὄντος. Œcumen.

‖ "Orate pro regibus et potestatibus et principibus." Polyc. §. 12.

¶ P. 52. 395. ** Apol. cap. 30—32. †† Ad Proconsulem.

‡‡ Contra Celsum, lib. viii. p. 427.

§§ In fine Theoph. ad Autol. p. 76. Dionys. Alexand. apud Euseb. Hist. Eccles. lib. vii. cap. 11. p. 258. Const. Apost. lib. ii. cap. 57.

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First, That though this be not necessarily contained in the signification of the word, yet it is evidently implied in that which is annexed to our Mediator, wherever he is mentioned in the New Testament, *viz.* here, and in the Epistle to the Hebrews; for he is such *a mediator* as *gave himself a ransom to God for us,* ver. 6. and there, he is *a mediator of the new covenant of his blood,* the covenant made by intervention of his death, εἰς ἀπολύτρωσιν, *for redemption of the transgressions of the former covenant,* ix. 15. viii. 6. xii. 24.

Secondly, This seemeth to have been the Jewish notion, both of a *mediator* in the general, and of our Mediator, or the Divine Logos, in particular. Thus Philo saith,* That "the Father of all things hath granted to his most ancient Word an excellent gift, *viz.* that, standing in the confines of both, he should put a difference betwixt the maker and the thing made, as being an intercessor for mortal man to the immortal God, and an ambassador from the king to his subjects; in which gift he rejoiceth, saying, Κἀγὼ εἱστήκειν ἀνὰ μέσον Κυρίου καὶ ὑμῶν, *And I stood betwixt God and you, being neither unbegotten as God,* οὔτε γενητὸς ὡς ἡμεῖς, *nor made as we are,* but a middle of the extremes, and a pledge to both; to the Creator, engaging that all mankind shall not corrupt itself, and apostatize, choosing disorder before order; to the creature, that he may have good hope, that the merciful God will not wholly overlook his own work; for I denounce τὰ εἰρηνεῖα, *peaceable things to the creature from the God of peace.*" And speaking of their high-priest, who was a type of Christ, he saith,† "The law will have him raised above human nature, and coming near to the Divine; and, if I may say the truth, a middle betwixt both, that men may atone to God by a mediator, and God may reach forth and distribute his favours to men by a certain minister." And again,‡ "It was necessary, that he, who performs the office of a priest to the Father of a world, should have for his advocate his Son most perfect in virtue, to obtain the pardon of sins, and the participation of the greatest blessings." So that here it is made the office of a mediator, to *procure peace* to the creature from God, *to make atonement to God,* and to be an advocate to *obtain the pardon of sins;* and if Christ our mediator and advocate with the Father was, by virtue of his office, to do this, surely it must be part of his office to appease and reconcile God to us.

[4] Ver. 6. Ἀντίλυτρον ὑπὲρ πάντων, *A ransom for all;*] And, Matt. xx. 28. λύτρον ἀντὶ πολλῶν, *a ransom in the stead of many.* Hence then it is evident beyond contradiction, that our Lord Jesus suffered in our stead. For when the Scripture saith, Οὐ λήψεσθε λύτρα περὶ ψυχῆς παρὰ τοῦ φονεύσαντος, *Ye shall admit no satisfaction for the life of a murderer who is worthy of death,* Numb. xxxv. 31, 32. *but he shall surely be put to death;* for, οὐ ἐξιλασθήσεται ἡ γῆ ἀπὸ τοῦ αἵματος, *the land cannot be cleansed or expiated from the blood that is shed therein, but by the blood of him that shed it:* is not this the plain import of these words,—that no price shall be admitted instead of his life? Again, when Ahab passed this judgment on the disguised prophet, Ἔσται ἡ ψυχή σου ἀντὶ τῆς ψυχῆς αὐτοῦ, *Thy life shall go for his life whom thou hast let go,* 1 Kings xx. 39, 40. and when the prophet thus returns upon him, *Thus saith the Lord, Because thou hast let go out of thy hand a man whom I have appointed to utter destruction,* καὶ ἔσται ψυχή σου ἀντὶ τῆς ψυχῆς αὐτοῦ, *therefore thy life shall go for his life:* and when Jehu saith to the men appointed to slay the priests of Baal, *If any of them escape, he that letteth him go,* ἡ ψυχὴ αὐτοῦ ἀντὶ τῆς ψυχῆς αὐτοῦ, *his life shall be for his life that escapeth of them,* 2 Kings x. 24.: do not all these expressions plainly signify, *Thou shalt die instead of him?* When therefore Christ elsewhere declares, that *he would give his flesh for the life of the world;* that *he gave his life a ransom for many, a ransom for all;* must he not signify by these expressions, that he would give up his life to the death, instead of them who had deserved death? which sure he could not do, but he must suffer in their stead. Moreover, by the Jewish law, the first-born of every beast was to die; or, to rescue him from it, the owner was to pay, λύτρον ἀντὶ ψυχῆς, *a price to redeem his life,* Numb. xviii. 15. and the pushing ox, provided the owner did not pay, τὸ λύτρον τῆς ψυχῆς αὐτοῦ, *a price or ransom for his life,* Exod. xxi. 31. Every Israelite was also to bring in yearly his half-shekel, λύτρον τῆς ψυχῆς αὐτοῦ ἐξιλάσασθαι περὶ τῶν ψυχῶν ὑμῶν, *to be the ransom of his life,* that he die not: (Exod. xxx. 12. 15, 16.) and this money was appointed to buy the daily sacrifice, which was to expiate or make atonement for their lives. Moreover, among the Jews it was a received opinion, that σπουδαῖος τοῦ φαύλου λύτρον, *the good man was the redemption of the wicked:* (Philo de Sacrif. Cain, p. 118. D.) and hence Josephus* brings in Eleazer praying thus to God, *Be thou gracious to thy nation, being satisfied with the punishment I suffer for them: make my blood an expiation for them,* καὶ ἀντὶ ψυχῶν αὐτῶν λάβε τὴν ἐμὴν ψυχήν, *and take my life instead of theirs.* (See the note on Matt. xx. 28.) When therefore, in allusion to these things, it is said, Christ gave himself, ἀντίλυτρον, or λύτρον ἀντὶ πολλῶν, *a ransom for many,* can we put any other sense upon these words than this,—that he gave his life instead of ours, to expiate and atone for those lives which we, by sin, had forfeited?

[5] Ὑπὲρ πάντων, *For all.*] These verses contain several convincing arguments, that God wills the salvation of all men in particular, and that Christ thus died for all. For,

First, The apostle here enjoins us to pray for all men, because *God will have all men to be saved.* Now it is unquestionably the Christian's duty, and was the constant practice of the church, to pray for all men in particular; and therefore the reason here assigned of this duty must reach to all men in particular.

Secondly, The apostle reasons thus; *God will have all men to be saved,* because he is the God of all, the common Father, Creator, Governor, and Preserver of all men: now thus he is the God of all men in particular; and so this

* Τῷ δὲ ἀρχαγγέλῳ καὶ πρεσβυτάτῳ λόγῳ δωρεὰν ἐξαίρετον ἔδωκεν ὁ τὰ ὅλα γεννήσας πατὴρ, ἵνα μεθόριος στὰς τὸ γενόμενον διακρίνῃ τοῦ πεποιηκότος, ὁ δ' αὐτὸς ἱκέτης μὲν ἐστι τοῦ ἀνάρχου κηραίνοντος ἀεὶ πρὸς ἄφθαρτον, πρεσβυτὴς δὲ τοῦ ἡγεμόνος πρὸς τὸ ὑπήκοον——οὔτε ἀγένητος ὡς ὁ Θεὸς ἄν, οὔτε γενητὸς ὡς ἡμεῖς, ἀλλὰ μέσος τῶν ἄκρων ἀμφοτέροις ὁμηρεύων. Lib. quis rerum Divin. Hæres. p. 397. G. 398. A.

† Βούλεται γὰρ αὐτὸν ὁ νόμος μεταξὺ μεμοιρᾶσθαι φύσεως ἢ κατὰ ἄνθρωπον, ἐγγυτέρω προσιόντα τῆς θείας, μεθόριον, εἰ δεῖ τ' ἀληθὲς λέγειν, ἀμφοῖν· ἵνα διὰ μέσου τινὸς ἄνθρωποι μὲν ἱλάσκωνται Θεὸν, Θεὸς δὲ τὰς χάριτας ἀνθρώποις ὑποδιακόνῳ τινὶ χράμενος ὁρίζῃ καὶ χορηγῇ. Lib. ii. de Monarch. p. 369. E.

‡ Ἀναγκαῖον γὰρ ἦν τὸν ἱεράμενον τοῦ κοσμοῦ πατρὶ, παρακλήτορ χρῆσθαι τελειοτάτῳ τὸν ἀρετὴν υἱῷ, πρός τε ἀμνηστίαν ἁμαρτημάτων, καὶ χορηγίας ἀφθονωτάτων ἀγαθῶν. De Vitâ Mosis, lib. iii. p. 521. B.

* Lib. de Mac. p. 1090. C.

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argument must shew, he would have all men in particular be saved. For, as the apostle argues for God's readiness to justify the gentiles by faith, as freely as the Jews, by asking, *Is he the God of the Jews only? Is he not also of the gentiles?* Rom. iii. 29. and answering, that there is no difference betwixt them, *the same God being rich unto all that call upon him,* Rom. x. 12.; so may we argue in this case by a like inquiry, *Is he the God of a small remnant of the Jews and gentiles only? Is he not the God and Saviour of them all?* (iv. 10.)

Thirdly, *He would have all men to be saved* (saith the apostle); *for there is one mediator betwixt God and man, the man Christ Jesus, who gave himself a ransom for all.* Now if the argument from one God, was, as we have proved, designed to shew he was the God of all men in particular; the argument from this one Mediator must also prove Christ the mediator of all men in particular. Hence he is here emphatically styled *the man Christ Jesus;* to intimate unto us, that having taken upon him the nature common to us all, to fit him for this office, he must design it for the good of all who were partakers of that nature; for, as he was a man, he surely was endued with the best of human affections, universal charity, which would excite him to promote the welfare of all: as he was a man he was subject to the common law of humanity, which obliges us to endeavour the common benefit of men. (See the note on iv. 10.)

[6] Ver. 7. Ἀλήθειαν λέγω, *I speak the truth in Christ.*] This oath or vehement affirmation could not be necessary to confirm Timothy in the belief of this matter. But this Epistle being sent to Ephesus, or some other place where there were many Jews, who either denied that salvation was to be preached to the gentiles, or only on the terms of being also circumcised, which this apostle did so stoutly oppose, it might be necessary for their sakes.

[7] Ver. 8. Ὁσίους χεῖρας, *Holy hands.*] It is certain, that it was the custom of the heathens to wash sometimes their heads, sometimes their whole bodies, but generally their hands, before they came to their temples, to pay their homage to their gods. And to this purpose they had their χερνίβια, or χειρόνιπτρα, basins, or lavers, placed before the temples, which they were to use before they sacrificed; it being thought so great a crime to come to the gods with hands unwashed, *illotis manibus libare,* that it is * proverbial with them, to signify, by that phrase, those who come irreverently and unprepared to their service, say Diogenianus and St. Gregory; and to come reverently to the gods is, † περιῤῥαινάμενον, ἀποῤῥυψάμενον, ἀπονιψάμενον, ὡσιωμένον προσιέναι, to come cleansed and washed; and therefore holy. As for the Jews, the learned Dr. Pocock saith, that this is a law among them, that *every one must wash his hands when he arises from his bed, that he may be pure when he offers up his prayers to God,* not thinking any man טהור (ὅσιος, Prov. xxii. 11.) pure, till he hath washed his hands. This they were to do, say their rabbins, *lest God, seeing his creature defiled, should be angry;* and because prayer succeeded to those sacrifices, which were not to be touched by the priest till he had washed his hands. (Exod. xxx. 27, 28.) This they looked upon as a part of sanctification, and therefore pray thus, *Blessed be thou, O Lord God,* קדשנו אשר, *who hast sanctified us by thy precepts, and commandest us to wash our hands.* This washing was to signify three things:

First, That the hands should be innocent and pure from all blood and cruelty, injustice and bribery, all filthiness and impurity, before we come to this sacred Majesty, as David saith, *I will wash my hands in innocency, and so will I compass thine altar,* Psal. xxvi. 6. and Philo, of the Essenes, * that they lifted up pure hands to heaven; that is, hands, καθαραὶ λημμάτων, καὶ ὑπ' οὐδεμίας προφάσεως τῶν εἰς πορισμὸν μιαινόμεναι, *pure from gifts, and stained with no unjust gain;* and so, saith he, must the person who lays his hand upon his offering be able to say, † Αἱ χεῖρες αὗται οὔτε δῶρον ἐπ' ἀδίκοις ἔλαβον, *These hands have received no gift to do injustice, are not polluted with innocent blood; they have maimed, wounded, done violence to no man; they have been employed in no culpable action, but have ministered to all good and profitable things.*

Secondly, That our hearts should much more be purified from all lusts and filthiness of spirit, pride, hatred, malice, covetousness, &c. so *clean hands* and *a pure heart,* in the Psalmist, go together, Psal. xxiv. 4. *He that offers sacrifices* (saith Philo ‡) *must be* καθαρὸς σώματι καὶ ψυχῇ, *pure in body from whatsoever defileth that; and in soul from all evil passions and vices: for it is folly to think we may not come to the temple till we have washed the body, and yet may pray and offer sacrifice with a spotted and defiled mind.*

Thirdly, That we be purified from all worldly and distracting thoughts, that the mind may be at leisure to attend purely to heavenly things, that we may bring to God, saith Philo, § τὴν ψυχὴν τοῦ τῶν αἰσθήσεων καὶ αἰσθητῶν ὄγκου παντελῶς ἐπικουφισθεῖσαν, *a soul eased of all the weight of the senses and sensible objects.* These are the things which the apostle here enjoins, when he commands us to lift up holy hands; not that we should wash them with water, which Tertullian ‖ reckons among things *vacuæ observationis,* of vain observation, superstitious, and rather curious and affected than reasonable devotion, when introduced by some Christians, from the heathen or the Jewish practice, as a preface to prayer.

[8] Χωρὶς ὀργῆς, *Without wrath.*] As being contrary to that charity and forgiveness, and that sedateness of spirit, we ought to have when we address to God in prayer, and being the forerunner of that cruelty which defiles the hand.

[9] Καὶ διαλογισμοῦ, *And doubting.*] I find not that the Greek ever bears the sense of *doubting,* but always imports, in the New Testament, either inward reasonings, or tumultuating thoughts; διαλογισμοὶ πονηροὶ, *evil thoughts* in the heart, Matt. xv. 19. Mark vii. 21. James ii. 4. διαλογισμοὶ καρδιῶν, *the thoughts of men's hearts,* Luke ii. 35. ix. 46. διαλογισμοὶ αὐτῶν, *their thoughts,* Luke v. 22. vi. 8. or their imaginations, Rom. i. 21. Luke xxiv. 38. or contention and disceptation among them, Luke ix. 46. or inward murmurings, Phil. ii. 14. all which are plainly opposite to that peace, concord, and sedateness of spirit we should bring to our devotions, and apt to distract us in them, especially *evil imaginations.*

The Scripture itself seems to direct us to the prime sense of this word; for what is διαλογισμοὶ, Luke ix. 47. is ἐνθυμήσεις, *inward thoughts* and *reasonings,* Matt. ix. 4. and

* Vide Erasm. Adag. Chil. 1. Cent. ix. p. 246. † Pol. lib. i. c. sect. 24.

* De Vita Contemplat. p. 695. † De Vict. p. 649.
‡ De Vict. offer. ab Init. § De Vita Contemplat. p. 691. B.
‖ De Orat. cap. 12.

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this sense the word will bear in all places where we render it either *doubting* or *disputing*. So Phil. ii. 14. *Do all things without murmuring,* καὶ διαλογισμῶν, and inward reasonings, whether you should continue in the faith or not; or why such commands should be laid upon you; and here, without inward thoughts, or resentments of the injuries done to you. Theodoret here interprets it agreeably to the matter in hand, ἀμφιβολίας χωρὶς, *without hesitation, firmly believing thou shalt receive what thou askest:* and of this, saith Theophylact, thou mayest be assured, if thou still askest according to his will; if thou askest, μηδὲν ἀνάξιον τοῦ Βασιλέως, *nothing unworthy of God,* but all things spiritual, and asketh these things without wrath and hesitation, or a mind wavering betwixt hope and fear.

[10] Ver. 9. Μετὰ αἰδοῦς καὶ σωφροσύνης, *With shamefacedness, and sobriety, or chastity.*] It seems impossible to fix a certain rule for the attire of women of all states and conditions, at all times and in all places; but from what the apostle saith here, and 1 Pet. iii. 3. (see the note there), it seems evident, first, that περιπλοκαὶ τῶν τριχῶν ἑταιρικαὶ, all attire which suspected women used, either to provoke lust in others, or to shew any inclination to it in themselves; and all attire which hath any tendency to any thing of this nature, or to raise a suspicion of it, must be here forbidden, as being contrary to the modesty and chaste behaviour of a godly matron: and, secondly, all attire which, by the richness and costliness of it, shews any pride, or vanity of spirit, or an ambition to excel others: and, thirdly, all great concernment, care, and study to appear in such attire, as if it were indeed our truest ornament, and that which made us truly to excel, and be more honourable than others: this vanity and pride, this esteem of and concern for these things, being not well consistent with sobriety, and much less with the profession of true godliness. And here it is worthy to be noted by the women, first, that this precept ought not to be slighted by them, as of little moment, seeing it is so carefully inculcated by the two chief apostles of the Jew and gentile, St. Peter and St. Paul; and the contrary is represented as a practice opposite to godliness. Secondly, Let them especially mark the character here given of a Christian woman, *viz.* that she is one who doth not only profess and declare, that she serves and worships God, but also doth ἐπαγγέλλειν, *shew forth godliness in her life and conversion.* And, thirdly, let the men note hence that of Esthius, That if it be so unbecoming a Christian woman, to be thus concerned in adorning and tricking up her body, it must be much more unbecoming a Christian man to put on such attire, which makes him truly to deserve the name of fop.

[11] Ver. 12. Οὐκ ἐπιτρέπω, &c. *I suffer not a woman to teach.*] *i. e.* Publicly, 1 Cor. xiv. 34, 35. (See the note there.) They may privately instruct, as Priscilla did Apollos, Acts xviii. 26. and as a believing wife may instruct her unbelieving husband, when he requires a reason of her faith; but then *she must not challenge any authority* to do this, this being to usurp an authority not due unto her.

[12] Ver. 14. Οὐκ ἠπατήθη, *He was not deceived.*] *i. e.* By the serpent, who never attempted him, but was only seduced by the woman: she therefore was both guilty of her own and of her husband's sins.

[13] Ver. 15. Διὰ τῆς τεκνογονίας, *In child-bearing.*] That is, some say, by bearing the Messiah, the promised seed; but there is no instance that can be produced, where this phrase is used in this sense. Say others, *by education of her children;* but neither is there any instance of this signification of the word; nor is it fit that her salvation should depend on the faith, and charity, and holiness, of her children, these being things not in her power to produce in them. And, 3. what then shall become of barren women, and those that live and die virgins? To establish therefore the sense given in the text, let it be noted,

First, That this *enallage numeri,* or change of the number, in words that comprehend all of the same kind, is very common both in the Old and New Testament, and in profane authors: so Gen. xxxiii. 13. *Morientur totus grex.* Gen. xli. 57. *Universa terra venerunt;* the whole land came into Egypt: Psal. cxl. *Grant not the desires of the wicked, further not his wicked devices, lest they exalt themselves:* Prov. ii. 12, 13. *The evil man—who leave the paths of uprightness:* (see Numb. x. 3. 1 Kings i. 40. 1 Chron. x. 6. Ezra x. 12. Psal. lxviii. 11. Esd. xxv. 3. xxxiv. 10. Mark iii. 7, 8.) and here, v. 4. χῆρα—μανθανέτωσαν, *if any widow—let them learn.* Note,

Secondly, That the preposition διὰ doth not always signify a means or a condition, but sometimes a term to be passed through; as when it is said, διὰ πολλῶν θλίψεων, *Through many tribulations we must enter into the kingdom of God,* Acts xiv. 22. *He shall be saved* διὰ πυρὸς, *as one passing through the fire,* 1 Cor. iii. 15. *Let us behave ourselves as the ministers of God, passing inoffensively,* διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας, *through honour and dishonour, through good and evil report,* 2 Cor. vi. 8. in which sense we are said *ambulare per viam, per plateam.* But against the interpretation given in the paraphrase, it is objected, that the following words, *If they continue in the faith,* &c. cannot be mentioned here as a condition of their safe deliverance in child-bed, since that deliverance is common to the believer and the pagan, the charitable and temperate, and the uncharitable and intemperate, the chaste and the unchaste women.

Ans. Now to this I answer, That this objection seems to be of no force against the sense here given: for though health, riches, a good name, and other temporal blessings, be common to the pagan and believer, to the good and bad, that hinders not but *godliness may have the promise of this life;* as health, riches, a good name, and other outward blessings, are promised to those that fear God; it being sufficient to make good this promise, that God is pleased sometimes to vouchsafe this safe deliverance from the dangers of child-birth to women, by virtue of their trust in God, their charity to others, especially in the like condition, their temperance, sobriety, and chastity, as to the observation of the matrimonial vow; and that others may sometimes miscarry through the want or neglect of these duties. In a word, seeing it cannot be denied that these things are likely to engage God's providence to be with them in that needful hour, and the neglect of them may provoke him to abandon others, they must be deemed fit matter of a temporal promise.

CHAP. III.

1. [1] THIS is a true saying, If a man desire the office of a bishop, he desireth a good work (*i. e. a work that is*

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honourable in itself, and so requires such dispositions and qualifications in the person who desireth it, as may render him worthy of that honour).

2. A bishop then must be [2] blameless *(i. e. free from just ground of blame)*, the [3] husband of one wife *(i. e. not guilty of polygamy, or of divorcing one woman and marrying another, as many of the Jews and Greeks then were)*, vigilant *(in his functions)*, sober *(governing his passions)*, of good behaviour *(in words, in habit, or in aspect)*, [4] given to hospitality *(or the entertainment of strangers)*, apt to teach *(not so much for his eloquence, as for his skill in Divine things, and knowledge of what is fitting to be taught.* So Theodoret.)

3. Not given to *(much)* wine, (ver. 8.) no striker, nor greedy of filthy lucre, but [5] patient; not a brawler *(or contentious person)*, not [6] covetous;

4. One that ruleth well *(in)* his own house, having his children in *(due)* subjection, *(and behaving himself in it)* with all gravity;

5. (For if a man know not how to rule *(well in)* his own house, how shall he *(be able to)* take care of the church of God?) *(which is a larger family, and so requires greater skill in government;)*

6. [7] Not a novice *(in religion)*, lest, being lifted up with pride (ἐκ τῆς προεδρίας, *by reason of his high advancement*) he fall [8] into the condemnation of the devil.

7. Moreover, he must have a good report of them that are without *(i. e. the unbelieving Jew or gentile, with whom he formerly conversed)*; lest he fall into reproach *(from them)* and *(into)* the [9] snare of the devil.

8. Likewise must the deacons be grave, not double-tongued, *(not fraudulent and deceitful,* Chrysostom: *not saying one thing to one, another to another,* Theodoret:) not given to much wine, not greedy of filthy lucre *(i. e. of lucre gained by sordid and filthy arts)*;

9. Holding the mystery of the faith in a pure conscience, *(i. e. in a life so pure that conscience may not smite him; for when a good conscience is once put away, the loss of faith will follow,* i. 19.)

10. [10] And let these also first be proved *(by the examination of the soundness of their faith, and the purity of their former lives)*; and then let them *(be admitted to)* use the office of a deacon, being *(thus)* found blameless.

11. Even so must their [11] wives be (γυναῖκας ὡσαύτως, *the women in like manner must be)* grave, not slanderers, sober, faithful in all things.

12. Let the deacons be the husbands of one wife, (see ver. 2.) ruling their children and their own houses well.

13. For they that have used the office of a deacon well *(i. e. according to these rules, do by so doing)* purchase to themselves [12] a good degree *(or higher office in the church)*, and great [13] boldness in *(preaching)* the faith *(which is)* in Christ Jesus.

14. These things write I *(now)* unto thee, hoping to come to thee shortly, *(and furnish thee with other instructions,* iv. 13.)

15. [14] But if I tarry long *(they will be the more needful)*, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, [15] the pillar and ground of the truth.

16. And without controversy *(or, confessedly)* great is the mystery of godliness: *(consisting in these articles,)* [16] God was manifest in the flesh, justified in *(or by)* the Spirit, seen of angels, preached to the gentiles, believed on in the world, received up into glory.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1.] NOTE, concerning the import of the word *bishop* here, I find three different opinions among the ancients; *viz.* that of Theodoret, that the *apostle here calls the presbyter* bishop,* which he thus proves; *because after the rules prescribed concerning bishops, he descends to those concerning deacons, omitting presbyters; Because* (saith he) *anciently the same persons were styled presbyters and bishops, the name apostles being then given to them who are now called bishops; but in process of time, they left the name of apostles to them who were apostles indeed, and gave this name of bishop peculiarly to them who anciently were styled apostles. And though* (saith he) *these rules are given to the presbyters by name, it is clear that they more eminently belonged to bishops,* ἅτε δὴ καὶ μείζονος μεταλαχόντας τιμῆς, *as being of a higher dignity.* And this opinion, if true, is a full confutation of the presbyterian hypothesis; for it declares, that there were three distinct orders from the beginning of the church, apostles or bishops, presbyters, and deacons; and that the bishops were of a higher dignity than the presbyters.

Secondly, The second opinion is that of Epiphanius, that† *the apostles could not order all things at one time, there being then a necessity of presbyters and deacons, by both which ecclesiastical matters were to be administered; they placed no bishops there, where they found no persons worthy of that office; in other places, where they found persons worthy of it, but by reason of the paucity of converts found scarce any fit to be presbyters, they constituted only bishops and deacons. And this account* (saith he) *is taken,* βαθυτάταις ἱστορίαις, *from the most ancient histories of the church;* I suppose from the known passage of Clemens Romanus to this effect. And this also yields a full confutation of the presbyterian hypothesis; for it declares, that it was the design of the apostles to institute three several orders in the church, *viz.* bishops, presbyters, and deacons; and where this was not done, it was only through want of persons fit to complete these orders, and only during that defect; and this being writ in answer to Aerius's heresy, that *a bishop differed not from a presbyter, they being both one order, dignity, and honour,*‡ shews that opinion was then counted not only false and novel, but heretical.

Thirdly, The third opinion is that of Chrysostom,§ Œcumenius,‖ and Hilary the deacon, on the place,¶ that the

* Ἐπίσκοπον δὲ ἐνταῦθα τὸν πρεσβύτερον λέγει· μετὰ γὰρ τοὺς ἐπισκοπικοὺς νόμους τοὺς τοῖς διακόνοις προστάττοντας γράφει, τοὺς πρεσβυτέρους παραλιπὼν, τοὺς αὐτοὺς γὰρ ἐκάλουν ποτὲ πρεσβυτέρους, καὶ ἐπισκόπους· τοὺς δὲ νῦν καλουμένους ἐπισκόπους ἀποστόλους ἀνόμαζον· τοῦ δὲ χρόνου προϊόντος, τὸ μὲν τῆς ἀποστολῆς ὄνομα τοῖς ἀληθῶς ἀποστόλοις κατέλιπον, τὴν δὲ τῆς ἐπισκοπῆς προσηγορίαν τοῖς πάλαι καλουμένοις ἀποστόλοις ἐπέθεσαν. In locum.

† Οὐ γὰρ πάντα εὐθὺς ἠδυνήθησαν οἱ ἀπόστολοι καταστῆσαι· πρεσβυτέρων γὰρ ἐγίνετο χρεία, καὶ διακόνων, διὰ γὰρ τῶν δύο τούτων τὰ ἐκκλησιαστικὰ δύνανται πληροῦσθαι· Ὅπου δὲ οὐκ εὑρέθη εἷς ἄξιος ἐπισκοπῆς, ἔμεινεν ὁ τόπος χωρὶς ἐπισκόπου· ὅπου δὲ γίγνοι χρεία, καὶ ἦσαν ἄξιοι ἐπισκοπῆς, κατεστάθησαν ἐπίσκοποι, πλήθους δὲ μὴ ὄντος. εἰχ εὑρέθησαν ἐν αὐτοῖς πρεσβύτεροι κατασταθῆναι, καὶ ἠρκέσθησαν ἐπὶ τῷ κατὰ τόπον μόνῳ ἐπισκόπῳ. Ἄνευ δὲ διακόνου ἐπίσκοπον ἀδύνατον εἶναι. Epiphan. Hær. lxxv. §. 5.

‡ Τί ἐστιν ἐπίσκοπος πρὸς πρεσβύτερον; οὐδὲν διαλλάττει οὗτος τούτου· μία γάρ ἐστι τάξις, καὶ μία φησὶ τιμὴ, καὶ ἓν ἄξίωμα.

§ Ἃ περὶ ἐπισκόπων εἶπε, ταῦτα καὶ πρεσβυτέροις ἁρμόττει· τῇ γὰρ χειροτονίᾳ μόνῃ ὑπερβεβήκασι, καὶ τούτῳ μόνῳ δοκοῦσι πλεονεκτεῖν τοὺς πρεσβυτέρους. Chrysost. in locum.

‖ Ὁμοίως γὰρ καὶ αὐτοὶ ἱερεῖς τέ εἰσι, καὶ διδασκαλίαν εἰσὶ πεπιστευμένοι. Œcumen.

¶ "Post episcopum tamen diaconatos ordinationem subjecit; quare? nisi quia

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apostle includes presbyters under the name of bishops, because there is no great difference between them, they being appointed, as well as bishops, to teach, and to preside over the church; and being only inferior to the bishops, *as to the power of ordination, which belongs alone to bishops, and not to presbyters.* Now even according to this opinion, *the bishop is above the presbyter,* and all ordinations which are not performed by the bishop are irregular, and performed by them who have no power to ordain.

[2] Ver. 2. Ἀνεπίληπτος, *Blameless.*] For *the life of a bishop* (saith Chrysostom) *should shine so bright, and be so free from spot, that others may not only behold it, but live by his example.*

[3] Μιᾶς γυναικὸς ἄνδρα, *The husband of one wife.*] For *the Jews and Greeks* (saith Theodoret*) *were wont to be married to two or three wives together.* The apostle, therefore, doth not say this to depreciate second marriages, which he elsewhere allows, (1 Cor. vii. 8. 39.) and from which it may not be in a man's power to abstain: *If then a man,* τὴν προτέραν ἐκβαλὼν, ἑτέρᾳ συνεζύγη, *rejecting his former wife, be joined to another, he deserveth blame; but if death have disjoined him from his former, and nature, urging, doth necessitate him to take another, it is otherwise.* Considering these and other things, I approve of this interpretation of some of the ancients, which is also mentioned by St. Jerome,† and by Chrysostom, declaring, that the apostle doth not here oblige the bishop to be married, but only corrects the immoderateness of some; because, among the Jews, it was lawful both to marry twice, καὶ δύο ἔχειν κατὰ ταυτὸν γυναῖκας, *and to have two wives together;* and it was more common with them to divorce one, and take another. And whereas against this interpretation it is objected, that the apostle requires also, that *the widow should be the wife of one husband;* whereas it never was permitted, among any but barbarians, for women to have more than one husband at once; this objection hath some strength against the interpreting that passage of polygamy, but none against that interpretation which relates to marriage after dismission of the former husband; the law allowing this in Greece, and the practice having made it common among the Romans, and not unusual among the Jews. (See note on v. 9.) Origen‡ seems plainly to insinuate, that this law, in the strict sense, seems harsh and unreasonable, since he that hath a wife might lose her in his youth, and so have need of a second; and this law allowed the bishop to enjoy his first wife even to old age, ἐσθ' ὅτε μηδὲ γυμναζόμενον εἰς ἁγνείαν, καὶ σωφροσύνην, *though he never exercised himself to chastity and continence:* and therefore he thinks fit to interpret these words by analogy to the bill of divorce, plainly declaring against the church of Rome, that neither bishop, priest, nor deacon, of whom there he speaks, were either by Scripture, or the laws of the church, restrained from cohabiting with their wives, after their promotion to those orders. See the confirmation of our exposition in Suicerus, vocibus διγαμία and δίγαμος.

[4] Φιλόξενον, *Given to hospitality.*] Not in our common sense, of keeping a good table, or an open house, for all comers; but, τοὺς ὑποδημοῦντας ὑποδεχόμενον, *an entertainer of strangers,* as the fathers say, and the word φιλόξενος signifies.

Ver. 3. Μὴ αἰσχροκερδῆ.] These words, saith Dr. Mills, crept into the text from Tit. i. 7. whereas they are found in Chrysostom, and Œcumenius, Cod. Alex. and St. Basil, tom. ii. p. 416, 417. and are fully confirmed from the words following, διακόνους ὡσαύτως μὴ αἰσχροκερδεῖς; and from Tit. i. 7. where St. Paul treats of the same subject.

[5] Ἐπιεικῆ, *Patient,* or *gentle;*] *i. e.* Saith Theodoret, in reference to offences committed against himself; for it is no part of meekness or patience, when others are injured, to overlook the injury.

[6] Ἀφιλάργυρον, *Nor covetous, or a lover of money.*] Theodoret here notes, that the apostle doth not say he must be ἀκτήμονα, *one who possesseth none;* for a man may possess these things, and yet distribute them as he ought, so as not to be a slave to them, but a lord over them.

[7] Ver. 6. Μὴ νεόφυτον, *Not a novice.*] This, say Chrysostom and Theodoret, is not spoken with respect to age; for Timothy himself, to whom he writes, was a youth, (iv. 12.) but in respect to his knowledge of the faith.

[8] Εἰς κρῖμα τοῦ διαβόλου.] That the devil fell by pride, Theodoret here notes: but yet both he and Chrysostom say, that by *condemnation* here the apostle means not his sin, but his punishment for it.

[9] Ver. 7. Καὶ παγίδα διαβόλου, *And the snare of the devil.*] *i. e.* Saith Theodoret, lest, being tempted by Satan, he relapse into his former sins; or, lest, being reproached by those he is set over, for his former life, Satan tempt him to apostacy, v. 15.

[10] Ver. 10. Καὶ οὗτοι δοκιμαζέσθωσαν πρῶτον, *And let these be first proved.*] These words καὶ οὗτοι shew, that this trial belonged also to the *higher orders;* and so it seems to have been from the beginning, where the Holy Ghost did not immediately interpose in designation of the person. The emperor Severus takes notice of it,* as of a *practice observed both by the Jews and Christians, in order to the ordination of their priests, and fit to be imitated in choosing a rector, or procurator of the provinces subject to the Roman government.* The epistles of St. Cyprian† make frequent mention of this practice observed in the church, in imitation of the Jews. *This* (saith he) *was observed in the acts of the apostles; in the ordination both of bishops, priests, and deacons: and therefore this* (saith he) *is derived from a Divine and apostolical tradition, observed almost throughout all pro-*

episcopi et presbyteri una ordinatio est, uterque enim sacerdos est, sed episcopus primus est." Hilar. in locum.

* Πάλαι γὰρ ἐνόμισαν καὶ Ἕλληνες, καὶ Ἰουδαῖοι, καὶ δύο καὶ τρισὶ, καὶ πλείοσι γυναιξὶ νόμῳ γάμου κατὰ ταυτὸν συνοικεῖν.

† Com. in Tit. i.

‡ A. in Matt. ed. Huet. tom. i. p. 362, 365.

* "Ubi aliquos voluisset vel rectores provinciis dare, vel procuratores, id est, rationales ordinare, nomina eorum proponebat, hortans populum, ut si quis quid haberet criminis, probaret manifestis rebus.——Dicebatque grave esse quum id Christiani et Judæi facerent in prædicandis sacerdotibus, qui ordinandi sunt, non fieri in provinciarum rectoribus, quibus et fortunæ hominum committerentur, et capita." Lamprid. in Vitâ Severi, cap. 45.

† "Coram omni synagoga jubet Deus constitui sacerdotem, id est, instruit et ostendit ordinationes sacerdotales non nisi sub populi assistentis conscientiâ fieri oportere; ut plebe præsente, vel detegantur malorum crimina, vel bonorum merita prædicentur, et sit ordinatio justa et legitima, quæ omnium suffragio et judicio fuerit ordinata——Quod postea, secundum Divina magisteria, observatur in Actis Apostolorum——Nec hoc in episcoporum tantum, et sacerdotum ordinibus, observasse apostolos animadvertimus, de quo et ipso in Actis eorum scriptum est——Propter quod diligenter de traditione divina, et apostolica observatione, servandum est et tenendum, quod apud nos quoque, et fere per provincias universas tenetur, ut ad ordinationes rite celebrandas, ad eam plebem cui præpositus ordinatur, episcopi ejusdem provinciæ proximi quique conveniant, et episcopus delegatur, plebe præsente, quæ singulorum vitam plenissime novit, et uniuscujusque actum de ejus conversatione perspexit." Ed. Ox. Ep. 67. §. 2. p. 172.

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vinces, that the bishops of that province where the bishop is to be placed, should come thither and choose the bishop, the people being present who were acquainted with his life and conversation.

[11] Ver. 11. Γυναῖκας ὡσαύτως, *The women also,*] *i. e.* That are admitted to be deaconesses, Tit. ii. 3. Περὶ τῶν τὸ ἀξίωμα τῆς διακονίας ἐχούσων λέγει, Chrysostom, Theodoret.

[12] Ver. 13. Βαθμὸν καλὸν, *A good degree.*] It being the custom to choose presbyters out of the deacons, and bishops out of the best presbyters; and therefore, at his ordination, they prayed, that he, using the office of a deacon unblameably, might * μείζονος ἀξιωθῆναι βαθμοῦ, *be held worthy of a higher degree.*

[13] Παῤῥησίαν, *Boldness,* or *freedom.*] The deacons sometimes preached and converted men to the faith, as St. Stephen and Philip; and this they could more freely and more successfully perform, when they lived suitably to the qualifications of their function, and to the rules of the gospel they professed and taught.

[14] Ver. 15. Ἐὰν δὲ βραδύνω, *But if I tarry long.*] Here Theodoret well notes, that neither the holy prophets, nor apostles, knew all things, the grace of the Spirit dictating to them only the things which were expedient; as appears from these expressions, *hoping to come shortly,* and, *but if I tarry.*

[15] Στύλος καὶ ἑδραίωμα τῆς ἀληθείας, *The pillar and the ground of truth.*] Here, say the Romanists, the church is styled *the pillar and the ground of truth,* surely from her teachers being so; they being elsewhere styled *pillars,* Gal. ii. 9. and *foundations,* Eph. ii. 20. Now, say they, may not all securely rely in their faith on the pillar of truth? May they not securely ground their faith upon the ground of truth? The church therefore being the pillar and the ground of truth, we may, without fear of ever erring, rely upon her.

Ans. 1. Whereas the objection represents it as certain, that the church is here styled *the pillar and the ground of truth,* in respect of its teachers, the text seems clearly to intimate the contrary: for whether we supply the sense of the words thus, πῶς δεῖ (σε), *how thou oughtest;* or, with Theophylact, πῶς δεῖ τὸν ἐπίσκοπον, *how a bishop ought to behave himself in the house of God,* which is the church, it is evident, that the church,† here mentioned, is put in opposition to the bishop of it, and is, according to Theodoret on the place, σύλλογος τῶν πιστευόντων, *the collection of believers;* and therefore not the church representative, which is only σύλλογος τῶν ἐπισκόπων, *an assembly of bishops,* according to the doctrine of the church of Rome; and therefore the infallibility of the church representative can never be concluded from these words, which so expressly do relate to the whole system of believers, in distinction from their bishops.

Ans. 2. The church here is *the church of the living God;* not as it comprehends the major part of her visible members, but only as it comprehends the true and living members of Christ's body, they being only *the church of the living God;* so that we must first know who they are, before we can be guided by them. Now, because this is impossible to be known with any assurance, it is impossible that we should be obliged to rely on their judgment in deciding what is truth.

Ans. 3. There is nothing more common, in the language of the writers of the church, than to style any eminent father of the church or assertor of her faith, *the pillar and the ground of faith.* This title is by St. Basil* given to Musonius bishop of Cæsarea, to Athanasius, and to the orthodox bishops banished for the truth; by Nazianzen,† to Basil, to Athanasius, and to Eusebius bishop of Samosata; by Lanfranc and Rupertus Tuitiensis, it is given to St. Austin; and yet sure they were far from thinking, that any of these single fathers were infallible. Whence it must follow, that, according to the judgment of the church, this phrase did not import infallibility.

Ans. 4. The church cannot here be styled *the pillar and the ground of truth,* as being the foundation on which truth is built, and which giveth it authority; truth being, saith St. Chrysostom,‡ τῆς ἐκκλησίας καὶ στύλος καὶ ἑδραίωμα, *the pillar and the ground of the church,* which is, saith the apostle, *built on the foundation of the apostles and the prophets,* Eph. ii. 19, 20. She therefore is the *church of Christ,* because she holds the truth; as is demonstrative from this, that purely ceasing to do so, her members cease to be the members of the church: she therefore cannot, by me, be known to be the church, until I know she holds the truth, and doth not cease to make profession of it: and when I first know this, what need have I of her infallible direction to find out the truth? She therefore may be rather said to be *the pillar and the ground of truth,* because it is essential to her being, to maintain and teach all necessary truths; and because her living members do and will maintain them, when concealed, denied, or misrepresented by hypocritical professors; and because she doth preserve and own those oracles in which the saving truth of Christ is fully and perspicuously maintained; and doth baptize her children into that symbol, which was always held to be a perfect summary of Christian faith.

Lastly, The church of that age might well be said to be *the pillar and the ground of truth,* because then the apostles presided in it, who were the pillars and foundations of the Christian faith, according to the Scriptures and the ancient fathers: thus Theodoret§ styles St. Peter and St. John, τοὺς στύλους τῆς ἀληθείας, *the pillars of truth;* and Œcumenius,‖ στύλους τῆς πίστεως, *i. e. the pillars of the faith.* Then also did the apostles and evangelists deliver, and the church receive, those Scriptures, which were to be the standard of the Christian faith, and which were written, saith Irenæus,¶ *by the will of God, to be hereafter* "columna et fundamentum fidei nostræ," *the pillar and foundation of our faith:* and which are, saith Athanasius,** τῆς πίστεως ἡμῶν ἀγκυραὶ καὶ ἐρείσματα, *the anchors and stabiliments of our faith.* Then did her members confirm the Christian faith by miracles, which, by St. Hilary†† upon this place, are styled, *The confirmation of this truth;* and by their sufferings for it: on which account the martyrs are peculiarly styled by the fathers *the steady pillars and the grounds of Christians.* Now seeing none of these reasons can be applied to the present church, it will not follow, that she can, in like manner, claim this title.

* Const. Apost. lib. viii. cap. 18. † See Const. Apost. lib. iii. cap. 15.

* Epist. 62. 67. 70. 349. † Orat. 19. 21. 23. 29. ‡ In locum.
§ Orat. de Provid. tom. iv. p. 441. ‖ In Gal. ii. 9. ¶ Lib. iii. cap. 1.
** Tom. ii. p. 61. †† "Firmamentum veritatis hujus sunt signa et prodigia."

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[16] Ver. 16. Θεὸς ἐφανερώθη, *God was manifested in the flesh.*] Here Grotius saith, "Suspectam nobis hanc lectionem faciunt interpretes veteres, Latinus, Syrus, Arabs, et Ambrosius, qui omnes legunt ὃ ἐφανερώθη," *i. e. The Latin, Syriac, Arabic, versions, and St. Ambrose,* all read, *the mystery which was revealed in the flesh;* which gives us reason to suspect the other reading, *viz. God manifested in the flesh.* But, 1. this a great mistake as to the Arabic version, for that reads thus, *Quod Deus,* that God was manifested in the flesh; and so doth the Syriac, according to the version of Tremellius: in the Polyglot it runs thus, *Magnum est arcanum justitiæ quod justificatus est carne;* which cannot refer to mystery, but must refer to God or Christ: and though the Vulgar Latin, and the commentator under the name of Ambrose, read, *Quod manifestum est in carne;* yet he adds, agreeably to the opinion of the Latins, that this mystery is "Christus in carne," *Christ manifested in the flesh, but concealed in the Spirit,* or, as to his Godhead. (See Dr. Pearson's Vindication of this place against Grotius, Creed, p. 128.) In a word, the reading which our translation follows is owned by all the Greek scholiasts, Chrysostom, Theodoret, Œcumenius, and Theophylact, and is found in all the manuscripts, excepting that of Clermont and Lincoln college, and the phrases here used do make it necessary to expound the words, not of the gospel, but of Christ, the subject of it. For,

1. That exposition, which refers these words unto the gospel, puts such a strained sense on some of these expressions, of which we meet with no example in the whole New Testament: for where doth *manifestation in the flesh* signify the manifestation of a thing by weak and mortal men? and where is the gospel said to be manifested in the flesh? where doth ἀνελήφθη signify the *exaltation of the gospel?* or where is it said, that the *gospel was received into glory?*

2. It turns many of those expressions into a metaphorical sense, which are literally true of Christ; for, according to this exposition, *flesh* signifies *weak men;* to be *justified,* to be *owned* and *approved;* to be *seen,* is to be *known* or *revealed;* to be *taken up,* is to be *exalted in the minds of men.*

3. This strained exposition reduces three of these articles into one; it being, in effect, the same, to be *believed on in the world,* by reason of those glorious miracles by which it was confirmed; and, to be *owned* and *approved,* by reason of the operations of the Holy Spirit, which did assist the preachers of it; and, by that approbation, *gloriously exalted in the minds of men.*

These are the inconveniences which attend that exposition; whereas the other interpretation, which refers this mystery to Christ, affords a very plain and literal exposition of the words, confirmed by parallel expressions frequent in the holy Scripture. For,

1. *The Word* (saith St. John) *was made flesh, and dwelt among us,* John i. 14. *and we have seen his glory.* Ἐφανερώθη, *He was manifested,* 1 John iii. 5. 8. iv. 2. *and came in the flesh, who was the Son of God. He who was in the form of God, and thought it no robbery to be equal with God, was found in the likeness of a man,* Phil. ii. 6, 7. *He that was God blessed for evermore, was also of the seed of David, according to the flesh,* Rom. ix. 5.

2. He was *justified by the Spirit,* as doing those miracles on earth, by which he justified his mission against all the accusations of the Jews, by the *Spirit of God,* Matt. xii. 28. being *declared to be the Son of God with power, by the Spirit of holiness,* Rom. i. 3, 4. by sending that Spirit after his ascension into heaven, Acts ii. 32. which he had promised to his disciples upon earth, and by which the world was convinced, περὶ δικαιοσύνης, *of his righteousness,* John xvi. 10.

3. He was *seen of angels,* who at his entrance into the world did worship him, Heb. i. 6. who celebrated his birth, and gave notice of it to the world, Luke ii. 9. 13. who ministered to him in the desert, Matt. iv. 11. and in his agonies, Luke xxii. 43. xxiv. 4. who were present at his resurrection, and attended him at his ascension into heaven, Acts i. 10.

4. The whole history of the gospel shews, that *he was preached to the gentiles,* and *believed on in the world.*

5. And, lastly, *He was received up into heaven,* ἀνεφέρετο, ἀνήρθη, ἀνελήφθη, *he was taken, he was carried up into heaven, and sat at the right hand of Majesty in glory,* Matt. xvi. 19. Luke xxiv. 51. Acts i. 2. 11. And sure so plain, so full, and literal an exposition of these articles, deserves to be preferred before the strained and metaphorical interpretations of Grotius, Erasmus, and the Socinians.

CHAP. IV.

1. NOW *(but though the mystery of godliness be so fully confirmed),* [1] the Spirit *(in the Scripture)* speaketh expressly, that [2] [a] in the latter times [3] [b] some shall depart from the faith *(once embraced by them),* [4] [c] giving heed to seducing spirits, and [d] doctrines of devils;

2. Speaking lies in [5] [e] hypocrisy (Gr. ἐν ὑποκρίσει ψευδολόγων, *through the hypocrisy of liars, and of men),* having their consciences seared with a hot iron, *(i. e. of corrupt and profligated consciences;*

3. *Of men)* [6] [f] forbidding *(those whom they have seduced)* to marry, and *(commanding them)* to [g] abstain from meats, which God hath created to be received with thanksgiving of them that believe and know the truth, *(i. e. who are instructed aright in their Christian liberty; for though nothing be unclean of itself, yet to him who through weakness esteemeth any thing unclean, to him it is unclean,* Rom. xiv. 14.)

4. For every creature of God is good *(for food),* and nothing *(is)* to be refused *(as polluted),* if it be (Gr. *being)* received with thanksgiving.

5. For it is [h] sanctified by the word of God, *(giving us commission to eat of all things,* Gen. ix. 2, 3. *or by the gospel, taking off the difference betwixt things clean and unclean,* Rom. xiv. 14.) and *(by)* prayer *(for a blessing on it, and thanksgiving for it).*

6. If thou put the brethren in remembrance of these things *(to preserve them from these impostors),* thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained *(or, which thou hast followed hitherto).*

7. But refuse *(avoid)* profane and old wives' fables, *(such as the Jewish doctors tell,* i. 4. 6. Tit. i. 14. iii. 9.) and exercise thyself rather *(in those things which tend, not as they do, to endless questions, and law-strifes, and the perversion of the faith, but)* unto ungodliness.

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8. For [i] bodily exercise profiteth little: but godliness is profitable to all things, having the promise of the life that now is, and of that which is to come.

9. This is a faithful saying, and worthy of all acceptation *(a truth most worthy to be relied on, viz. that godliness hath the promise of that life which is to come).*

10. For therefore we both labour and suffer reproach, because we trust in the living God, [k] who is the Saviour of all men, especially of those that believe.

11. These things command (Gr. *exhort)* and teach *(men to believe).*

12. Let no man *(have occasion to)* despise [l] thy youth, *(or thy function, by reason of it;)* but be thou an example of *(and to)* believers, in word *(of doctrine),* in *(gravity of)* conversation, in charity *(to all),* in *(fervency of)* spirit, in faith, in purity *(of life).*

13. [m] Till I come *(to thee),* give attendance to reading *(the holy Scriptures, whence thou mayest learn to teach others),* to exhortation *(to what they ought to do, and to avoid),* to doctrine *(teaching them what to believe).*

14. Neglect not *(to stir up)* the gift that is in thee, (see note on 2 Tim. i. 6.) which was given thee by prophecy *(according to the foregoing prophecies concerning thee,* see note on 1 Tim. i. 18.) [n] with the laying on of the hands of the presbytery.

15. Meditate on these things *(which thou readest in the holy Scriptures, and in which thou instructest others,* ver. 15.) give thyself wholly to them *(to exhortation and doctrine,* ver. 13.) that *(so thou mayest perform them with such readiness and exactness, that)* thy profiting may appear unto all.

16. [o] Take heed to thyself *(that thou livest exemplarily,* ver. 12.) and to thy doctrine *(that it be sound and edifying,* ver. 6.) continue in them *(in the exercises mentioned* ver. 12, 13.) for in doing this thou shalt both save thyself *(by doing faithfully thy duty),* and them that hear thee *(by engaging them to perform theirs).*

ANNOTATIONS ON CHAP. IV.

[i] Ver. 1. ΤΟ᾽ Πνεῦμα ῥητῶς λέγει, *The Spirit saith expressly.*] Hence Mr. Mede concludes, That the apostle must refer to some prophecy of these things recorded in the Scriptures; for though the Spirit in the apostles advertised them of many things, *viz. The Spirit said to Peter, Behold three men seek thee,* Acts x. 19. *The Spirit said, Separate me Barnabas and Saul, for the work of the ministry,* Acts xiii. 2. (see Acts xvi. 6. xxi. 11.) yet he did this only, ἐν ὁράματι, *in a vision,* Acts x. 19. or by *secret inspirations* (and so not ῥητῶς, *expressly).* But to this the fathers answer, That the word ῥητῶς here signifies only φανερῶς, σαφῶς, *clearly,* and *perspicuously;* to which it may be added, that in those times of prophecy, when the prophets had the government of the churches, and spake still in the public assemblies, it might reasonably be said, *The Spirit speaketh expressly,* what they taught expressly in the church. And whereas hence he infers, that this prophecy must be found somewhere in the Old Testament, the reverend Dr. Hammond thinks that unnecessary, this apostacy being foretold by our Prophet, who had the Spirit without measure, saying, Matt. xxiv. 11, 12. *Then many shall be scandalized, and many false prophets shall arise,* καὶ πλανήσουσι, *and shall deceive many; and because iniquity shall abound, the love of many shall wax cold.* I confess, Mr. Mede seems to have found this prophecy, Daniel xi. 36—39. But to omit all other objections against his interpretation of the words, I can by no means think, that Daniel, so well acquainted with the import of *strange gods,* both in the law and the prophets, should give that infamous name, *Heloah Nechar, a strange God,* to our blessed Saviour; or that he should at the same time prophesy, that antichrist should acknowledge and increase Christ with honour, and yet divest Christ of his glory and honour, by setting up Mahuzzims in opposition to his offices. But considering that this Epistle, according to Bishop Pearson, was writ in the eleventh of Nero, A. D. 64. why may we not refer this prediction, either to the apostacy, ῥητῶς, *expressly* mentioned 2 Thess. ii. 3. 9. or to the predictions of the apostles mentioned by St. Jude, ver. 17—19.?

[k] Ἐν ὑστέροις καιροῖς, *In the latter times.*] The Jewish doctors lay this down as a rule, that wherever we find this phrase, באחרית הימים, *in the latter days,* we are to understand it of the age and times of the Messiah: so, Gen. xlix. 1. *Gather yourselves together* (saith Jacob to his sons), *that I may tell you what will befal you,* ἐπ᾽ ἐσχάτων τῶν ἡμερῶν, *in the last times,* i. e. the days *when the Sceptre shall depart from Judah, and Shiloh the Messiah shall come;* Numb. xxiv. 14. *Come* (saith Balaam), *and I will tell thee what shall befal thy people* ἐπ᾽ ἐσχάτου τῶν ἡμερῶν, *in the latter days,* i. e. when *the Star comes out of Jacob, and the Sceptre ariseth out of Israel; i. e.* when the Messiah comes, saith the Targum of Onkelos, on ver. 17. Isa. ii. 2. *In the last days the mountain of the Lord shall be established on the top of the mountains, and all nations shall flow into it:* in the times of the Messiah, say R. Salomon, and other Jews. Jer. xxiii. 20. *In the latter days ye shall understand this;* in the days of the Messiah, Targum on ver. 5. Dan. ii. 28. *There is a God of heaven who maketh known to the king what shall come to pass,* ἐπ᾽ ἐσχάτων τῶν ἡμερῶν, from his times, till the kingdom of the Messiah be set up, ver. 44. see also x. 14. Hosea iii. 5. *Afterward they shall return, and shall seek the Lord, and David their King;* Targ. Messiah *their King,* the Son of David, *in the latter days.* Micah iv. 1. *In the last days shall the mountain of the Lord be established upon the top of the mountains:* where Dr. Pocock saith, "That by *the last days* are meant, the days or times of the Messiah or Christ, is agreed on by some Jews and most Christians." And wherever we meet with this phrase in the New Testament, it manifestly refers to the beginnings of Christianity, and signifies the *last times of the Jewish state or economy,* concurring with the times of the Messiah, and the erecting of his kingdom, by calling the gentiles, and settling a Christian church, to succeed that of the Jews. Thus, when the Holy Ghost fell down on the apostles and disciples, *This is that* (saith St. Peter) *which was spoken of by the prophet Joel, saying, In the last days I will pour my Spirit upon all flesh,* Acts ii. 17. So, Heb. i. 1. *God, who of old spake to our fathers by the prophets,* ἐπ᾽ ἐσχάτων τῶν χρόνων, *in these last days hath spoken to us by his Son,* i. e. by him who, saith St. Peter, was foreordained from the beginning of the world, but was manifested, ἐπ᾽ ἐσχάτων τῶν χρόνων, *in the last times;* where the times of Christ's manifestation to the world, and of his preaching to the Jews, are manifestly

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styled *the last times.* So, James v. 3. *You have treasured up your gold and silver, as fire, which shall eat your flesh,* ἐν ἐσχάταις ἡμέραις, *in the last days:* 2 Pet. iii. 3. *This know ye,* ἐπ' ἐσχάτου τῶν ἡμερῶν, *in the last times there shall come mockers,* &c. and that they were then come, we learn from ver. 5. *This they are ignorant of;* and Jude, ver. 17, 18. *Remember the words spoken before by the apostles of our Lord Jesus Christ, that they said unto you, that,* ἐν ἐσχάτῳ χρόνῳ, *in the last time there should be mockers, walking after their own lusts:* and that they were then come, is evident from the following words, *These are they who separate themselves,* &c. ver. 19. And, 1 John ii. 18. *Little children,* ἐσχάτη ὥρα ἐστὶ, *it is now the last hour, and, as you have heard, that antichrist shall* (then) *come, so now are there many antichrists, whereby you may know, that this is the last hour:* so 2 Tim. iii. 1, 2. *This know, that in the last days,* ἐν ἐσχάταις ἡμέραις, *there shall be perilous times, for men shall be lovers of themselves;* and that those times, or days, and persons, were then come, is evident from his exhortation *to turn away from them,* ver. 5. and his character of them, ver. 6. ἐκ τούτων, *of these are they that creep into houses,* &c. And that the *last times* here mentioned were already come, we learn from his admonition to Timothy, *to put the brethren in mind of these things,* ver. 4. Here, then, is another defect in Mr. Mede's ingenious interpretation of these words, that he hath not made it out, that the *last times* are to be extended beyond the first century, or the age of the apostles. Mr. Mede saith, "These words are not a narration of things present, but a prediction of what shall betide the Christian faith in aftertimes." I answer, They are indeed a narrative of what the Spirit had foretold should happen in the *latter times,* by an apostacy from the faith; but the determination of the time, when what was thus foretold should be accomplished, depends on the fixed import of the *latter times:* for these *last times,* saith Mr. Mede, being mentioned as the indication when this apostacy should take place, must therefore be sufficient to *determine the time of this apostacy:* and so they plainly do, according to my interpretation. But if, with others, you refer these *last times* to the *whole times of antichrist,* they began not till above four hundred years after the writing of this Epistle; and why then is the apostle so concerned, that Timothy then should *put the brethren in remembrance of these things?* ver. 6. and they contain twelve hundred and sixty years; and so cannot inform us in what period, or precise portion of that time, this apostacy should have its rise. (See this note continued on p. 292.)

[3] Ἀποστήσονταί τινες τῆς πίστεως, *Some shall depart from the faith.*] Here seems another defect of Mr. Mede's hypothesis, that he makes these words to signify only a partial declining from the faith, and that again only virtual and consequential, by setting up doctrines opposite to or inconsistent with it, though not owned to be so by them that embrace them; whereas *apostacy from the faith* seems plainly to import a falling off from it wholly, or at least an actual and professed renouncing of some essential part of it. (See this note continued on p. 293.)

[4] Προσέχοντες πνεύμασι πλάνοις, καὶ διδασκαλίαις δαιμονίων, *Giving heed to seducing spirits, and to doctrines of devils.*] These words, by all the ancient commentators, seem to be taken actively for those doctrines which are introduced by men, led by the suggestions of Satan and of evil spirits; these doctrines being, saith Theodoret, ἐκείνων κυήματα, *the productions of those evil spirits;* and they who vent them are, saith Chrysostom, οἱ ὑπ' ἐκείνων ἐνεργούμενοι, *men acted by them.* The false prophets and false apostles, saith the author of the interpolated Epistle to the Philadelphians, had λαοπλάνον πνεῦμα, (§. 5.) *a spirit that deceived the people;* they preached ἀπάτην καὶ πλάνην, *deceit and error,* and had dwelling in them, τὸν δράνοκτα τὸν ἀποστάτην, *the apostate dragon.* These false prophets had, saith St. John, πνεῦμα τῆς πλάνης, *a spirit of error;* as the apostles had πνεῦμα τῆς ἀληθείας, *the spirit of truth,* 1 John iv. 1. 6. So far it is from being true, that the word *spirit* signifies doctrines, and not those *deluding spirits* which taught them; yet because the *prince of devils,* Matt. ix. 34. *the spirit of the devil,* Luke iv. 33. Rev. xvi. 14. the *sacrifice,* the *table,* the *cup of devils,* 1 Cor. x. 20, 21. the *habitation of devils,* Rev. xviii. 2. are phrases where δαιμόνια, *devils,* are still taken objectively, I admit that sense also here: and then the apostacy, procured by the *spirits of deceit,* is that of the Judaizers, relapsing from the profession of the Christian faith, through those false Christs and false prophets, of which our Saviour foretold they should *deceive many,* Matt. xxiv. 11. 24. whereas they, who apostatized by falling back to heathenism, are they who give heed to the doctrines of demons: for "dii gentium demonia," the *gods of the heathens are demons.* (See this note continued on p. 293.)

[5] Ver. 2. Ἐν ὑποκρίσει ψευδολόγων, *Through the hypocrisy of false speakers.*] Ἐν *pro* διὰ, *through,* is very common; so ἐν πάσῃ ἀπάτῃ ἀδικίας, *through all deceivableness of unrighteousness,* 2 Thess. ii. 9, 10. (see Mark ix. 29. Luke i. 17. Acts xvii. 31. Rom. xii. 21. Tit. i. 9. 2 Pet. iii. 1.) Κεκαυτηριασμένων τὴν συνείδησιν, *of seared consciences, i. e.* of consciences, which have lost the sense of good or evil, and no longer do their office: for this expression, saith Theodoret, signifies, τὴν ἐσχάτην αὐτῶν ἀναλγησίαν, *the extreme stupor of their consciences;* for the member seared, νεκρωθὲς τὴν προτέραν αἴσθησιν ἀποβάλλει, *being mortified, hath lost its former sensation.* (See this note continued on p. 293.)

[6] Ver. 3. Κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, *Forbidding to marry, and commanding to abstain from meats.*] It is here to be noted from Theophylact, that in construing these words, οὐκ ὀφείλεις ἀπὸ κοινοῦ λαβεῖν τὸ κωλυόντων, ἀλλ' ἔξωθεν προσθεῖναι τὸ συμβουλεύοντων ἀπέχεσθαι βρωμάτων, *we must not repeat the word forbidding, but add, in lieu of it, counselling to abstain from meats:* so all the ancients have interpreted these words of Clemens Alexandrinus,* when he saith, οὐ κωλυτέον γαμεῖν, οὐδὲ μὲν κρεωφαγεῖν, *we must not forbid to marry, nor yet to eat flesh.* The apostle, saith Tertullian,† notes them who wholly forbade marriage, and interdicted meats. And Epiphanius saith,‡ This of the apostle is fulfilled in the Cataphrygæ and other heretics, for most of them, τοῦ γαμεῖν κωλύουσιν, ἀπέχεσθαι βρωμάτων παραγγέλλουσιν, *forbid marriage, and command to abstain from meats.* This, in effect, is the interpretation

* Strom. lib. iii. p. 462.

† "Notat apostolus eos qui in totum nubere prohibebant, qui et de cibis interdicebant quos Deus condidit." De Monog. cap. 15.

‡ Hær. xlviii. p. 410. sect. 8.

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of all the ancient commentators on the place, who give us the same sense of the words as do the fathers cited; and of all the translations, which, though they do not add the word *commanding*, yet they add a copulative, and change the infinitive into a participle, thus, *Prohibentes nubere, et abstinentes a cibis*, Syriac. *Prohibentes matrimonium, et amoventes cibos*, Arabic. And Bochart gives us instances of the like nature from the Old Testament, *viz.* Gen. xxxi. 40. *By the heat of the day was I burnt, and by the frost of the night* (obrigescebam) *I waxed stiff with cold;* Psal. cxxi. 6. *The sun shall not burn thee by day, nor the moon* (refrigerate thee) *by night:* so Luke xiii. 9. *If it bring forth fruit* (it shall stand), *if not, thou shalt cut it down.* (See this note continued on p. 293.)

That all these things happened in the apostle's times, and many of them were to happen before the destruction of Jerusalem, is evident; that there was to be a great apostacy before that time, carried on by prophets and false Christs, our Lord expressly had foretold; and that in great measure it had obtained, especially among the Jews, we learn from the Epistle to the Hebrews, writ purposely to put a stop to it; that the great promoters of it were *deceitful workers, false apostles*, and that they carried on that work in hypocrisy, esteeming gain godliness, this apostle doth often inform us; (see 2 Cor. ii. 17. xi. 13—15.) that they were men whose minds and consciences were defiled, see Tit. i. 15. that their doctrine was this, *It is good for a man not to touch a woman*, 1 Cor. vii. 1. their vain philosophy this, *taste not* (forbidden meats), *handle not* (an unclean thing), see Colos. ii. 21. It remains only to consider, *who they should be:* that they could not be the gnostics, the followers of Simon Magus, I have proved against Dr. Hammond, note on Colos. ii. 21. Moreover, according to his exposition, they were to appear before the destruction of Jerusalem; for he interprets these words, *the Spirit speaketh expressly* of our Lord's prediction, Matt. xxiv. Now there were no such heretics among the gnostics until the second century. Saturninus, saith Theodoret,* *was the first who named matrimony the doctrine of devils, and taught men to abstain from living creatures.* Now this Saturninus was before Basilides,† who, by St. Jerome,‡ is often called *the father of the gnostics;* whereas that these men were in the apostles' times, we learn, saith Tertullian,§ from the apostles themselves. I have noted on 1 Cor. vii. 1. and on Colos. ii. 21. conjectured, that they were the Essenes among the Jews; and that with them agreed the magicians and idolaters among the heathens, we learn from Clemens of Alexandria, who speaking of those heretics, who said *the resurrection had passed on them already*, καὶ διὰ τοῦτο ἀθετοῦσι τὸν γάμον, *and therefore rejected matrimony*, he saith this was not peculiar to these Menandrians,‖ *but they who worshipped idols did also abstain from meats and venery; and the magicians, who worshipped angels and demons, did also carefully abstain from wine, from living creatures, and from venery.*

And if Saturninus, who succeeded Menander, who flourished in the time of Domitian and Trajan, did in this, as in most other things, τὰ αὐτὰ τῷ Μενάνδρῳ ψευδολογῆσαι, *agree in sentiments with Menander*, as Eusebius* saith he did, the apostle may reasonably be conceived to include him: for Epiphanius saith of him, in the very words of Irenæus,† that‡ *he affirmed, that to marry, and beget children, was from Satan, and that hence many of them abstained from living creatures; and by this feigned continence seduced many to their heresy.* And this is the more likely, because it is noted of this Menander, that he proceeded εἰς ἄκρον τῆς μαγίας, *to the height of that magic*, which was attended with that abstinence, Iren. lib. i. cap. 21. Euseb. H. Eccl. lib. iii. cap. 26. It is no objection against this interpretation, that the Essenes mentioned by Philo and Josephus were not Christians, and so could not *depart from the faith:* for who can prove that none of them embraced the faith of Christ, or that they could not do it, and yet retain their old sentiments concerning meats and marriage? It may be also true, that the Menandrians were not yet formed into a sect when this Epistle was indited; but that affects not my interpretation, since it is certain from 1 Cor. viii. 1. Colos. ii. 16. (see the notes there), that their doctrines obtained before; and that the persons here intended must be Judaizers, is fairly gathered from ver. 7. and from these words, *Commanding to abstain from meats, which God hath created to be received with thanksgiving of them that believe and know the truth;* for those last words shew, that these persons were such as had no faith, or knowledge of that Christian truth, that *every creature of God was good* (for food), *and nothing was to be refused*, as polluted or unclean, ver. 4. Add to this, that Dr. Lightfoot, note on Acts xv. 20. quotes this passage from Bava Bathra, fol. 602. *viz.* That *when the temple was destroyed the second time, the pharisees (i. e.* separatists) *were greatly multiplied in Israel, who taught that it was not lawful to eat flesh, or to drink wine;* and a little after say, *it is but just that we should ordain among ourselves not to marry wives, nor beget children:* and if these pharisees then espoused these tenets, they may be the persons here noted by the apostle. Thus I have given my own opinion concerning the true and primary import of these words. Others, I know, conceive that they refer to the apostacy of the church of Rome, and therefore descant on them thus:

Ver. 1. But *(in opposition to this mystery of godliness*, mentioned iii. 15, 16. *there is another mystery of iniquity, of which)* the spirit speaketh expressly (Dan. xi. 36—39. saying), that in the latter times some shall depart from the faith, giving heed to erroneous spirits and doctrines of devils.

[a] Ver. 1. Ἐν ὑστέροις, *In the latter days.*] That is, in the times of antichrist, 1 John ii. 18. Dan. ii. 44. (See Hos. iii. 5. Micah iv. 1.)

* Τὸν δὲ γάμον οὗτος πρῶτος τοῦ διαβόλου διδασκαλίαν ὀνόμασε, νομοθετεῖ δὲ καὶ ἐμψύχων ἀπίχεσθαι. Hær. Fab. lib. i. cap. 3.

† "Mortuus est autem Basilides, à quo Gnostici in Alexandria, temporibus Hadriani in Agrippa."

‡ Βασιλείδης αἱρεσιάρχης Ἀλεξανδρεὺς ἀφ' οὗ οἱ γνωστικοί. Euseb. Chr. ad An. 134. à quo Gnostici. Hieron.

§ "Quæ sub apostolis falsse ab ipsis apostolis discimus." De Præscr. cap. 33, 34.

‖ Ἀλλ' οἱ καὶ τὰ εἴδωλα σεβόμενοι βρωμάτων τε ἅμα καὶ ἀφροδισίων ἀπίχονται—— ἀμέλει διὰ φρενῖτίδος ἐστὶ καὶ τοῖς μάγοις οἴνου τε ἅμου καὶ ἐμψύχων καὶ ἀφροδισίων ἀπίχεσθαι, λατρεύουσιν ἀγγέλοις, καὶ δαίμοσιν. Strom. iii. p. 446. B. C.

* Hist. Eccl. lib. iv. cap. 7.

† "Nubere et generare à Satanâ dicunt esse, multi autem ex iis sunt qui ab eo et ab animalibus abstinent, per fictam hujusmodi continentiam seducentes multos." Iren. lib. i. cap. 22.

‡ Τὸ γαμεῖν δὲ καὶ τὸ γεινᾶν——ἐκ τοῦ Σατανᾶ ὑπάρχειν λέγει, ὅθεν καὶ οἱ πλείους αὐτῶν ἐμψύχων ἀπίχονται, ὅπως διὰ τῆς προσποιητῆς δῆθεν πολιτείας αὐτῶν τινα ἐπαγάγωνται εἰς τὴν αὐτῶν ἀπάτην. Hær. xxiii. §. 2.

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[b] Ἀποστήσονται τῆς πίστεως, *Some shall depart from the faith.*] Idolatry being represented in the Old Testament as apostacy from the law of Moses, and the God of Israel, the like idolatry in the church of Rome may well be counted an apostacy from the Christian faith.

[c] Προσέχοντες πνεύμασι πλάνοις, *Giving heed to seducing spirits.*] *i. e.* Men acted by seducing spirits: for πνεύματα doth often signify the impulses or afflatuses of good or evil spirits; of good, so 1 Cor. xiv. 12. *You are zealous,* πνευμάτων, *of spiritual gifts,* or afflatuses, and so throughout the chapter; of evil spirits, as 1 John iv. 1. *Believe not every spirit, but try the spirits.* Accordingly, the coming of the man of sin is to be κατ' ἐνέργειαν τοῦ Σατανᾶ, *according to the energy of Satan, with all lying wonders:* (2 Thess. ii. 9.) so was the idolatrous worship of the gentiles promoted, say Tertullian,* Eusebius,† and St. Chrysostom:‡ so also was the worship of saints promoted in the church of Rome. (See Mr. Mede, lib. iii. cap. 3, 4.)

[d] Καὶ διδασκαλίαις δαιμονίων, *And to doctrines of devils;*] *i. e.* To the *heathen theology concerning demons,* or giving heed to the doctrine concerning the worship of dead men, or departed saints, brought in by their pretended apparitions and wonders wrought at their tombs after death, which were indeed, if at all done, wrought by the illusions of devils.

Ver. 2. Ἐν ὑποκρίσει, *Which apostacy shall be promoted*] By the hypocrisy of liars, which have their conscience seared.

[e] *Through the hypocrisy,* &c.] Hence it is argued, that they, who thus promote and carry on this apostacy, must not be open deserters, but hypocritical professors of that faith, from which they by their actions virtually depart.

[f] Ver. 3. Κωλυόντων γαμεῖν, *Forbidding to marry.*] *(And the men I speak of may be discerned by these marks, that they are)* of those who forbid to marry, and command to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth: as is done in the Roman church to monks and nuns, (see Mr. Mede, lib. iii. cap. 7.) and to the clergy; and that, saith pope Siricius, "quoniam qui in carne sunt, Deo placere non possunt," *because they, that are in the flesh, cannot please God.*

[g] Ἀπέχεσθαι βρωμάτων, *To abstain from meats.*] That this is done in the Roman church, by a law obliging some orders of monks to abstain from all flesh, see Mr. Mede, ibid.: and this may well be reckoned as a character of apostacy from the Christian faith, because it seems to be a *reducing of them back from their Christian liberty, to a conformity to the legal rites.*

[h] Ver. 5. Ἁγιάζεται, *It is sanctified.*] So the Jews from these words, Psal. cxxxiv. 2. *Lift up your hands* (Kodesh ad sanctitatem), *and bless the Lord,* gather, That the benediction is the sanctification of the meat, and that it is not lawful to eat of it till it be thus sanctified. (Buxt. Syn. Jud. cap. 12. p. 241.)

[i] Ver. 8. Σωματικὴ γυμνασία, *Bodily exercise.*] The apostle in the former verse exhorted Timothy, γυμνάζειν, to exercise himself unto godliness, as the athletics did, in the Olympic games, exercise themselves for their combats; adding here, that their exercises, though they were very hard and difficult, tended little to profit, they striving for mastery, only that they might obtain a *corruptible crown,* 1 Cor. ix. 25. whereas that piety, in which he did advise him to exercise himself, was *profitable for all things;* or, because Philo makes mention τῶν συνεχῶν πόνων, *of the continual labours of the Essenes,** and Josephus,† of their ἐργασίαι, or *exercises morning and evening,* he perhaps may oppose unto them this exercise of piety.

[k] Ver. 10. Ὅς ἐστι Σωτὴρ πάντων ἀνθρώπων, *Who is the Saviour of all men.*] The author of the book De Vocatione Gentium expounds this very well, telling us, That by saying, (lib. ii. cap. 31.) *He is the Saviour of all men, he confirms the general goodness of God towards all men;* and by adding, *especially of them that believe,* he shews, *there is one part of mankind, which, through the benefit of divinely inspired faith, is, by special benefits, advanced to the highest and eternal felicity.* He is the Saviour of all men, 1. Leaving none of them without some testimonies of his goodness, (Acts xiv. 17.) sufficient to engage and direct them so to seek the Lord, that they may find him, (Acts xvii. 27.) lib. ii. 5. *Nulli nationi hominum bonitatis suæ dona subtraxit,* saith the same author. 2. Shewing to them so much of himself, *i. e.* of his eternal power and godhead, as might render them inexcusable, in that they *did not glorify him as God, neither were they thankful;* (Rom. i. 20, 21.) and writing in their hearts the law of nature, which enabled them by nature to do the things of the law, and made their consciences accuse them, when they neglected so to do; (Rom. ii. 14, 15.) they knowing so far the righteousness of God, that *they who did those things* which were contrary to the law of nature, *were worthy of death:* (Rom. i. 32.) for *adhibita est semper universis hominibus quædam supernæ mensura doctrinæ, quæ etsi occultioris, parciorisque gratiæ fuit, suffecit tamen quibusdam ad remedium, omnibus ad testimonium.* 3. Accepting every where him that worked righteousness, of what nation soever he might be, (Acts x. 35.) and accounting him as circumcised who kept the righteousness of the law: (Rom. ii. 26.) and, lastly, rewarding the good deeds of all that diligently sought him. (Heb. xi. 6.) Mr. Clerc understands this salvation, of deliverance from temporal dangers, in which sense it is also true; but that cannot be the entire sense of the apostle, who had said before, ver. 8. that *godliness had the promise of this life, and that which is to come, i. e.* both of temporal and eternal salvation; and adds, ver. 9. *This is a faithful saying, and worthy of all acceptation; i. e.* that not temporal only but eternal blessings are to be expected from him, and that therefore they, the apostles, laboured and suffered reproach, *because they trusted in the living God, who is the Saviour of all men;* whereas, doubtless, they did this, not only with respect to temporal, but especially to eternal salvation. (2 Cor. iv. 17.)

[l] Ver. 12. Τὴν νεότητα, *Thy youth.*] The presbyters were generally in those times aged, as their name imports; but Timothy, because the gift of prophecy had pointed him out for that work, (ver. 14.) and because the gifts of the Spirit had rendered him fit, was made an evangelist in his younger age, and therefore the apostle doth exhort him to

* Apol. cap. 21. † Præf. Evang. lib. v. cap. 2.
‡ Orat. contra Judaiz. tom. vi. p. 375.

* De Vita Cont. p. 692. B. † De Bello Jud. p. 785, 786.

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make up in the excellency of his doctrine, and the gravity of his conversation, what was wanting in his age.

[m] Ver. 13.] Here, first, it is well noted by the fathers, and by Esthius, that if St. Timothy, who had spiritual gifts, was yet, by St. Paul, commanded to be thus diligent in reading the Scriptures, that in his exhortations he might profit others, then much more should other bishops and ministers be so, *quos omnes Paulus in Timotheo instruit;* then also should they not depend upon extemporary effusions, without attendance unto reading.

Secondly, That the illumination or gifts of the Holy Spirit, should not hinder our diligence in reading and studying what we are to exhort others to, and instruct them in: for, saith Theodoret, it becomes us to bring our labour, καὶ οὕτω λαμβάνειν τὴν χάριν τοῦ πνεύματος, and so to receive the grace of the Spirit.

[n] Ver. 14. Μετὰ ἐπιθέσεως τῶν χειρῶν πρεσβυτερίου, *With the imposition of the hands of the presbytery.*] The χάρισμα, or spiritual gift here mentioned, is expressly said to be given, διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου, *by the laying on of the hands of St. Paul,* 2 Tim. i. 6. the giving of the spiritual gifts, seeming to be peculiar to this or some other act of an apostle, Acts viii. 17. xix. 6. But other seniors, or presbyters, as Irenæus, lib. iv. cap. 43. calls them, "Qui cum episcopatus successione *charisma* veritatis certum acceperunt," *Who with their succession received the certain* charisma *of truth,* might and did lay on their hands together with him. This ceremony of imposition of hands in ordination is confirmed from the practice of the apostles and apostolical men, thus ordaining deacons, Acts vi. 6. pastors, or teachers of the word, Acts xiii. 3. elders, whether bishops or presbyters, in every city, Acts xiv. 23. and evangelists, here. And this practice they certainly derived from the Jews, who created governors of criminal causes, or ruling elders, and masters, doctors, and rabbins, to be teachers of the law; *i. e.* to labour in the word and doctrine, by that imposition of hands which they called סמיכה, as Moses did to Joshua, Numb. xxvii. 18. Deut. xxxiv. 9. and as Maimonides* saith he did, when he assumed the Seventy to assist him; and as the first-born † *laid their hands upon the Levites,* Numb. viii. 10. who were chosen to serve in their stead, and so consecrated them to God in their name. And this way of consecration, by imposition of hands, say they, came down from Joshua,‡ *by a perpetual succession to their rabbins.* Though therefore I scarce find any footsteps of it in the first century, or second, yet Cyprian, in the third, speaks of it as that which, "de traditione Divina et apostolica observatione servandum est et tenendum," *was to be observed and held from Divine tradition, and apostolical observation, in the collation of the episcopal office,* and as that which they § practised in the ordination of Sabinus to that office. Eusebius saith,‖ Origen also was thus advanced to the presbytery by the bishops of Cæsarea: and the Apostolical Constitutions give us this as an ordinance of St. John the apostle,* who, doubtless, when he returned from Patmos to Ephesus, regulating the churches, and constituting bishops, did it according to the rites of the Jews, and practice of the other apostles; whence I conclude, this is no accidental but a necessary rite of the due ordination of bishops, presbyters, and deacons.

[o] Ver. 16. Ἐπίμενε ἐν αὐτοῖς.] See the defence of these words, Examen Millii.

CHAP. V.

1. [1] REBUKE not [2] an elder *(with severity),* but entreat him as a father; and the younger men as brethren, *(in respect of thy youth,* iv. 12.)

2. [3] The elder women as mothers; the younger as sisters, *(being careful to converse with them, when necessity requires it,)* with all purity *(with gravity in your words and countenance, observance of your eyes and heart, at times and places which can minister no suspicion of undue behaviour towards them).*

3. [4] Honour widows that are [5] widows indeed.

4. But if any widow have children or nephews, [6] let them *(i. e. those children or grand-children)* learn first *(or chiefly)* to shew piety at home *(i. e. to their own family or household),* and to requite their parents *(who have bred them up;* ver. 10.) for that is good and acceptable before God *(and then, if they be able, extend their charity to others).*

5. Now she that is a widow indeed, and [7] desolate *(being left quite alone, without any children to relieve her),* [8] trusteth in God, and continueth in supplications and prayers night and day.

6. But [9] she that liveth in pleasure *(licentiously)* is dead *(to God),* whilst she *(thus)* liveth *(and so is not to be respected as a vital member of the church, or nourished by her).*

7. And these things give in charge, that they *(i. e. the widows)* may be blameless.

8. But if any *(having ability)* provide not for his own *(kindred),* and especially for those of his own house, he hath *(in works)* denied the faith, and is [10] worse than an infidel.

9. [11] Let not a widow be taken into the number *(of widows to be maintained by the church),* under [12] threescore years old, having been the wife [13] of one man *(not one that hath divorced herself from one husband, and married again,*

10. *Being also)* well reported of for good works; [14] if *(εἰ, that)* she hath brought up children, if *(that)* she hath lodged strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work.

11. But the younger widows refuse: for when they have begun to [15] wax wanton against *(or, grow weary of)* Christ, they will marry;

12. Having damnation, because they have cast off their first faith.

13. And withal they learn to be idle, wandering about

* Sanhed. cap. 4. † See Chaskuni on the place.

‡ Morin. de Sacr. Ordin. par. iii. ex. 7. §. 3.

§ "Quod et apud vos factum videmus in Sabini collegæ nostri ordinatione, ut de universæ fraternitatis suffragio, et de episcoporum qui in præsentiâ convenerant judicio, episcopatus ei deferretur, et manus ei in locum Basilidis imponeretur." Ed. Ox. ep. 67. p. 172.

‖ Ὁ Ὠριγένης πρεσβυτερίου χειροθεσίαν ἐν Καισαρείᾳ πρὸς τῶν τῇδε ἐπισκόπων ἀναλαμβάνει. Hist. Eccl. lib. vi. cap. 23.

* Ὅπου μὲν ἐπισκόπους καταστήσων, ὅπου δὲ ὅλας ἐκκλησίας ἁρμόσων. Euseb. Hist. Eccl. lib. vi. cap. 23. p. 92. Πρεσβύτερον χειροτονῶν, ᾧ ἐπίσκοπε, τὴν χεῖρα ἐπὶ τῆς κεφαλῆς ἐπιτίθει αὐτός. Const. Apost. lib. viii. cap. 16. Vide De Diaconis, cap. 17.

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from house to house; and not only idle, but tattlers and busy-bodies, speaking things which they ought not.

14. I will therefore that the younger women *(rather)* marry, bear children, guide the house, *(and so)* give none occasion to the adversary *(of Christianity)* to speak reproachfully *(of it.*

15. *The necessity of which precept is too great,)* for some *(of these young widows)* are already [16] turned aside after Satan.

16. If any man or woman that believeth have widows *(belonging to their family)*, let them relieve them, and let not the church be charged *(with them)*; that *(being free from that charge)* it may *(the better be able to)* relieve them that are widows indeed, *(that is, are wholly destitute of help,* ver. 5.)

17. Let the elders that rule well be counted worthy of [17] double honour, *(i. e. of a more liberal maintenance)*, [18] especially those who labour in the word and doctrine.

18. [19] For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

19. [20] Against an elder receive not an accusation, but before *(ἐπὶ, upon the testimony of)* two or three witnesses.

20. [21] Them that sin rebuke before all, that others also may fear.

21. I charge thee before God, and the Lord Jesus Christ *(whom thou servest, and by whose authority thou actest in this ministry)*, and [22] the elect angels *(who are inspectors and observers of what is done in the churches,* 1 Cor. xi. 10.) that thou observe these things without preferring one before another *(out of favour to their persons)*, doing nothing by partiality.

22. [23] Lay hands suddenly on no man, neither be partakers of other men's sins: keep thyself pure *(from them)*.

23. [24] Drink no longer water *(only)*, but use a little wine *(together with it)*, for thy stomach's sake and *(for)* thine often infirmities.

24. *(And, to preserve thee from mistake, or rash proceeding, either in ordinations,* ver. 22. *or in rebuking the scandalous offender, consider, that)* some men's sins are open *(and discernable)* beforehand *(i. e. before any witnesses are come in against them)*; going before to *(or, for)* judgment *(or, to bring the censures of the church upon them)*; and *(in)* some men they follow after *(i. e. their evil dispositions appear afterward)*.

25. [25] Likewise also the good works of some are manifest beforehand *(and so less examination is needful concerning them)*; and they that *(i. e. whose works)* are otherwise cannot be *(long)* hid *(their vices will, by information of others they converse with, or by temptation, and their own evil inclinations, be at last discovered)*.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. ΜΗ᾽ *ἐπιπλήξῃς, Rebuke not.*] The word signifies to chastise, or rebuke with severity, and sometimes with stripes.

[2] Πρεσβυτέρῳ, *An elder.*] In the judgment of Chrysostom, Theodoret, Œcumenius, and Theophylact, the *elder* here signifies, *οὐ τὸν ἱερέα, ἀλλὰ τὸν γεγηρακότα*, not a priest, but a grave ancient man, such being, in all ages and nations, styled fathers; and this sense the distinction here, of ages and of sexes, seems to plead for.

[3] Ver. 2. Πρεσβυτέρας, *The elder women.*] The *widows of the church*, saith Dr. Hammond, very improbably; they being mentioned particularly in the sequel of the chapter.

[4] Ver. 3. Τίμα, *Honour.*] *i. e.* Yield them reverence and alimony; for that provision for them is included in this *honour*, is evident from ver. 4. and the 8th. Thus, not to give parents what is needful for them, is to transgress the precept which commands us to *honour our father and our mother*, Mark vii. 10—12. So Acts xxviii. 10. Πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, *They honoured us with many honours, giving us, τὰ πρὸς τὴν χρείαν, such things as were necessary.* Hence, in the Jerusalem Targum, * "Honorare, est viaticum providere;" *To honour, is to make provision for any person:* so here, *honour widows;* that is, saith Theophylact, τὰ ἀναγκαῖα χορήγει, *provide them necessaries.* (See note on Mark vii. 10.)

[5] Τὰς ὄντως χήρας, *That are widows indeed.*] Answering that name, by being χηρεύσαι, *desolate*, and destitute of any other to relieve them, and being also exemplarily pious, (ver. 5.) *Widows*, saith Cotelerius, hath divers significations; it signifies, 1. Any woman that survives her husband. 2. Poor women, who, after the death of their husbands, need the alms of the church (as here). 3. Such as consecrated themselves to God, professing perpetual widowhood, (ver. 5.) 4. Such as were chose into the ecclesiastical ministry, or made deaconesses, (ver. 9.) That there should be any ἀειπαρθένοι, or persons that were always virgins, called, τὰς παρθένους, τὰς λεγομένας χήρας, widows; though the passage of Ignatius, according to Vossius's reading, seems to make for it; yet, according to the reading of Bishop Usher (ἀειπαρθένους καὶ χήρας) it makes against it; and "virgo vidua," a *virgin widow*, that is admitted to the degree of a deaconess, is, in Tertullian's language,† a miracle or monster in the church. It is certain, such a one could be none of the apostle's widows here; for he supposeth his widows may have children, ver. 4. and expressly forbids any to be chosen into the number of widows, that hath not nourished or brought up children, ver. 9, 10. and it is not reasonable to conceive the church of Smyrna should so soon transgress against this rule of the apostle, or that this famous martyr should approve such a violation of the apostle's precept.

Note also, That the reading of Bishop Usher is confirmed from the like words, ἡ παρθένος, καὶ ἡ χῆρα, found in the Apostolical Constitutions, lib. iii. cap. 6.

[6] Ver. 4. Μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, *Let them learn first to shew piety at home.*] The apostle here speaks of the care the children should take to nourish their parents, which are widows, πρῶτον, before they suffer them to be burdensome to the church, as it is evident from ver. 16. which saith, *If any man or woman have widows* (belonging to their families), *let them relieve them, and let not the church be charged with them;* and also from the following words here, *and to requite their parents*, which only can belong unto the children, and was always reckoned an act of piety towards them, ‡ *as, after God, the*

* In Deut. xv. 14.

† "Ne tale nunc miraculum, ne dixerim monstrum, in ecclesiâ denotaretur virgo vidua." De Virgin. Veland. cap. 9.

‡ Χρὴ οὖν ἐπιμελεῖσθαι παντοίως αὐτοῦ, ὅτι αἴτιος ἡμῖν, κατὰ Θεὸν, τοῦ εἶναι γέγονε, καὶ ὅτι διὰ τὰς ἐπιμελείας αὐτοῦ, καὶ συμπαθείας ἐτράφημεν.

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authors of our being; whence anciently they were so reverenced, saith Simplicius,* as to be called gods.

[7] Ver. 5. Μεμονωμένη, *Solitary.*] So Philo saith, the widow of the priest, which has no children, must return to her father's house, as ἀνδρὸς καὶ παίδων ἔρημος, οὐδεμίαν ἔχουσα καταφυγὴν, *having no other refuge, when destitute of husband and children, but her father:* but if she have sons, or daughters, it is necessary that the mother should be placed with her children, υἱοὶ καὶ θυγατέρες τῆς τοῦ γεννήσαντος οἰκίας ὄντες,† *for sons and daughters, being of the house of their parents, draw the mother to it:* whence also we learn, what it is *to shew pity to their own house,* ver. 4. *viz.* to do it to their parents.

[8] Ἤλπικεν ἐπὶ τὸν Θεὸν, *Trusteth in God.*] *i. e.* Having no other helper, she reposeth herself on Him alone, committing herself to him, by constant prayer, for his help. This is Cotelerius's third kind of widows, compared, by the author of the Apostolical Constitutions, lib. iii. cap. 1. to the widow of Sarepta, and to Anna the daughter of Phanuel, mentioned Luke ii. 36. who does not oblige herself, by vow or promise, so to do, but only remains single, δῶρον ἔχουσα χηρείας, *as having the gift of widowhood.* So St. Jerome describes these widows, in these words, *Honora viduas, quæ vere viduæ sunt, hoc est, quæ omni suorum auxilio destitutæ sunt, quæ manibus suis laborare non possunt, quas paupertas debilitat, ætasque conficit, quibus Deus spes est, et omne opus oratio.* (Ep. ad Gerontiam.)

[9] Ver. 6. Ἡ δὲ σπαταλῶσα, *She that liveth in pleasure.*] This word properly signifies to *feed deliciously,* and drink choice liquors; τῇ γαστρὶ ζῆν μόνῃ, *to live only for the belly,* saith St. Chrysostom. So Ezek. xvi. 49. *This was the sin of thy sister Sodom, in pride, in fulness of bread,* καὶ ἐν εὐθηνίᾳ ἐσπατάλων, *and in abundance, she and her daughters rioted:* Amos vi. 4. *They lie upon beds of ivory,* καὶ κατασπαταλῶντες, *and, abounding with superfluities, they eat lambs out of the flock, and the calves out of the midst of the stall;* and because such eating and drinking provoke to carnal pleasures, it is joined with them; as when the apostle saith, *Ye have lived in pleasure and been wanton,* Gr. ἐσπαταλήσατε, James v. 5. Such a woman *is dead while she liveth,* according to that of the Jews,‡ *The just in their death are styled living; the wicked, whilst they live, are styled dead.* (Maimonides.)

[10] Ver. 8. Ἔστιν ἀπίστου χείρων, *He is worse than an infidel.*] For they put this among the first and most indissoluble principles of nature, requiring us, πρῶτα Θεοὺς τιμᾷν, μετέπειτα τοκῆας,§ *first to honour the gods and then our parents;* placing among the things in which they are to be honoured, χρημάτων χορηγίαν καὶ σώματος ὑπηρεσίαν, *the making provision for them, and serving them with our bodies.* So Aristotle‖ saith, *We must rather make provision for them than for ourselves, and yield them,* τιμὴν καθάπερ Θεοῖς, *honour, as they do unto the gods.* Plutarch¶ saith, *That all men, though some may think otherwise, say, that nature, and the law of nature, require, that parents should have the highest honour next the gods: that men can do nothing more acceptable to the gods, than by readily heaping favours upon their parents, and that nothing is a greater evidence of atheism or impiety, than to despise them.* Some here are guilty of a great mistake, scraping together great fortunes, and hoarding them up for their children, with a scandalous neglect of that charity to their Christian brethren, which alone can sanctify those enjoyments to them, and enable them *to lay up a good foundation against the time to come;* pleading these words to justify, or to excuse, their sordid parsimony, and want of charity, *that he that provideth not for his own household, hath denied the faith, and is worse than an infidel;* whereas these words plainly respect the provision which children should make for their parents, and not that which parents should make for their children.

See the defence of the text, ver. 16. and 19. Examen Millii, ibid.

[11] Ver. 9. Χήρα καταλεγέσθω μὴ, *Let not a widow be taken into the number.*] The apostle now comes to speak of such widows as were not only to be maintained by the church (for they were doubtless to receive her alms, if really they were poor, without these qualifications), but of such as were to be admitted into the number of deaconesses, whose office it was to instruct the younger women, to attend the women when sick and in labour, and to assist at the baptism of the female sex.

[12] Μὴ ἔλαττον ἑξήκοντα, *Not less than sixty years old.*] It is the mistake of Zonaras, Balsamon, and Blastares, to think to reconcile this with the fifteenth canon of the council of Chalcedon, and the fourteenth of Trullo, by saying, That widows might only be admitted deaconesses at sixty, but virgins at forty. This last was done in after-ages, and after that Apostolical Constitution, which, agreeably to St. Paul, saith, lib. iii. cap. 1. Χήρας δὲ καθιστᾶτε μὴ ἔλαττον ἐτῶν ἑξήκοντα, *Let not the widows be constituted under sixty years;* and they who first began to alter the time, did at last take away the office.

[13] Γεγονυῖα ἑνὸς ἀνδρὸς γυνὴ, *Being the wife of one husband.*] *i. e.* One who had not divorced herself from one, and married another husband; for otherwise, the younger widows, whom St. Paul bids to marry, could never be admitted deaconesses, though they had all the other qualifications. That such divorces were then common on the wives' side both among Jews and gentiles, we learn, concerning the Romans, from the complaint of Seneca,* *That none in his time blushed at it, their noble women marrying that they might divorce themselves, and there being scarce any marriages without divorces.* Cicero† complains of many things of this kind, which happened in his time. Plutarch‡ mentions it as a thing common, and customarily done by any women that were jealous; and the law among

* Οἱ δὲ ἔτι παλαίτεροι τοσοῦτον τοὺς γόνεας ἐσέβησαν, ὡς καὶ θεοὺς αὐτοὺς ὀρμῆσαι καλεῖν. Simpl. in Epict. cap. 37. p. 178, 179.

† Lib. ii. de Mon. p. 641. in fine.

‡ More Nev. lib. i. cap. 14.

§ Hieroc. in hæc verba Pythag. τοὺς τε γονεῖς τίμα.

‖ De Mor. lib. ix. cap. 2.

¶ Πάντες λέγουσι γοῦν, ὡς γονεῦσι τιμὴν μετὰ Θεοὺς πρώτην καὶ μεγίστην ἥτε φύσις, ὅ τε τὴν φύσιν σώζων νόμος ἀπέδωκε· καὶ οὐκ ἔστιν ὅτι ἄνθρωποι μᾶλλον κεχαρισμένον θεοῖς δρῶσιν, ἢ τοκεῦσιν αὐτῶν, καὶ τροφεῦσι, παλαίας ἐπὶ νέας δαπισθείσας χάριτας εὐμενῶς καὶ προθύμως ἐκτίνοντες· οὐ δ' αὖ σάλιν μείζων ἐπίδειξις ἀθέου γίγνεται τῆς περὶ γονεῖς ὀλιγωρίας καὶ πλημμελείας. De Fraterno Amore, p. 479. E. F.

* "Desiit esse probri loco commune maledictum. Nunquid jam ulla repudio erubescit, postquam illustres quædam ac nobiles fœminæ non consulum numero sed maritorum annos compotant, et exeunt matrimonii causâ, nubunt repudii? Tam diu istud timebatur, quamdiu rarum erat; quia verò nulla sine divortio acta sunt, quod sæpè audiebant, id facere didicerunt." De Benef. lib. iii. cap. 16.

† "Paula Valeria, soror Triarii, divortium sine causâ, quo die vir è provinciâ venturus erat, fecit, nuptora est D. Bruto.——multa in hoc genere incredibilia, te absente, acciderunt." Cic. Epist. Famil. lib. viii. ep. 7.

‡ Γυνὴ τοίνυν διὰ ζηλοτυπίαν ἀπόλειψιν γράφουσα. De Præcept. Conjug. p. 144. A.

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the Athenians* allowed it: instances we have of it in Justin Martyr† and Tertullian.‡ And that this also was frequent in the practice of the Jews, and allowed by their rabbins, see note on 1 Cor. vii. 11. I confess that *univira*, the wife of one husband, in Livy, lib. x. cap. 23. is one, *quæ uni viro nupta fuisset, ad quem virgo deducta sit*, who from her virginity had been married only to one man; and that *univira sacerdos* bears the same sense in Trebellius Pollio, c. de Tito, p. 795. and that this monogamy was counted honourable, even among the heathens; and they who were content with it, wore *pudicitiæ coronam*, the crown of chastity; (Val. Max. lib. ii. cap. 1.) whereas they who proceeded to a second marriage, *sacerdotio arcebantur*, were thought unworthy of the priesthood, as Servius notes upon those words of Virgil, (Æn. iv. 19.) *Huic uni forsan potui succumbere culpæ:* and the *Flamines*, among the Romans, were to be the *husbands of one wife*, and the *Flaminicæ*, the *wives of one husband*. (Rhodig. Lect. Antiq. lib. xxviii. cap. 22.) That therefore the sacred ministers in the church of Christ might be nothing inferior to those of heathens, the apostle may require that, in this sense, the bishop should be the *husband of one wife*, and the deaconess the *wife of one husband*.

[14] Ver. 10. Εἰ ἐτεκνοτρόφησεν, *If she hath brought up children.*] That εἰ signifies *that*, as well as *if*, see note on Acts xxvi. 23. Εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος, &c. *That Christ hath suffered*, and *that he was the first that rose from the dead;* and that so it should be rendered here, the word μαρτυρουμένη, *testified*, seems to require: for a testimony of the good works of others, is, that they have done such and such laudable actions.

[15] Ver. 11. Ὅταν καταστρηνιάσωσι τοῦ Χριστοῦ, *When they have waxed wanton against Christ.*] That is, say Chrysostom and Œcumenius, ὅταν ἀκκισθῶσιν, *when they have cast off, or fastidiously refused and rejected Christ;* ὅταν καταβλακευσθῶσιν, *when they have contemned, and made light of him; when they do* βαρέως φέρειν, καὶ ἀποσπᾶν τὰς ἡνίας, *bear Christ's yoke grievously, and cast off his reins:* so Hesychius and Phavorinus. So that this phrase signifies *to cast off Christ* and *Christianity:* and, as the apostle afterward explains it, ἐκτρέπεσθαι, *to turn from him after Satan*, or to fall off from him to heathenism or Judaism; and then, πρώτην πίστιν ἀθετεῖν, *to violate their first faith*, cannot be to violate the promise made, when chosen into the order of widows not to marry, but their faith given unto Christ at baptism; the other, if any such promise were then made, being not their first, but second faith. So Chrysostom and Œcumenius expound it, from those words of the apostle to the Corinthians; *I have espoused you to one husband, that I may present you as a chaste virgin unto Christ.*

[16] Ver. 15. Ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ, *Have turned aside after Satan.*] The converting men to the Christian faith, being the turning men *from the power of Satan unto God;* (Acts xxvi. 18.) the rescuing men from *the snare of the devil, who were taken captive by him at his will*, (2 Tim. ii. 26.) and who walked *according to the prince of the power of the air;* (Eph. ii. 2.) the casting off the faith may well be styled, *the turning aside after Satan.*

[17] Ver. 17. Διπλῆς τιμῆς, *Double honour.*] That is, τῆς ἐλευθερίου τροφῆς, *of a liberal maintenance* out of the public stock; it signifies, saith Chrysostom, τὴν τῶν ἀναγκαίων χορηγίαν, *provision of things necessary*, as is evident from the reason following, ver. 18. *The labourer is worthy of his hire.*

[18] Μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ, *Especially those who labour in the word and doctrine.*] Οἱ πρεσβύτεροι, the elders among the Jews were of two sorts: first, such as governed in the synagogue; and, secondly, such as ministered in reading and expounding their scriptures and traditions, and from them pronouncing what did bind or loose, or what was forbidden, and what was lawful to be done:* for when, partly by their captivity, and partly through increase and traffic, they were dispersed in considerable bodies through divers regions of the world, it was necessary they should have governors or magistrates to keep them in their duty, and judge of criminal causes; and also rabbins to teach them the law, and the traditions of their fathers: the first were ordained, "ad judicandum, sed non ad docendum de licitis et vetitis," *to judge and govern, but not to teach;* the second, "ad docendum, sed non ad judicandum," *to teach, but not to judge or govern:* and these the apostle here declares to be the most honourable, and worthy of the chiefest reward: accordingly the apostle, reckoning up the offices God had appointed in the church, places *teachers* before *governments*, 1 Cor. xii. 28.

[19] Ver. 18. Λέγει γὰρ ἡ γραφὴ, *For the Scripture saith.*] The former words, *Thou shalt not muzzle the ox that treadeth out the corn*, being expressly found in Deut. xxv. 4. and the latter, expressly in the Gospel of St. Luke, x. 7. and with a little variation, Matt. x. 10. and in no other place in Scripture (for in Lev. xix. 13. and Deut. xxiv. 14. there is nothing to this purpose), it follows, that St. Paul must here reckon the Gospel of St. Luke among the Holy Scriptures; from which such doctrines, as he is now teaching, may be infallibly confirmed. Note,

Secondly, That the apostle, both here and 1 Cor. ix. 9. proves this from what was written in the law of Moses, applying in both places that which primarily must belong to the Jewish priesthood, to the preachers of the gospel; and hence allowing us to argue for the maintenance of the latter, by analogy to what was appointed for the former; as the apostle himself doth in this very case, in these words, *Do you not know, that they who minister about* (legally) *holy things, eat of the things of the temple; and that they which wait at the altar, are partakers with the altar? i. e.* are fed and liberally maintained, by the portions God allowed them of what was offered at his altar; *even so hath the Lord Christ appointed, that they who preach the gospel, should live of the gospel*, 1 Cor. ix. 14. Whence note,

Thirdly, That this is a standing ordinance of Christ, to continue as long as the preaching of the gospel doth, built upon reasons of equal obligations at all times; *the labourer being always worthy of his hire;* the shepherd to eat of the milk of the flock, and he that soweth spirituals, to reap carnals, 1 Cor. ii. 7. 10, 11. Note,

* Ἐθεῖτο τῇς ἀποδείξεως γράμματα παρὰ τῷ ἄρχοντι θεῖσθαι, μὴ δι' ἐτέραν, ἀλλ' αὐτὴν παροῦσαν, ὡς οὖν παρῆν τοῦτο πράξουσα κατὰ τὸν νόμον, loqueus de uxore Alcibiadis. Plut. de Alcib. p. 195.

† Ubi Mulier Christiana viro, Τὸ λεγόμενον πας' ὑμῖν μοιχεῖδιον δοῦσα, ἐχωρίσθη. Apol. i. p. 42. B.

‡ "Repudium verò in fœminis jam et votum est, quasi matrimonii fructos." Apol. cap. 16.

* Morin. de Ordin. par. iii. exer. 7. cap. 4. Buxt. in voce, סמיכה.

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Fourthly, From whom this reward is to be received; from them amongst whom these pastors labour, to whom they sow spiritual things, and who are taught by them: for, *Let him* (saith the apostle) *who is taught in the word communicate to him that teacheth in all good things*, Gal. vi. 6. So that he is to have a supply of all things needful for the discharge of his function here, double honour, *i. e.* a liberal maintenance. Note,

Fifthly, That as the command of being charitable to the poor, gives just occasion to those laws which are made in all communities to oblige men, according to their abilities, to distribute to the necessities of the poor; because, otherwise, the general rules of Scripture would not be obeyed, nor the poor provided for: so the standing ordinance of Christ and his apostles, concerning the *double honour* due to them who *labour in the word and doctrine*, and the *communicating to them in all good things*, justifies these laws which ascertain what shall be communicated to them; since otherwise, it is much to be feared, the general rules of Scripture concerning this matter would not be obeyed, nor the clergy sufficiently provided for.

[20] Ver. 19. Κατὰ πρεσβυτέρου.] The *elder* here seems to relate not to one who was such by age, but by office, because the apostle was before speaking, ver. 17. of *elders* which rule well, or *laboured in the word and doctrine:* and whereas the law had taken care that no man should be condemned, but by the *mouth of two or three witnesses*, the apostle, knowing how much the church would suffer by the rash accusations of her governors, bishops, and presbyters, seems to rise higher, not suffering an accusation to be admitted against them, without the like number of witnesses.

[21] Ver. 20. Τοὺς ἁμαρτάνοντας, i. e. *Them that sin*] Grievously and scandalously, and are convinced of their offences before two or three witnesses, were to be rebuked, saith Theodoret, πάντων παρόντων, *in the presence of all;* such public censures being, according to the custom of the church, done by the presidents or rulers of the church, ὑπὸ πλειόνων, *before and with the consent of all*, as Tertullian* saith. (See note on 2 Cor. ii. 6.)

[22] Ver. 21. *And our Lord Jesus Christ, and the elect angels.*] He joins the angels with Jesus Christ, saith Theodoret, οὐχ ὡς ὁμοτίμους, ἀλλ' ὡς δούλους, *not as equal in honour, but as servants to him*, and those who are to attend him at the great day of judgment.

[23] Ver. 22. Χεῖρας ταχέως μηδενὶ ἐπιτίθει, *Lay hands suddenly on no man.*] This, saith the reverend Dr. Hammond, belongs to the laying on of the *bishop's hand in absolving penitents:* saith the reverend Bishop of Worcester, to the laying *of hands on bishops, priests, and deacons;* 1. Because St. Paul had not mentioned laying on of hands in relation to penitents in this Epistle, but he had done it with respect to ordination, and that in Timothy's own case, iv. 14. 2. Because the apostle, in this Epistle, gives no rules concerning the qualifications of penitents, saying nothing what penitents were to be reconciled, and after what time, and under what conditions they were to have hands laid on them, in token of reconciliation; nor is there a concurrent evidence of such a practice so early in the church; but he had given rules touching bishops and deacons, and their qualification; and therefore we have more cause to apply it according to the chief intention and design of this Epistle. 3. Because the great use of laying on of hands, in the New Testament, is for the setting persons apart for the discharge of a sacred office; so it was in the first institution of deacons, Acts vi. 6. and of Paul and Barnabas to a particular charge, Acts xiii. 2, 3. This was an ancient ceremony among the Jews, in the solemn designation of persons to sacred offices, Numb. xxvii. 18. 23. Deut. xxxiv. 9. either to be rulers or teachers in their synagogues; and from thence it was brought into the church, in the solemn designation of persons to the ministry. And, 4. if these words do not relate to ordination, St. Paul would have given Timothy no particular direction about that which was one main part of his office; wherefore, as he left Titus at Crete, *to ordain elders in every city;* so, doubtless, Timothy had the same commission, which yet is no where intimated but in these words. And, according to this sense, the following words are capable of a very good meaning, thus: Be not partaker of the sins of them, who rashly, and without due qualifications, rush upon sacred offices; for by want of due examination, and trial of them, thou wilt become partaker of their guilt.

[24] Ver. 23.] So Justin Martyr * saith, that wine is to be used for *the help of the body, and the cure of inward distempers.* And Plato † saith it was given for the health and strength of the body. The Essenes abstained wholly from wine, (see note on Colos. ii. 21.) but the gnostics ‡ freely used it, when they went to the heathen feasts, and otherwise.

[25] Ver. 25.] I find three expositions of these words: the first is that of St. Basil and St. Austin, which refers them to the judgment of God, thus: The good and evil works of some men are so manifest, that they may be discerned of all men before the day of judgment, and so, in discerning them, thou canst not err; but if they be latent here, and so escape thy examination and censure, they will be manifested at the great day of their accounts.

2. Others, referring this to the censures of the church, the ἐπιτιμία, mentioned ver. 20. make the sense run thus: Some men's sins are so open and notorious, as to bring them under the censures of the church, by way of precedent merit; others appear more criminal after the censures passed upon them, and so less fit to be absolved; and some men's reformation, or good works, are so manifest after censure, as to evidence they deserve absolution; and if they continue evil, or do but few good works, that also will be in time discernible: so that thou mayest know who are fit to be absolved, who not. But against this exposition there lies this objection, That no man should incur the censures of the church, but by way of precedent merit; and so no man's evil works, for which he is to be censured, should follow after that act of discipline: and, secondly, the last clause of the last verse seems, by the antithesis, to refer not to evil, but to good works, though done as the works of charity ought to be, so as not to be observed by men.

* "Summum futuri judicii præjudicium est, si quis ita deliquerit, ut à communione orationis, et conventûs, et omnis sancti commercii relegetur; præsident probati quique seniores." Tertul. Apol. cap. 39.

* Βοηθείας χάριν τοῦ σώματος, καὶ διὰ τὴν τῶν ἐντὸς θεραπείαν. Ep. ad Zen. p. 512. A.
† Σωματὸς δὲ εὐγείας, καὶ ἴσχυος ἕνεκα. De Leg. p. 800. D.
‡ Iren. lib. i. p. 26. D. Epiph. Hær. xxvi. §. 5.

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3. The ancient Greek expositors, with Grotius, refer these words to ordination, thus: When I said, *Lay hands suddenly on no man,* I spake not of men whose good or bad works are manifest beforehand; for they, without farther discussion or examination, may be admitted, or are to be rejected; but of those whose vices or good works are latent; for they, after examination and inquiry, cannot be long hid: and so, if thou be not hasty in laying on of hands, thou timely mayest discover them; or if by this means thou canst not do it, thou wilt not be partaker with the sinner, as having done as much as was in thy power to discover them.

CHAP. VI.

1. LET as many servants as are under the yoke *(of bondage to the heathens)* count their own masters worthy of all *(due)* honour, that the name of God and his doctrine be not blasphemed, *(or evil spoken of, as tending to dissolve those civil obligations, but rather honoured in all estates of men, as tending to make them better in their several relations,* Tit. ii. 10. *and more subject even to hard and froward masters,* 1 Pet. ii. 18.)

2. And they that have believing masters, let them not despise them, because they are *(advanced to be)* brethren *(and so equal to them in Christ);* but rather *(let them)* do them service, because they are faithful *(of the household of faith),* and beloved *(of God),* [1] partakers of the benefit. These things teach and exhort.

3. If any man teach otherwise, and consent not to wholesome words, [2] even the words of our Lord Jesus Christ, (Matt. xx. 27. *He that would be first among you, let him be your servant; or, servant of all,* Mark x. 44.) and to the doctrine which is according to godliness;

4. He is proud (Gr. *puffed up),* knowing nothing, but doating *(sick)* about questions and strife of words, whereof cometh envy, strife, railings, evil surmises,

5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: [3] from such withdraw thyself.

6. But *(whatsoever they esteem so, we know that)* godliness, with *(that)* [4] contentment *(which attends it),* is great gain.

7. *(I say, with contentment, which it becometh us to have;)* for we brought nothing into this world, and it is certain we can carry nothing out *(of it).*

8. And having (ἔχοντες δὲ, *having therefore)* food and raiment, let us be therewith content.

9. But *(for)* they [5] that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11. But thou *(thou therefore),* O man of God, flee these things; and follow after righteousness, [6] godliness, faith, love, patience, meekness.

12. [7] Fight the good fight of faith, *(and so)* lay hold of eternal life, whereunto thou art *(both)* called, and *(according to that calling)* hast professed a good profession *(by enduring persecutions for it)* before many witnesses.

13. I give thee charge in the sight of *(that)* God, who quickeneth all things *(and therefore is able to raise them that suffer for him from the dead),* and before Christ Jesus, who before Pontius Pilate witnessed a good confession, *(confirming truth to the death,* John xviii. 37.)

14. That thou keep this commandment *(given to thee,* ver. 11, 12.) without spot, unrebukable, [8] until the appearing of our Lord Jesus Christ:

15. Which *(appearance)* in his times *(or, in the proper season)* he shall shew *(forth),* who is the blessed and only *(absolute)* Potentate, the [9] King of kings, and Lord of lords *(who therefore is more to be feared than all earthly potentates, and will more assuredly punish those who submit not to his laws and government);*

16. Who only hath *(of himself)* immortality *(and so only can confer it upon others, and only lives for ever, to reward and punish),* dwelling in the light which no man can approach unto *(and live, and so, whom no man fully can enjoy in this life);* whom no man hath seen, nor can see: to whom *(be ascribed)* honour and power everlasting.

17. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, *(the two diseases of rich men; for the rich man's wealth is his strong city, and as a high wall in his own conceit,* Prov. x. 15. xviii. 11. *and riches and strength lift up the heart,* Ecclus. xl. 26.) but in the living God, who giveth us richly all things to enjoy *(and in whom therefore we may safely trust);*

18. [10] That they do good, that they be rich in good works, ready to distribute, willing to communicate *(to others of their wealth);*

19. Laying up in store for themselves [11] a good foundation against the time to come, that *(when these things fail)* they may lay hold on eternal life.

20. O Timothy, keep that *(truth)* which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

21. Which some professing [12] have erred concerning the faith. Grace be with thee. Amen.

ANNOTATIONS ON CHAP. VI.

[1] Ver. 2. Οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι.] These words, being not connected to the preceding by καὶ, and the article οἱ shewing that they relate not to the predicate, but to the subject, will be best rendered thus; *Because they who partake of the benefit of the service are faithful and beloved;* and therefore more worthy of their service, the more they are honoured of God, and of the number of them whom we stand bound to serve in love.

That the gnostics taught any such doctrine, that Christian servants were not obliged to obey their heathen or their Christian masters, there is not the least hint in any of the commentators on this place, or in any of the fathers, who have given us the largest account of their doctrines: I find, in the epistle of Ignatius to Polycarp, these words, * *Despise not men and maid-servants, nor let them be puffed up; but let them serve the more for the glory of God, that they may obtain a better liberty; let them not covet to be free*

* Δούλους καὶ δούλας μὴ ὑπερηφάνει, ἀλλὰ μηδὲ αὐτοὶ φυσιούσθωσαν, ἀλλὰ εἰς δόξαν Θεοῦ πλέον δουλευέτωσαν, ἵνα κρείττονος ἐλευθερίας ἀπὸ Θεοῦ τύχωσιν· μὴ ἐράτωσαν ἀπὸ τοῦ κοινοῦ ἐλευθεροῦσθαι, §. 4. See Coteler. in locum.

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from their masters: but neither doth the martyr, nor any of his commentators, intimate that this relates to any doctrine of the gnostics; and considering how much he endeavoured to imitate St. Paul, we may more probably conjecture it hath relation to this very place: moreover, though I have given you the words as Dr. Hammond translates them, yet I think the true meaning of these words, Μὴ ἐράτωσαν ἀπὸ τοῦ κοινοῦ ἐλευθεροῦσθαι, is this, *Let them not be importunate to be delivered, and made free by the church, or by her common stock;* for τὸ κοινὸν signifies the *community;* and so, τὸ κοινὸν τῆς ἐκκλησίας, in Eusebius,* is the *community,* or body of the church; and also in Lucian,† where he speaks of the Christians; and τὰ κοινὰ in Aristophanes, Demosthenes, and Lucian, signifies the common stock: now it is evident from Justin Martyr and Tertullian, that the common stock of Christians was employed to buy their brethren out of bonds and servitude. (See note on 1 Cor. vii. 23. and Lucian, de Pereg. ed. Gr. p. 594, 595.)

But that many of the Jews were of this opinion, and might be apt to introduce it into Christianity, we find just reason to believe; for they thought themselves privileged, by their relation to God, from being the servants of men: some of them, saith Josephus, thought it a wicked thing, μετὰ τὸν Θεὸν φέρειν θνητοὺς δεσπότας, *to own, besides God, any mortal lords or masters.* Their rabbins thought it unbecoming any Jew to be a bond-slave to a heathen or idolater; for that was, say they, to be "servi servorum," *servants of servants,* which the servants of the Lord must not be. (See Dr. Lightfoot on 1 Cor. vii. 23.)

[2] Ver. 3. Λόγοις τοῖς τοῦ Κυρίου ἡμῶν, *The words of our Lord Jesus.*] This phrase being often used of the very words which Christ spake, as Matt. xxvi. 75. Acts x. 16. 20. 35. I thought fit to refer it to those words which might most likely be aimed at by the apostle; though seeing they also may refer to the doctrine of Christ, preached by the apostle, this phrase being so used, Acts xix. 10. and the doctrine of the Lord very often, 1 Thess. i. 8. 2 Thess. iii. 1. in this sense it affords this useful observation, That the words written by St. Paul in these Epistles are the words of the Lord Jesus.

[3] Ver. 5. Ἀφίστασο ἀπὸ τῶν τοιούτων, *From such withdraw thyself.*] From these words it is plain that the apostle speaketh here of persons then in being: that they were Jews, seems evident from the foregoing note, shewing, that they were in this matter, ἑτεροδιδάσκαλοι, *men that taught otherwise;* that these νομοδιδάσκαλοι, were men knowing nothing, or not knowing what they said, or whereof they affirmed, see 1 Tim. i. 9. that they did ἑτεροδιδασκαλεῖν, *teach otherwise* than the doctrine which is after godliness, ver. 3. that they had their fables which ministered ζητήσεις, *questions,* ver. 4. that they had their ματαιολογίας, *vain wranglings* about words, ver. 6. that they had their foolish questions, which begat *strifes and contentions about the law,* see Tit. iii. 9. that they of the circumcision were *vain talkers, teaching things which they ought not for filthy lucre's sake,* see Tit. i. 10, 11. and so *accounted gain for godliness;* that their minds and *consciences were defiled and perverted,* see Tit. i. 14. that they *turned aside from the faith to vain janglings,* see 1 Tim. i. 6. how they were puffed up, see note on 2 Tim. iii. 4. See the defence of these words, Examen Millii in locum.

[4] Ver. 6. Αὐτάρκεια, *Contentment.*] This the apostle well explains by being satisfied ἐν οἷς εἰμι, *in the condition we are in,* Phil. iv. 4. and τοῖς παροῦσιν, *with the things we have at present, with food and raiment,* ver. 8. i. e. *with those things which are needful for this present life,* Matt. vi. 31, 32. in opposition to anxiety, distrust, or murmuring; and it is never separable from true piety, but is the natural result of that love to, and that value the good man hath for God, and the things of God; that trust he hath in God, and the entire resignation of his will, in all affairs, to the conduct of his providence.

[5] Ver. 9. Οἱ βουλόμενοι πλουτεῖν, *They that will be rich,*] *i. e.* On whom the love of money so prevails, that they are resolved they will be rich, if by any means they can compass wealth, are in the ready way to yield to any lust which will gratify their greedy humours; μηδενὸς χρηματισμὸν συντελοῦντος αἰσχροῦ μηδ' ἀνιαροῦ φειδόμενοι, *abstaining* (saith Plutarch*) *from nothing that is base or impious that tends to enrich them:* whence the ancients, agreeably to the apostle here, "avaritiam omnia vitia habere putabant," *thought covetousness to comprehend all vices:* as A. Gellius, lib. xi. cap. 2. from Cato, and Cicero, N. 45. in his oration, Pro Roscio Amerino, have observed: it also causeth us to make *shipwreck of faith, and a good conscience,* and whatsoever else is sacred, when they cannot be held without the loss of that wealth we so love and admire: whence Cicero notes,† "Nullum esse officium tam sanctum atque solenne, quod non avaritia comminuere, atque violare soleat;" *That there is no duty so holy or solemn which covetousness is not wont to impair and violate.*

[6] Ver. 11. Εὐσέβειαν, πίστιν, &c.] That *godliness,* which gives contentment, with food and raiment, and what at present we enjoy; that *faith,* which assures us of *a better and a more enduring substance, reserved in the heavens for us;* (Heb. x. 34.) that *justice,* which requires us to injure no man, but to let every man enjoy his own; that *love,* or *charity,* which makes us *ready to distribute, and willing to communicate* of these things to others; (ver. 11.) that *patience,* which makes us, with tranquillity and equanimity, submit to a low fortune and adversity; that *meekness,* which suppresses our wrath and indignation against them who are injurious to us in temporals, and take away that which is ours: all these are proper preservatives against, or indications of a mind free from, covetousness.

[7] Ver. 12. Ἀγωνίζου τὸν καλὸν ἀγῶνα, *Fight the good fight.*] These words are plainly agonistical, relating to the Olympic games, and particularly to that of *racing,* to which the apostle doth so oft allude, where the crown being hung up at the end of the goal, he that came first did ἐπιλαμβάνειν, *lay hold of it, and take it to himself:* and because these games were performed in the presence of many spectators, the apostle continues the allusion, saying, That Timothy had, in the presence of *many witnesses,* shewed his readiness to suffer for the faith.

[8] Ver. 14. Μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν, *Till the appearing of our Lord Jesus Christ.*] Here, saith Grotius, it appears, that Paul speaks to Timothy, as one who might live to the last judgment: but this vain conceit hath been

* Hist. Eccl. lib. ii. cap. 1. Ὑπηρεσίας ἕνεκα τοῦ κοινοῦ.
† Christiani mittebant peregrinos, Ἀπὸ τοῦ κοινοῦ, Lucian.

* Περὶ φιλοπλουτ. p. 524. † Pro P. Quinto, N. 13.

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sufficiently confuted, note on 1 Thess. iv. 15. Nor doth this exhortation prove it; it being used, rather than that, *until death*, saith Theophylact, to mind us of that glorious appearance: and because, saith St. Austin,* the day of our death is, to us, as that day: *Tunc enim unicuique veniet dies ille, cum venerit ei dies, ut talis hinc exeat, qualis judicandus est illo die: in quo enim quemque invenerit suus novissimus dies, in hoc eum comprehendet mundi novissimus dies.*

[9] Ver. 15. Ὁ Βασιλεὺς, &c. *King of kings, and Lord of lords.*] This title the great empires took to themselves: the king of Babylon is so styled by Daniel, ii. 37.: by Jeremiah, xxvii. 6.: of Persia, Ezra vii. 12. (See Brisson. de Regno Pers. lib. i. p. 3, 4.) And therefore the apostle saith here, That it truly belongs to God only, and to *our Lord Jesus Christ*, Rev. xvii. 14. xix. 16.

[10] Ver. 18. *That they do good.*] See note on Tit. iii. 8.

[11] Ver. 19. Θεμέλιον καλὸν, *A good foundation.*] Τῶν μελλόντων ἀγαθῶν ἀπόλαυσιν θεμέλιον κέκληκεν ἀκίνητον, *The enjoyment of good things to come, he calls an immoveable foundation*, say the Greek commentators. So the doctrine of the *resurrection* is styled *the foundation of God*, 2 Tim. ii. 19. and the heavenly Jerusalem, a *city that hath foundations*, Heb. xi. 10.; and the *good foundation*, here, being, in the words following, *eternal life*, confirms their interpretation. They who think the word θεμέλιος signifies here a *treasure*, or an obligation on the part of God to give them life eternal, mean the same thing, though they give us no just evidence that the word hath any such signification.

[12] Ver. 21. Περὶ τὴν πίστιν ἠστόχησαν, *Have erred from the faith.*] These, in all reason, must be the same with the τῆς πίστεως ἀστοχήσαντες, *those who erred from the faith:* (i. 5, 6.) and that they were the νομοδιδάσκαλοι, *the assertors and teachers of the law*, and so the opposites to the gnostics, who were, saith Irenæus, "legis adversarii," *adversaries of the law*, the seventh verse demonstrates; as Theodoret† well observes upon the place: of them it is also certain, that they pretended, above all men, to be γινώσκοντες τὸ θέλημα, *skilled in the knowledge of the will of God*, and ἔχοντες τὴν μόρφωσιν τῆς γνώσεως, men that *had the scheme or form of knowledge*. (Rom. ii. 18—20.) They were the great assertors and promoters of the cabala, or cabalistical doctrine, which was, in their account, "scientia arcana divinitus accepta,"* *a secret mystical knowledge of Divine things received from God*, and equal, in their opinion, to the Scriptures, according to their rule, *verba cabalæ æquiparantur verbis legis.* And they, doubtless, opposed this their knowledge of the law, and of these cabalistical traditions, to the gospel taught by St. Paul, which opposed and slighted them; and their stiff adherence to them caused them, ἀστοχεῖν, *to shoot off from the faith of the Messiah*, which was the mark they aimed at: that therefore the ψευδώνυμος γνῶσις, *the falsely-named knowledge*, mentioned here,† may agree to them as well as to the gnostics, is manifest from these things, that it cannot agree to the gnostics, if these persons were teachers of the law, as it is very probable they were; (see note on i. 7.) and that it cannot be attributed to Simon Magus, the father of the gnostics, of whom alone the apostle can be supposed here to speak, appears from this—that he cannot properly be said to err concerning the faith, who was so far from being then of it, that he himself set up for the Christ, and opposed the profession of the gospel with all his might. As for the gnostics, it is agreed among the learned, that though they conspired with former heretics, yet were they not known by that name, nor had they taken it upon them, till the time of Anicetus bishop of Rome, and the reign of M. Aurelius Antoninus and L. Verus, that is, not till the year 129. Hence Dr. Cave makes them a heresy of the second century. Eusebius says,‡ that Carpocrates, who flourished in the time of Hadrian, gave rise to the sect of the gnostics: but Clemens Alexandrinus seems to affirm, that one Epiphanes,§ the author of the sect of the Carpocratians, gave birth to this name and sect: and if it were so, it is improbable that the *knowledge falsely so called*, here mentioned, should have relation to the gnostics.

THE

SECOND EPISTLE TO TIMOTHY.

WITH ANNOTATIONS.

PREFACE.

THE ancients‡ from these words of this Epistle, *I am ready to be offered, and the time of my departure is at hand*, iv. 6. do generally conclude this was the last of St. Paul's Epistles, he being, πρὸς τῷ τέλει, *near the end of his life*, when he writ it. And truly the words of the apostle are not well capable of any other sense; for he says expressly, ἤδη σπένδομαι, *I am now offered, and the time of my dissolution*, ἐφέστηκε, *is instant*, ver. 6. *I have finished my course*,

* Epist. 80. ad Hes. p. 350.

† Ὅτι καὶ ἐξ Ἰουδαίων οὗτοι ἦσαν σαφῶς διδάσκει, τὸ θέλοντες εἶναι νομοδιδάσκαλοι.

‡ Chrysostom, Theodoret, Œcumenius, Theophylact, &c.

* Buxt. in voce, קבלה.

† "Quæstiones Judæorum quæ videntur quæstiones esse scientiæ." Haymo in loc.

‡ Γράφει δὲ καὶ Εἰρηναῖος συγχρονίσαι τούτοις Καρποκράτην ἑτέρας αἱρέσεως τῆς τῶν γνωστικῶν ἐπικληθείσης πατέρα. H. Eccl. lib. iv. cap. 7. p. 120. B. See the note on iv. 3.

"Gnosticos se vocant de Carpocr." Iren. lib. i. cap. 24.

§ Καθηγήσατο δὲ τῆς μοναδικῆς γνώσεως, ἀφ' οὗ καὶ ἡ τῶν Καρποκρατιανῶν αἵρεσις. Strom. lib. iii. p. 428. C.

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ver. 7, 8. λοιπὸν, *from henceforth there is laid up for me a crown of glory.* Whereas he not only expected to be delivered from his first bonds, but saith expressly, *I know that I shall abide and continue with you all, for your furtherance and joy of faith, that your rejoicing may be more abundant in Christ Jesus, for my coming to you again,* Phil. i. 25, 26. (see ii. 24. Philem. 22.) yea, he was actually delivered, and ready to go to Judea, when he writ the Epistle to the Hebrews, xiii. 23. Secondly, This Epistle, saith Bishop Pearson, was writ from Rome, i. 17. by St. Paul in bonds, i. 8. ii. 9. Now these bonds could not be his first bonds; for then he was in "libera custodia," in his own *hired house, receiving all that came to him, none forbidding it,* Acts xxviii. 30, 31. yea, his bonds were *known throughout Cæsar's palace, and to all others,* Phil. i. 13. Here he is in "arcta custodia;" so that Onesiphorus was forced to *inquire more diligently after him,* that he might find him out, i. 17. Again, in his first bonds, saith he, *many of the brethren of the Lord, being encouraged by my bonds, were bold to speak the word more abundantly without fear,* Phil. i. 14. Here, *all men forsake him,* iv. 16. see a third argument for this opinion, iv. 13. a fourth, ver. 16. a fifth and sixth, ver. 20. so that I conclude, with the postscript, that this Epistle, ἐγράφη ἀπὸ Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι Νέρωνι, *was writ from Rome, when St. Paul stood the second time before Nero.*

That this Epistle was writ to stir up Timothy to *caution, diligence, and discharge of his office, on occasion of the creeping heresy of the gnostics,* (ii. 17.) *stolen in among them, which had much debauched the Asiatics,* (i. 15.) *and made use of magic, to oppose the truth of the gospel,* (iii. 8.) is said by a reverend and learned person: but there is nothing in any of the ancient commentators of this nature, which speak here only of the *heresies arising from the Jewish doctors,** as that which gave occasion to the writing this Epistle. And, secondly, the places cited by this reverend person, do not prove that the apostle speaketh of the gnostics: for, i. 15. he only says, *all those that were in Asia had forsaken him;* which they might do by cleaving to the Cerinthians and Ebionites, rather than to the gnostics. (See the note there.) That they who taught the *resurrection was past already,* were not gnostics, is proved, note on ii. 17. and that the words, iii. 8, 9. agree not to the gnostic heretics, but to the Jewish false teachers, who were also great magicians, is there shewed. (See note on 2 Thess. ii. 10.)

CHAP. I.

1. PAUL, an apostle of Jesus Christ by the will of God, [1] according to the promise *(for declaration of the promise)* of *(eternal)* [2] life which is *(made to us)* in Christ Jesus,

2. *(Writeth)* to Timothy, my dearly beloved son: *(wishing to him)* grace, mercy, and peace, from God the Father and Christ Jesus our Lord *(by whom all mercies are derived to us from the Father through the Spirit).*

3. I thank God, whom I serve from my forefathers [3] with a pure conscience, that [4] without ceasing I have remembrance of thee in my prayers night and day;

4. Greatly desiring to see thee, being mindful of thy tears *(shed when thou departedst from me),* that *(as then I was filled with sorrow, so, by seeing thee again)* I may be filled with joy;

5. *(I thank God, I say,)* when I call to remembrance the unfeigned faith which is in thee which dwelt first in thy grandmother Lois, and *(in)* thy mother Eunice *(converted to the faith before thee;* Acts xvi. 1.) and I am persuaded that *(it dwells)* in thee also.

6. Wherefore I put thee in remembrance, that thou [5] stir up the gift of God, which is in thee [6] by the putting on of my hands.

7. For God hath not given us the spirit of fear *(as under the Mosaical dispensation;* Rom. viii. 15.) [7] but *(the spirit)* of power, and of love, and of a sound mind.

8. Be not thou therefore ashamed of the testimony of our Lord, *(i. e. of giving testimony to the death and resurrection of Christ,* 1 Cor. vi. *which were the great things they chiefly were to testify,* Acts i. 8. 22. iv. 33. v. 32.) nor of me *(though I am now)* his prisoner *(for that testimony):* but be thou partaker of the afflictions of the gospel (Gr. *συγκακοπάθησον, suffer thou evil with the preachers of it)* according to the power of God, *(given thee for this end,* ver. 7.

9. *Even that God)* who hath saved us, *(i. e. designed us for salvation,* 1 Thess. v. 9. see note on Eph. ii. 7, 8.) and *(in pursuance of that design, hath)* called us with a holy calling, not according to our works, but according to his own purpose and grace, (see note on Tit. iii. 5, 6.) which was given *(i. e. determined to be given)* us in Christ Jesus [8] before the world began;

10. But is now made manifest by the appearing of our Saviour Jesus Christ *(the Lord and giver of life),* who *(by his death)* hath abolished death, and hath brought *(this)* [9] life and immortality to light through the gospel:

11. Whereunto (εἰς ὃ, *for which thing)* I am appointed a preacher, and an apostle, and a teacher of the gentiles.

12. For the which cause also I suffer these things: nevertheless, *(though I suffer thus)* I am not ashamed *(of my hope):* for I know *(in)* whom I have believed, and I am persuaded that he is able to keep [10] that which I have committed to him *(i. e. my soul and life,* 1 Pet. iv. 19.) against *(or to)* that day *(of recompence).*

13. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus, *(i. e. with a firm faith, and true Christian love:* see note on ii. 2.)

14. That good thing which was committed to thee *(i. e. the doctrine of the gospel,* 1 Tim. vi. 20.) keep by the Holy Ghost which dwelleth in us, *(and confirms it to us,* 1 John ii. 20. 27.)

15. This thou knowest *(by messengers from Rome, or those who travel from thence to Rome),* that all they [11] which are in Asia be turned away from (Gr. *have forsaken)* me; of whom are Phygellus and Hermogenes.

16. The Lord give *(i. e. shew)* mercy to the [12] house of Onesiphorus, *(the Ephesian,* iv. 19.) for he oft refreshed me *(with his presence and relief)* and was not ashamed of my chain *(as the rest of the Asiatics were):*

17. But when he was (Gr. *being)* in Rome, he sought me out very diligently, and found me.

* Αἱρέσεις ἦσαν ἐξ Ἰουδαϊκῶν διδασκάλων ἀρχόμεναι, ἅπερ ἐν τῇ πρώτῃ ἐπιστολῇ ἐπεστόμωσεν. Chrysost. Præfat.

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18. [13] The Lord *(therefore)* grant unto him *(who shewed such mercy to me)* that he may find mercy with the Lord in that day *(of recompence we Christians expect)*: and in how many things he ministered to me at Ephesus, thou knowest very well.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΚΑΤ' ἐπαγγελίαν.] Ὥστέ με τὴν ἐπαγγελθεῖσαν αἰωνίην ζωὴν τοῖς ἀνθρώποις κηρύξαι, *That I might declare that eternal life which is promised to men:* so Theodoret. So, Tit. i. 1. *Paul, an apostle of Jesus Christ,* κατὰ πίστιν, *for the promotion* or *declaration of the faith of God's elect;* so κατὰ πᾶσαν αἰτίαν, *for every cause,* Matt. xix. 3. Phil. iv. 11. *I speak not* καθ' ὑστέρησιν, *for want of any thing.*

[2] Ζωῆς ἐν Χριστῷ, *Life which is in Christ Jesus.*] Adam brought the sentence of death upon us all, and the promise of deliverance from that death is only made to us in and through Christ Jesus, by virtue of that death he suffered in our stead.

[3] Ver. 3. Ἐν καθαρᾷ συνειδήσει, *With a pure conscience.*] So, Acts xxiii. 1. *I have lived in all good conscience to this day before God; i. e.* a conscience free from insincerity, or wilful disobedience to the dictates of his mind, or the rule by which he thought himself obliged to walk: for, *as touching the righteousness* which was required by the law, *he was blameless;* and as for his blasphemies against Christ, and his persecutions of his church, that he did *ignorantly in unbelief,* 1 Tim. i. 13. thinking *he ought to do many things against the name of Jesus,* Acts xxvi. 9. But yet he was not free from sin; for he confesses, that upon this account he was *the chief of sinners,* 1 Tim. i. 15.

[4] Ἀδιάλειπτον, *Without ceasing, day and night.*] To pray morning and evening, is to pray continually, or without ceasing: thus Zadok, and his brethren, offered burnt-offerings before the Lord continually, διαπαντὸς, morning and evening. (1 Chron. xvi. 42, 43. see note on 1 Thess. v. 17, 18.)

[5] Ver. 6. Ἀναζωπυρεῖν.] Philo * saith, that *where there is any spark of true probity, being ventilated, it will shine and break forth into a flame.* And this is also true, as well of spiritual gifts as graces; even the gifts of miracles, of healing, and casting out of devils, were strengthened and increased by prayer, (Matt. xvii. 21.) and by faith, (ver. 20.) and the internal gifts of wisdom and knowledge, by reading and meditating on the word; the illumination of the Holy Spirit coming then upon gifted persons when they were so employed. (1 Cor. xiv. 23—26. 1 Tim. iv. 13—15.) How they may be extinguished, see Eph. iv. 30. 1 Thess. v. 19. Thus Pythagoras, saith Jamblichus,† purged the souls of the scholars from ignorance and sensual passions, and then, ἀνεζωπύρει τὸ θεῖον ἐν ἑαυτῇ, cap. 16.

[6] Διὰ τῆς ἐπιθέσεως, &c. *By the laying on of my hands.*] The presbytery also laid their hands upon him, 1 Tim. iv. 14. but the χάρισμα, or gift here mentioned, being the gift of the Holy Ghost, was usually conferred by laying on of the hands of an apostle, Acts viii. 17. xix. 6. Vain therefore is the inference of Esthius from these places, that ordination is a sacrament, seeing the grace here mentioned is no ordinary grace, but an extraordinary gift, conferred only in those times by the hands of an apostle, and now wholly ceased.

[7] Ver. 7. Πνεῦμα δυνάμεως, *The spirit of power,*] Used Luke xxiv. 19. Acts i. 8. partly to assist us in the preaching of the gospel, ἐν δυνάμει, *in the power of miracles,* and in the power of the Spirit of God, (Rom. xv. 19.) and to render it effectual to the hearers, it being the *power of God through faith to their salvation,* (Rom. i. 16.) and preached by the *apostles with great power;* (Acts iv. 33. 1 Thess. i. 5. Colos. ii. 9.) and partly to enable us to endure afflictions, for the sake of Christ, τὸ πνεῦμα τῆς δυνάμεως, *the Spirit of power resting upon us* for that end; (1 Pet. iv. 14. and here, ver. 8.) and the spirit of love to Christ, which *constrains* us to our duty, (2 Cor. v. 14.) and casteth out the fear of any thing we may suffer for the performance of it; (1 John iv. 18.) and *of a sound mind,* Gr. σωφρονισμοῦ, *of wisdom* to discharge that duty, so as either to avoid dangers, (Eph. v. 15, 16. Colos. iv. 5.) by giving no offence to the heathens, or else to speak the word with convincing power, (Luke xxi. 15.) and to walk so exactly, that they may be *ashamed to speak evil of us,* or do evil to us, *who behold our good conversation in Christ:* (1 Pet. iii. 16.) all these were spiritual gifts, not now conferred in ordination, as Esthius vainly conceives.

[8] Ver. 9. Πρὸ χρόνων αἰωνίων, *Before any age hath passed.*] The promise that the seed of the woman should break the serpent's head, being made at the beginning of the world, the promise of that life to which we were to be restored by this seed, and had lost by the subtilty and malice of the serpent, is said to be given πρὸ χρόνων αἰωνίων, Tit. i. 3. (see the note there.)

Note also, that these words may be connected thus, *According to his purpose before all ages, and the grace given us in Christ Jesus.* And this import of the words may be confirmed from the like passages of the apostle, saying, God hath elected us in him before the foundations of the world, (Eph. i. 4.) and promised us eternal life before the world began. (Tit. i. 2.)

[9] Ver. 10. Φωτίσαντος ζωὴν, &c. *Hath brought life and immortality to light.*] It is to be acknowledged, that the heathens had by tradition, and the light of nature, conceived some hope of some future good things to be received after this life was ended; that being absolutely necessary, saith the apostle, that they might *come to God,* or do him any acceptable service: for, *he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.* (Heb. xi. 6.) But yet this hope was very weak and feeble in them, and scarce credited by their philosophers. It is styled by Cicero, Tusc. Q. 1. "Futurorum quoddam augurium sæculorum," *A surmise of future ages.* It is, saith Seneca,* *That which our wise men do promise, but they do not prove.* Socrates,† even at his death, speaks thus: *I hope to go hence to good men, but of that I am not very confident; nor doth it become any wise*

* Μόνον ἴν τι ὑφεστάσθω καλοκἀγαθίας ἐμπύρευμα ταῖς ψυχαῖς ὅσπερ ἀναγκαῖόν ποτε ῥιπιζόμενον ἐκλάμψαι. L. de Josepb. p. 442. F. et p. 318. D.

† De Vita Pythag. p. 76.

* "Credebam opinionibus magnorum virorum rem gratissimam promittentiom, magis quàm probantium." Ep. 102.

† Καὶ τοῦτο μὲν οὐκ ἂν πάνυ διϊσχυρισαίμην. Phæd. p. 48. B. C. Τὸ μὲν οὖν ταῦτα διϊσχυρίσασθαι οὕτως ἔχειν, ὡς ἐγὼ διελήλυθα, οὐ πρέπει νοῦν ἔχοντι ἀνδρί. Ibid. p. 84. F. Ὁπότεροι δὲ ἡμῶν ἔρχονται ἐπὶ ἄμεινον πρᾶγμα, ἄδηλον παντὶ πλὴν ἢ τῷ Θεῷ. Apol. in fine.

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man to be positive that so it will be. I (saith he) *must now die, and yet shall live; but which of us is in the better state,* the living or the dead, *God only knows.* Both he and Cebes* do ingenuously confess, that these things relating to the soul *were disbelieved by the greatest part of mankind.*

Aristotle† held, that death was therefore φοβερώτατον, *the most terrible,* as putting an end to all things: *neither good nor evil happening to any man after his death.* Yea, he says, *It is absurd to say that any man can be happy after death, since happiness consists in operation.* Hence Atticus‡ reckons him among those who held that souls could not remain after their bodies. And Origen§ saith, that he did τοῦ περὶ τῆς ἀθανασίας τῆς ψυχῆς λόγου κατηγορηκέναι, *condemn the doctrine of the soul's immortality.* The poets Sophocles, Euripides, Astydamas, agree in this, that ἄλγος δ' οὐδὲν ἅπτεται νεκροῖς, *the dead are sensible of no grief or evil.* (Vide Stob. Serm. 119. p. 602.)

Lipsius‖ confesseth, that amongst the stoics this was a controverted point, and was not received by them with any full consent; and whosoever reads, will find them still at their *ifs* and *ands,*¶ not knowing whether there were any thing after death, εἰ δὴ μηδέν ἐστι τελευτήσαντι, or *nothing,* as Socrates in Phædo speaks; whether their souls should be extinguished, or only change their place; whether they were in a state of sense, or ἐν ἀναισθησίᾳ, *without sense;* whether soul and body were extinguished together, or not, as Cicero, Seneca, and others; or else were still at their disjunctives,** ἤτοι σβέσις, ἢ μετάστασις, fluctuating still betwixt extinction or translation, a profound sleep, a long peregrination, or an utter dissolution. (See Hyperides, apud Stob. Serm. 124. p. 618.)

Cæsar†† declares, that *death removes all our evils and our torments, as leaving no farther place for joy or fear.* And Pliny,‡‡ that *neither soul nor body hath any more sense after death, than before it was born.*

Cicero§§ begins his discourse upon this subject with a profession, that he intended to deliver nothing as fixed and certain, but only as probable, and having some likelihood of truth. And having reckoned up the different sentiments of the philosophers about it, he concludes thus,‖‖ *Which of these opinions is true, some god must tell us; which is most like to truth, is a great question.* And when he had confirmed, as much as he was able, the doctrine of the soul's immortality, he ingenuously confesses, "Catervæ veniunt contradicentium," *That his opinion was contradicted, not only by whole troops of the sect of Epicurus, but also by the most learned of the other sects.**

Plutarch† saith, that if men will be restrained from their evil courses by fear, they must be kept *under the superstition of the dread of hades;* but to them who have cast off those fears must be propounded, ἡ περὶ τὸ μυθῶδες τῆς ἀϊδιότητος ἐλπὶς, *the fabulous hope of immortality.* And this, saith he, is one great benefit of philosophy, that it hath taught us to look upon that death which others fear, ὡς μηδὲν πρὸς ἡμᾶς, *as nothing to us.* Now the philosophers themselves saw the evil effects that this denial or doubting of these things would have upon the lives of men; *viz.*

1. That it would yield a great encouragement to men to go on in their evil ways: for if death, saith Socrates, in Phæd. p. 80. A. be the extinction of the whole, or a freedom from all evils, ἑρμαῖον ἂν αὖ τοῖς κακοῖς ἀποθανοῦσι, *this will be good news to the wicked, that they have nothing to suffer.*

2. That it tended to discourage men from leading virtuous and pious lives, as cramping all their hopes of happiness: for, as Dionysius Halicarnásseus‡ well observes, *If the soul, when separated from the body, perisheth, it is not easy to discern how good men can be happy, who receive no fruit of their virtue here, but often perish by it.*

3. That it very much staggers our patience and perseverance in virtue, and our concern for fidelity and equity, when we must suffer for them in this world: for it is truly said, by Cicero,§ that *it is not possible for any one to have that esteem for faith and equity, as to endure the most dreadful punishments to preserve them, unless he be assured, that the things he hath assented to cannot be false.* (See note on Heb. xi. 6.) And yet, after all this uncertainty, it is worthy of our deists to reflect on Plato's inference from his discourse upon this subject; *viz.* that though no wise man could be positive in these things, yet it became him to do his utmost to obtain virtue and wisdom, καλὸν γὰρ τὸ ἆθλον, καὶ ἡ ἐλπὶς μεγάλη, *because great was the hope, and the prize excellent,* and that it was worthy of them, κινδυνῆσαι, *to make a trial, though with hazard, as if we did believe them;* καλὸς γὰρ ὁ κίνδυνος, *for it is* (saith he) *a noble trial, and it behoves us to have these things impressed upon our souls.*

As for that immortality the body shall obtain at the resurrection, the heathens knew and believed nothing of it; they laughed at it, and looked upon it as a thing impossible, and unworthy of God to do, and without any example to convince them that it might be done. Hence then we see the necessity that this *life and immortality* should be *brought to light by the gospel;* and what continual thanks we owe to the blessed Jesus, who hath, by his death, not only removed the fear and sting, but even the being of death, and hath procured a blessed immortality, not only for the soul, but for the body also.

* Τὰ δὲ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει—τοῖς ἀνθρώποις τοῖς πολλοῖς. In Phæd. p. 53. A.

† Πίρας γὰρ, καὶ οὐδὲν ἔτι τῷ τιθνηῶτι δοκεῖ οὔτε ἀγαθὸν, οὔτε κακόν. Moral. lib. iii. cap. 9. Ἆρά γε καὶ ἔστιν εὐδαίμων τότε ἐπιδὰν ἀποθανῇ; ἢ τοῦτό γε παντελῶς ἄτοπον, ἄλλως τε, καὶ τοῖς λέγουσιν ἡμῖν ἐνεργείάν τινα τὴν εὐδαιμονίαν.

‡ Apud Euseb. Præp. Evang. lib. xv. cap. 5. § Cont. Celsum, lib. ii. p. 67.

‖ Phys. Stoic. lib. iii. diss. 11.

¶ Anton. lib. iii. §. 3. "Si est aliquis defunctis sensus," Sen. Consol. ad Polyb. cap. 27. Eph. 63. 71. 76. Val. Max. lib. iv. cap. 6. "Si supremus ille dies non extinctionem, sed commutationem affert loci." Cic. Tusc. Qu. 1. n. 105, 106.

** Anton. lib. iv. 14. vi. 24. vii. 32. x. 7. "Aut beatus, aut nullus." Polyb. apud Sen. Consol. cap. 27. "Aut finit, aut transfert." Seneca, "Cur bonis mala," cap. 6. Cic. Tusc. qu. 1. n. 22. Plut. de Consol. ad Apollon. p. 107. D.

†† "Ultra neque curæ, neque gaudio locum esse." Apud Sallust. in Catilina.

‡‡ "Omnibus à supremâ die eadem quæ ante primam, nec magis à morte sensus ullos aut corpori, aut animæ, quàm ante natalem." Plin. Nat. Hist. lib. vii. cap. 55.

§§ "Ea quærenda, ut petero, explicabo, nec, tamen quasi Pythius Apollo, certa ut sint, et fixa, quæ dixero; sed ut humunculus unus è multis, probabilia conjectura sequens; ultra enim quo progrediar quam ut verisimilia videam, non habeo." Tusc. Qu. lib. i. n. 15, 16.

‖‖ "Harum sententiarum quæ vera est, Deos aliquis viderit; quæ verisimillima est, magna quæstio est," n. 20.

* "Nescio quomodo doctissimus quisque contemnit." Ibid. n. 63.

† "Non posse suaviter vivi," p. 1104.

‡ Εἰ μὲν οὖν ἅμα τοῖς σώμασι διαλελυμένοις, καὶ τὸ τῆς ψυχῆς, ὅ, τι δήποτέ ἐστιν ἐκεῖνο συνδιαλύεται, οὐκ οἶδα ὅπως μακαρίους ὑπολάβω τοὺς μηδὲν ἀπολαύσαντας τῆς ἀρετῆς ἀγαθὸν, δι' αὐτὴν δὲ ταύτην ἀπολλυμένους. Lib. viii. p. 529.

§ "Nullo igitur modo fieri potest, ut quisquam tanti æstimet æquitatem et fidem, ut ejus conservandi causâ nullum supplicium recuset, nisi iis rebus assensus sit, quæ falsa esse non possunt." Acad. Quæst. lib. ii. n. 25.

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[10] Ver. 12. Τὴν παρακαταθήκην μου, *My soul;*] Which persons dying used to commit into the hands of God. So Josephus, de Bello Jud. lib. iii. p. 852. "The immortal soul, which hath its original from God, dwells in the body: now if any one embezzles, or evilly entreats that which is committed to him by man, he is accounted a wicked and perfidious man, εἰ δέ τις τοῦ σφετέρου σώματος ἐκβάλλει τὴν παρακαταθήκην τοῦ Θεοῦ, λεληθέναι δοκεῖ τὸν ἀδικούμενον; if therefore any one casts the *depositum* of God out of his body by self-murder, can he hope to conceal himself from him that is injured?" And Philo* in like manner saith, that *God hath given to man a soul, speech, and sense, which he must endeavour so to keep, that he who committed them to him may find no cause to blame him for his custody.* And again,† *This is the praise of the wise man, that he keeps the sacred* depositum *of the soul, sense, speech, the Divine wisdom, and human understanding, purely, and without deceit, not to himself, but only to him who committed them to him.* And again, lib. de Abr. p. 302. *No wise man* (saith he) *is offended that any one calls for* τὴν παρακαταθήκην, *his* depositum: why therefore should *he be offended, that God, or nature, calls for that which they have intrusted with us?* And Hermes saith, lib. ii. Mandat. 2. *They that lie defraud the Lord, not rendering to him* τὴν παρακαταθήκην ἣν ἔλαβον, *the* depositum *they received from him; for they received a spirit free from falsehood; and therefore by lying,* ἐμίηναν τὴν τοῦ Θεοῦ παρακαταθήκην, *they have defiled God's* depositum. The Jews‡ make mention of two *depositums* of God: the lamp which is in us, or the soul; and the lamp without us, which is the law; or, according to Philo,§ θείων παρακαταθήκη ὀργίων, *the depositum of the Divine mysteries:* and they introduce God speaking thus; *My light or lamp is in thy hand, and thy lamp, which is thy soul, is in mine: if thou shalt diligently keep my lamp, I will keep thine; if thou extinguishest mine, I will put out thine.* This *depositum* they, dying, did commit into the hands of God; as you may see Sepher Tephiloth Lusitanorum.‖ The apostle seems to have respect to both these *depositums* in his Epistles to Timothy; to the light of the gospel, when he saith, τὴν παρακαταθήκην φύλαξον, *Keep that which is committed to thee,* 1 Tim. vi. 20. and here, ver. 14. to the lamp within us, ver. 13.

[11] Ver. 15. Ἐν τῇ Ἀσίᾳ, *Which are in Asia.*] This Œcumenius and Theophylact expound thus, οἱ ἐν τῇ Ἀσίᾳ, τουτέστιν, ἐκ τῆς Ἀσίας, *those of Asia, that either went with him to Rome, or came to him there, or were found there at his coming,* in the time of his distress, forsook all converse with him for fear of Nero. But this exposition seems not consistent with the words. For, (1.) he saith, οἶδας τοῦτο, *This thou knowest:* now Timothy, being not at Rome, could not well know what was done there; and therefore the apostle gives him an account how all men had deserted him in his first defence, iv. 16. But being then in Asia, or Achaia, he might know what happened there. (2.) The words ἀπεστράφησάν με, *have been averse from me,* seem to import a departure from St. Paul and his doctrine; and may be rendered *they have turned me off.* He having therefore told them long before, that *after his departure grievous wolves should enter in, not sparing the flock;* and that *from themselves should arise men speaking perverse things, to draw away disciples after them;* (Acts xx. 29, 30.) and charging Timothy to stay some time at Ephesus, to oppose himself to the false teachers of the Jewish nation, and to exhort the Ephesians not to give heed to these teachers of the law; (1 Tim. i. 7.) it seems most proper to refer these words to the rejecting St. Paul as an adversary to the law, by the persuasions of the Cerinthians and Ebionites, who laid this charge against him.

[12] Ver. 16. Ὀνησιφόρου οἴκῳ, *The household of Onesiphorus.*] Onesiphorus seemed to be dead when Paul writ this, saith Grotius on the place: and if so, saith Esthius, here is a strong confirmation of the practice of praying for the saints deceased. I answer, 1. That it follows not that Onesiphorus was dead, because St. Paul here mentions, and in the close of this Epistle salutes his family, without mention of him: the reason of that being this, because Onesiphorus was not yet returned from Rome to Ephesus, where his family was; but, as Chrysostom, Theodoret, Œcumenius, and Theophylact, say, on 2 Tim. iv. 19. was then ἐν Ῥώμῃ, *at Rome,* serving St. Paul. 2. The apostle here only prays that he might *find mercy at the great day* of recompence, as doth our liturgy, and all the ancient liturgies, for *deliverance in the hour of death, and at the day of judgment;* which is perfectly exclusive of prayers supposed to be made for souls in purgatory, which, if they do them any good, must be supposed to do it before that day.

[13] Ver. 18. Δῴη αὐτῷ ὁ Κύριος εὑρεῖν ἔλεος παρὰ Κυρίου. *The Lord grant he may find mercy from the Lord.*] Here is a plain example of the known rule of the grammarians, that the noun is frequently repeated for the pronoun: so, Gen. xix. 24. *Jehovah rained fire and brimstone,* meet Jehovah, Κύριος παρὰ Κυρίου, *from Jehovah.* So Exod. xxiv. 1—3. *He,* i. e. Jehovah, ver. 3. *said to Moses, Ascend* el Jehovah, *i. e. to me.* And, 1 Sam. iii. 21. *Jehovah appeared to Samuel in Shiloh,* bidevar Jehovah, *by the word of the Lord.* So Chrysostom, Œcumenius, and Theophylact, say here, τουτέστι, παρ' ἑαυτοῦ; and that it is the custom of the Scriptures so to speak, they prove from Gen. xix. 24. not fearing the anathema, which the great council of Sirmium, through ignorance of the Hebrew tongue, pronounced against them who did so interpret it.

CHAP. II.

1. THOU therefore, my son, *(follow not the example of those that turn from me, but)* be *(thou)* strong in *(and through)* the grace that is *(given thee)* in Christ Jesus. (See i. 6—8.)

2. And [1] the things which thou hast heard of *(from)* me, *(established)* by many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3. Thou therefore *(assisted by his grace)* endure hardship, as a good soldier of Jesus Christ.

4. *(Not loving this present world, or entangling thyself with the affairs of it,)* for no man that warreth [2] entangleth himself with *(any other of)* the affairs of this life; *(but quits all these concerns,)* that he may *(be more at leisure to)* please him who hath chosen him to be a soldier.

* Παρακατίθετο δέ σοι αὐτῷ ψυχὴν λόγον, αἴσθησιν, ἅπερ ἱερὰ συνετηρῆσθαι, ὡς ὁ παρακαταθέμενος, μηδὲ ἴχνη τῆς παρὰ σοῦ φυλακῆς αἰτίασθαι. Quis Rerum divinarum Hæres. p. 387. B.

† Τοῦτ' ἔπαινός ἐστι τοῦ σπουδαίου, τὴν ἱερὰν ἀς ἔλαβε παρακαταθήκην ψυχῆς, αἰσθήσεως, λόγου, θείας σοφίας, ἀνθρωπίνης ἐπιστήμης, καθαρᾶς καὶ ἀδόλως, μὴ ἑαυτῷ, μόνῳ δὲ τῷ παραθεμένῳ φυλάξαντος. Ibid. p. 389. F, G.

‡ In Elle Haddabarim Rabba.

§ De Sacrif. Cain. p. 108. D.

‖ Vide Carlw. in locum.

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5. And *(it is in this militia, as in the wrestling at the Olympic games, where)* if a man also strive *(with another)* for mastery, yet is he not crowned, unless he strives lawfully, *(according to the rules of wrestling, i. e. unless he wrestle naked, and have put off all the clothes which might hinder him in wrestling, or give another advantage to take hold of him.*

6. *Nor let it discourage thee, that thou dost not receive thy wages presently, as other soldiers do; for)* the husbandman that laboureth first (Gr. *first labouring)*, must be *(afterward)* partaker of the fruits *(of his labour)*.

7. Consider what I say; and the [3] Lord give thee understanding in all things *(belonging to thy duty)*.

8. *(And, to fortify thee under thy sufferings,)* [4] remember that Jesus Christ, [5] of the seed of David, *(after all his sufferings)* was raised from the dead, according to *(the testimony of)* my gospel:

9. [6] Wherein *(for which gospel)* I suffer trouble *(from the Jews,* Acts xxv. 19. 26. and vi. 7. *and others)*, as an evildoer, even unto bonds; but *(though I am bound)* the word of God *(which I preach)* is not bound, *(but hath its free course.*

10. *And)* therefore *(for this cause)* I endure all *(these)* things *(cheerfully)*, [7] for the elect's sakes, (Col. i. 24.) that they *(being confirmed by my example in suffering,* 2 Cor. i. 6. xiv. 15.) may also obtain the salvation which is *(tendered)* in *(and through)* Christ Jesus, with eternal glory.

11. It is a faithful saying *(that by Christ Jesus we shall obtain this salvation):* for if we be dead (Gr. *have died)* with him *(in baptism, by dying unto sin,)* we shall also live with him, *(in conformity to his resurrection,* Rom. vi. 8.)

12. If we suffer *(as he did)*, we shall also reign with him; *(but)* if *(through persecutions)* we deny him, he also will deny us: (Matt. x. 33.)

13. If we believe not *(these promises of salvation to his faithful sufferers)*, yet he abideth faithfully: he cannot deny *(what he)* himself *(hath promised)*.

14. Of these things put them in remembrance *(in the churches of Christ)*, charging them before the Lord that they [8] strive not about words *(which tend)* to no profit, *(but rather)* to the subverting of the hearers.

15. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, [9] rightly dividing the word of truth.

16. But shun profane and vain babblings: for they will increase to more ungodliness *(rendering men more and more profane)*.

17. And their word will eat as doth a canker *(or, gangrene, infecting the whole body):* of whom *(i. e. of the number of which profane talkers)* are [10] Hymeneus and Philetus;

18. Who concerning the truth have erred, saying that the resurrection is past already; and *(by that doctrine)* overthrow the faith of some.

19. Nevertheless [11] the foundation of God *(the hope and promise of the resurrection)* standeth sure, [12] having this *(as the)* seal *(of it)*, [13] The Lord knoweth them that are his. And *(therefore)*, Let every one [14] that nameth the name of Christ depart [15] from iniquity.

20. *(And be not disturbed, that such heretics as these arise out of the members of the church;)* but (δὲ, *for)* in a great house *(such as the church is)* there are not only vessels of gold and silver, but also of wood and of earth; and some *(viz. those vessels of gold and of silver, representing the orthodox Christian,* 1 Cor. iii. 12. *are,* εἰς τιμὴν,) to honour, and some *(viz. those of wood and earth, representing the heterodox,)* to *(uses of)* dishonour.

21. If a man therefore purge himself from those *(false doctrines, and the teachers of them)*, he shall be a vessel unto honour, [16] sanctified, and meet for the master's use *(serviceable to Christ, the master of the family)*, and prepared unto every good work.

22. *(Avoid these, therefore, and)* [17] flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23. But *(the)* foolish and unlearned questions *(of the Jews,* see note on 1 Tim. iv. 7. Tit. iii. 9.) avoid, knowing that they do gender strifes.

24. And *(for)* the servant of the Lord must not strive; but be gentle to all men, apt to teach, patient,

25. In meekness instructing those that oppose themselves *(to the gospel);* if God [18] peradventure will give them repentance to the acknowledgment of the truth *(they contend now against);*

26. And that they may recover themselves *(or awake)* out of the snare of the devil, [19] who are *(now)* taken captive by him at his will, (Gr. εἰς τὸ ἐκείνου θέλημα, *to the performance of the will of God; penitents being turned from the power of Satan unto God,* Acts xxvi. 18. Colos. i. 13.)

ANNOTATIONS ON CHAP. II.

[1] Ver. 2. Ἃ ἤκουσας παρ' ἐμοῦ, *The things which thou hast heard from me.*] "That *depositum,* cap. i. 14. which I committed to thee, in the public assembly, at thine ordination, do thou also, in like manner, deposit with other faithful men, that the truth may be continued in an uninterrupted succession of such persons:" so Mr. Obadiah Walker. "The things agreed on, and consented to by all the other apostles, do thou commit to able men, and appoint them as bishops of the several churches under thee:" so Dr. Hammond. I think there is no foundation for all this in the text; no intimation that these things were taught him at his ordination, or that they were things agreed on, and consented to by all the apostles, as if they had met and consulted about a system of articles of faith and good life, to be held by all that taught the Christian faith; or that God chose this way to continue down the faith, in an uninterrupted succession, from age to age, of such persons; or, that this was a commission to St. Timothy to appoint bishops under him in the several churches of Asia: for he doth not appoint him as he did Titus, *to ordain elders in every city,* (i. 5.) the bishops of Ephesus, and the adjacent cities, being before not only appointed but convened by himself: (Acts xx. 27, 28.) the things which *Timothy had heard confirmed by many witnesses,* seem to refer to Christ's death, his resurrection, and ascension, which were matters of testimony, and contained the prime doctrines which St. Paul delivered to the churches, 1 Cor. xv. 3, 4. and which were confirmed by the testimony of St. Paul, the twelve apostles, and five hundred brethren, ibid. ver. 5—8. Luke xxiv. 50—52.; or to the mystery of godliness, mentioned 1 Tim. iii. 16. and

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testified in every part of it by men and angels. I grant also that the apostle seems to refer to some form of doctrine delivered to them who received the Christian faith, when he speaks of the *mystery of faith*, and the *mystery of godliness*, 1 Tim. iii. 9. 15, 16. *of the first principles of the oracles of God*, Heb. v. 12. and *of the principles of the doctrine of Christ*, vi. 1—4. enumerating them in the Epistle to the Hebrews; there being a faith once, and at once delivered to the saints, Jude 3. in which they were to *stand fast*, and for which they were to *contend:* (Phil. i. 27.) and that there was also a παρακαταθήκη, or *depositum* of Christian doctrine delivered to them who were to preach and instruct others in the faith; and which he commands Timothy to keep, 1 Tim. vi. 20, 21. as being intrusted with it, in opposition to those who had erred from the faith, which he calls *the form of sound words, which he had been taught*, and which he was to keep, in *faith* and *love* of the *truth*, 2 Tim. i. 13. and *that good thing committed to him*, ver. 14. which he was *to keep by the Holy Ghost*, the Spirit which leadeth into all truth, the unction which taught them all things belonging to their office, (1 John ii. 20. 27.) the things *in which he was to continue, knowing of whom he had learned them.* (2 Tim. iii. 14.) I lastly grant, that all the fathers, from Irenæus downwards, speak of such a symbol of faith delivered to the church by the apostles and their disciples, which the church received from them, and distributed to her sons, being the one and the same faith which the church retained throughout the world, than which they believed neither less nor more, and which, for substance, was the same with the Apostles' Creed. This I have * elsewhere largely proved, and thence demonstrated the falsehood of the whole doctrine of the church of Rome, and of her new creed, delivered as necessary to be believed unto salvation: and if Obadiah Walker means no more, I shall not contend with him.

[2] Ver. 4. Ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, *Entangleth himself with the affairs of this world.*] The apostle here, by two plain similitudes, requires Timothy, as a good soldier and bishop of the church of Christ, and an evangelist, not to engage himself in any temporal affairs or secular negotiations; of which the first is taken from the comparison of a soldier, who was, by the Roman laws,† "armis, non privatis negotiis occupari:" *to be employed wholly at his arms, and not in any private business.* The second is taken from the similitude of wrestlers,‡ who did not strive according to the laws, unless they wrestled naked, and put off all their garments, and therefore could not win the crown of laurel. Hence is that inquiry of St. Basil, Τίς στεφανοῖ ποτε τὸν μηδὲ ἀποδύοντα πρὸς τὸν ἀντίπαλον; *Who crowns him who comes not naked to his adversary?* And those words of St. Chrysostom,§ *If thou art a wrestler*, thou must come naked to the combat; *thou must put off the affairs of this life, and be made a wrestler; divest thyself of worldly cares, for it is the time of conflict.* Hence the Apostolical Canons declare, Can. iv. those bishops, priests, or deacons, ought to be deposed, who do κοσμικὰς φροντίδας ἀναλαμβάνειν, *immerse themselves in worldly affairs.* Cyprian* represents it as a thing worthy of the Divine judgments, that bishops, contemning the office, *become proctors for secular affairs.* And this practice was condemned by the general council of Chalcedon,† Can. ii. 12. and by a council of Carthage, as repugnant to these words of the apostle; and by the council of Sardica, Can. viii. And even before St. Cyprian was bishop, this was established in ‡ Africa by council, from this very text, *No man that warreth, entangleth himself with the affairs of this life.*

[3] Ver. 7. Δῴη.] Other manuscripts read, δώσει γὰρ, *For the Lord will give thee understanding*, &c. And δῴη is oft put for δώσει. So Gen. xxvii. 28. Δῴη σοι ὁ Θεὸς, *The Lord shall give thee of the dew of heaven.*

[4] Ver. 8. Μνημόνευε, *Remember*] To maintain this, against the unbelieving Jews, that Jesus Christ, the promised Messiah, of the seed of David, not of Joseph, was raised from the dead, according to the gospel that I preach, 1 Cor. xv.

[5] *Of the seed of David.*] It is certain, that the Jews, before our Saviour's time, thought the Messiah, the Son of David, was not to die; and therefore, when Christ had told them, he was to be *lifted up*, they answer, *We have heard, out of the law, that the Messiah abideth for ever; and how sayest thou, That he must be lifted up?* (John xii. 34.) And when first he tells his disciples of it, Peter began to rebuke him, with an *absit, This shall not be unto thee.* (Matt. xvi. 22.) When he tells them again of it, *They understood not the word*, saith St. Mark, ix. 32. *It was hid from them that they perceived it not*, saith St. Luke, ix. 45. And again, *They understood none of these things, and this saying was hid from them; neither knew they the things which were spoken*, (xviii. 34.) Surely Christ's words were plain, *They shall put him to death;* but they knew not how to reconcile them with their received doctrine, that he was to *abide for ever;* (John xii. 34.) and therefore, because Isaiah speaks so plainly of a Messiah, who was to suffer death, they invented, afterward,§ a distinction betwixt *Messiah of the tribe of Ephraim*, the son of Joseph, who was to die, and *Messiah of the tribe of Judah*, the Son of David, who was to reign, and conquer, and never die. This distinction is to be found in their Talmud, in the Targum upon the Canticles, iv. 5. vii. 3. in Bereschith Rabba, in Gen. xlix. 14. in R. Solomon, and Kimchi on Zech. xii. 10. Now if this invention obtained in the times of St. Paul, he might here have respect unto it; if not, because in the dialogue of Justin with Trypho we read nothing of it, their notion, that the Messiah *of the seed of David* could not die, must be confuted by his resurrection from the dead.

Remember that Jesus Christ, of the seed of David, was raised from the dead.] Theodoret here observes, that Simon Magus ‖ began to broach his heresies about this time; and

* Treatise of Trad. par. ii. chap. 7, 8.

† "Militares viros civiles curas arripere prohibemus." Col. lib. xii. 12. Tit. 39. 9. 13. 15, 16. Ambros. Offic. lib. i. cap. 36.

‡ See Faber's Agonist. lib. i. cap. 3. p. 118, 119.

§ Πρὸς τοὺς ἀγῶνας ὁ ἀθλήτης ἀποδύεται καὶ γυμνοῦται——καὶ ὡς ἀθληταὶ πρὸς τοὺς ἀγῶνας ἀποδυσάμεθα——εἰ ἀθλητὴς εἶ, γυμνὸν σε εἰς ἀγῶνα εἰσελθεῖν δεῖ, ἀποδύσαντα βιωτικὰ πράγματα, καὶ γίγνας ἀθλητὴς——γύμνασον σεαυτὸν τῶν βιωτικῶν φροντίδων, πάλης γάρ ἐστιν ὁ καιρός. Ἀνδριαντ. 3. tom. vi. p. 475, 476.

* De Lapsis, ed. Oxon. p. 123.

† Ὀφείλουσι γὰρ ἀποβλέψαι εἰς τὸ γεγραμμένον, οὐδεὶς στρατευόμενος τῷ Θεῷ ἐμπλέκει ἑαυτὸν πράγμασι κοσμικοῖς. Can. 16.

‡ "Cùm jampridem in concilio episcoporum statutum sit, ne quis de clericis, et Dei ministris tutorem vel curatorem testamento suo constituat, quando singuli divino sacerdotio honorati, et in clerico ministerio constituti, non nisi altari, et sacrificiis deservire, et precibus atque orationibus vacare debeant: Scriptum est enim, nemo militans obligat se molestiis secularibus," &c. Ed. Oxon. Ep. 1.

§ In Maseechel Sacca, dist. 5. ‖ Vid. Theod. Hær. Fab. lib. i. cap. 1.

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he and all his followers denied that Christ had taken flesh upon him, saying, that his incarnation, or anthropism, was only in appearance, or ἐν φαντασίᾳ; and, in opposition to this heresy, he is here styled Jesus Christ *of the seed of David;* and because from that heresy it must follow, that he could not truly die or suffer in the flesh, and so could not be truly raised from the dead; therefore the apostle bids Timothy remember, that he was raised from the dead, who was of the seed of Abraham, according to the promise.

[6] Ver. 9. Ἐν ᾧ,] *Pro δι' οὗ, cujus causa, more Hebræo,* Grotius. So, Matt. vi. 7. They think to be heard, ἐν τῇ πολυλογίᾳ, *for their much speaking.* So, Δέσμιος ἐν Κυρίῳ, *A prisoner for the Lord,* Heb. xi. 2. Ἐν ταύτῃ, *For this the elders received a good report.* See Nold. Concord. p. 158. see in the LXX. Gen. xxxi. 41. 2 Sam. xxiv. 24. 1 Kings x. 28. Lam. i. 11. v. 4. Hos. xii. 12, 13. Amos viii. 6. see here, ver. 10.

[7] Ver. 10. Διὰ τοὺς ἐκλεκτούς, *For the elect's sake;*] *i.e.* For the sake of Christians, who are all γένος ἐκλεκτὸν, *a chosen generation,* (see the note on 1 Pet. ii. 9.) and who may be confirmed in the faith, by the example of my patient sufferings, and continuing in it may obtain that salvation to which they are called. Vain therefore are these following notes of Esthius; first, that there is a certain election of God, which hath infallibly chosen us to salvation: unless he means this of a conditional election, God having infallibly determined to save them *who make their calling and election sure, by perseverance in good works.* (2 Pet. i. 10.) Secondly, That as Paul suffered those things only for the elect, so Christ died only for them: for, *He tasted death for every man,* Heb. i. 9. *He died for all,* 1 Tim. ii. 6. *Not for our sins only, but for the sins of the whole world,* 1 John ii. 2. *For them that perish,* Rom. xiv. 15. Thirdly, That neither Christ did nor ought we to do any thing that the reprobates may obtain salvation: which is horribly false; Christ's preaching to the unbelieving Jews being intended for their salvation, John iii. 17. xii. 47. and v. 34. 40. For the blinded Jews the apostle prays and labours that they might be saved, Rom. ix. 1. 11. 14.

[8] Ver. 14. Μὴ λογομαχεῖν, *That they strive not about words.*] Here we learn, first, What are the things which ought not to be matters of contention among Christians: 1. Such things in which we differ from each other rather in words than sense; mean the same thing, but differ only in the expressing of our sentiments: which rule observed, would put an end to many of our controversies. 2. Such things as tend to little or no profit, either as to edification in the faith, or edifying of the body in love, (Eph. iv. 16. see note on 1 Tim. i. 4. vi. 3. Tit. iii. 9.) or, by knowing which, we may be the more learned, but not the better Christians. Again, hence we learn why we should not contend about such things, *viz.* because they tend to beget strife and contentions, (ver. 23. 1 Tim. i. 4.) which divide Christians into parties, and dissolve or obstruct Christian charity. 2. Because they tend to the disturbance of the hearers, they not knowing to which party to adhere; and also to their subversion, causing them to doubt of the truth of that faith about which the contending parties cannot agree.

[9] Ver. 15. Ὀρθοτομοῦντα τὸν λόγον, *Rightly dividing,* or *handling, the word of truth.*] This word ὀρθοτομεῖν is a *sacrificial* word, relating to the right dividing of the *sacrifice* which was to be laid upon the altar, by cutting off and laying aside those parts which were not to be offered, and severing them from those that were: and to this sense St. Chrysostom, Œcumenius, and Theophylact, refer the word here, saying, that he requires Timothy to separate from the preaching of the word all noxious and idle questions, πάντα τὰ περιττὰ, all superfluous things, and give his hearers only the *sincere milk of the word:* and this sense agrees well with the preceding and the following words. Others think it refers to the cutting out a straight path to walk in; and so it is an admonition, saith Theodoret, to keep close to the truth of the gospel, in all his exhortations, τῷ κανόνι τῶν θείων λόγων ἑπόμενος, *following the canon of the Holy Scriptures.*

[10] Ver. 17. Ὑμέναιος, &c. *Hymeneus and Philetus.*] That these two were gnostic teachers, none of the ancients do insinuate; nor did the gnostics teach, that the *resurrection was past already,* but that the flesh was not fit to rise, and that it was incapable of salvation and of incorruption. So Irenæus * often doth inform us, by saying, they deny the salvation of the flesh, denying it to be capable of incorruption; and with him agree Pseud. Ignatius,† the Apostolical Constitutions, and others. Valentinus,‡ who flourished only A. D. 145. and so could not be touched at in these words, was of the same opinion, say all the ancients. So that Tertullian must either be mistaken, when, speaking of them, who held the resurrection was past already, he adds, *Id de se Valentiniani adseverant,* or means this not of Valentinus himself, whom he there numbers with those, "qui resurrectionem carnis infringunt," *who deny the resurrection of the flesh,* but of some of his followers. But then Irenæus§ informs us, that this was part of the heresy of Menander, who taught "resurrectionem per id quod est in eum baptisma accipere ejus discipulos;" *that his disciples obtained the resurrection by his baptism, and so could die no more, but were to persevere immortal.* Justin Martyr‖ also saith, he persuaded his disciples, ὡς μὴ ἀποθνήσκοιεν, *that they should not die.* He taught, saith Timothy,¶ priest of Constantinople, that *they who received his baptism should be immortal,* ὡς μήκετι ἀποθνήσκειν, and *should never die.* Now he was contemporary to Simon Magus, and so might be also with St. Paul. (See note on 1 Cor. xv. 12. 44. and Euseb. Hist. Eccles. lib. iii. cap. 26. Tertul. de Anima, cap. 50.)

[11] Ver. 19. Θεμέλιος τοῦ Θεοῦ, *The foundation of God.*] The fundamental doctrine of the resurrection to life eternal is so styled, in these words, *Let us not lay again,* τὸν θεμέλιον, *the foundation of the resurrection of the dead,* Heb. vi. 1, 2. This is the *faithful saying,* mentioned ver. 11.

* "Carnis salutem negant, dicentes non eam esse capacem incorruptibilitatis." Lib. v. cap. 2.

† Docent ἀνάστασιν πιστεύειν. Apost. Const. lib. vi. cap. 10. Vide cap. 26. De Simone et Cleobio. "Docent non esse futuram corporis resurrectionem." Epist. Corinth. ad D. Paulum; Usher. Not. in Epist. ad Tral. p. 29. Ὅτι ἡ σὰρξ αὐτὴ οὐκ ἐγερεῖται. Pseud. Ignat. Ep. ad Tars. §. 2. ad Smyrn. §. 7.

‡ "Vani igitur qui à Valentino sunt dogmatizantes nti excludent salutem carnis." Iren. lib. v. cap. 4. Epiph. Hær. xxxi. p. 171. D. Οὐδὲν γὰρ τῶν ἐκ τῆς ὕλης ἐπιδέχεται σωτηρίαν. Theodoret. Hær. Fab. lib. i. cap. 7. p. 200. August. adv. Hær. cap. 11. "Carnis resurrectionem negat." Οἱ σαρκὸς μὲν ἀπαγορεύουσιν ἀνάστασιν. Damasc. de Hær. sect. 3. presb. 1. Ἄλλο σῶμα ἐγείρεσθαι πνευματικὸν, καὶ οὐχὶ τοῦτο. Timoth. Presb. Ep. apud Coteler. tom. iii. p. 381.

§ "Et ultra mori non posse, sed perseverare non senescentes, et immortales." Iren. lib. i. cap. 21.

‖ Apud Euseb. Hist. Eccl. lib. iii. cap. 26. ¶ Apud Cotel. tom. iii. p. 386.

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which he exhorts Timothy to bring to their remembrance, ver. 14. and by denying which, saith he, the *Christian faith* is overturned, ver. 18. But notwithstanding all the vain babblings of Hymeneus and Philetus, *this foundation* (saith the apostle) *standeth sure.*

[12] Τὴν σφραγῖδα ταύτην, *Having this seal.*] Sealing seems always mentioned in the New Testament for confirmation and assurance; as when the apostle saith, *The seal of my apostleship are you in the Lord,* 1 Cor. ix. 2. *i. e.* the effects I have wrought upon you, and the gifts of the Spirit imparted to you, prove the truth of my apostleship: and when he tells his converts, that by the Spirit they were *sealed up to the day of redemption,* 2 Cor. i. 22. v. 5. Eph. i. 13. iv. 30. and were established in the truth of the gospel: the gifts of the Spirit they had already received, according to Christ's promise, being a confirmation of that glorious redemption he had farther promised.

[13] Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ, *The Lord knoweth who are his.*] *i. e.* He owns and approves those he hath commissioned to reveal his mind to others: for this expression is taken from Numb. xvi. 5. where Korah, Dathan, and Abiram, *rise up against Moses and Aaron,* declaring *they took too much upon them,* in pretending the one to be their prophet, and the mouth of God to them; the other, to be the high-priest, whom God had consecrated to his peculiar service above all others of the tribe of Levi. Now to this imputation Moses replies, according to the Septuagint, ἔγνω ὁ Θεὸς τοὺς ὄντας αὐτοῦ, *God knoweth who are his,* and by him separated to his service, and will maintain their cause and calling against all opposers; as in that instance he did in a wonderful manner, causing the earth to open, and *swallow them up:* so also will God own us his apostles against Hymeneus and Philetus, and all that set up against us and our doctrine. As therefore Moses said then to the Israelites, *Depart you from the tents of those men,* καὶ ἀπέστησαν, *and they departed;* so say I now to all Christians, Let them depart from this impiety, *i. e.* from these pernicious doctrines, which increase to ungodliness, and cause men to make shipwreck of faith and a good conscience.

[14] *That nameth the name of Christ.*] *i. e.* That professeth to own him, or to be his disciples: so Isa. xxvi. 33. τὸ ὄνομά σου ὀνομάζομεν, We have no other God but thee, *we name thy name.* (See Isa. xliii. 7. lxiii. 19. Psal. lxxx. 19. Gen. iv. 26. 2 Chron. xii. 13.)

[15] Ἀπὸ ἀδικίας.] "Justum pro vero, et injustum pro falso, frequentes tam nos quam Attici ponimus," saith Priscian; both Greeks and Latins *frequently use the word injustice to denote falsehood:* (see note on 1 Cor. xiii. 6.) so that these words may thus be rendered, *Let every one that names the name of Christ depart from falsehood; i. e.* let him preserve himself from the pernicious errors of these apostates from the truth.

[16] Ver. 21. Ἡγιασμένον, *Sanctified.*] The vessels of the sanctuary were consecrated to the service of God, and were also, saith the apostle, purified by the sprinkling of the blood upon them. (Heb. ix. 21.) And so are Christians sprinkled by the blood of Jesus from their sins, and consecrated by baptism to his service, and so made meet for the service of God. (See the reading of the text justified, Examen Millii, in locum.)

[17] Ver. 22.] Note, that hence it follows, that we must maintain peace with, and therefore must not separate from our communion, any person who *serves Christ with a pure heart.*

[18] Ver. 25. Μήποτε, *If peradventure.*] This word in the Septuagint answers to the Hebrew particle אוּלַי, *si forte,* or *fortasse.* So, Gen. iii. 22. xxiv. 5. 39. Μήποτε οὐ πορεύσεται ἡ γυνὴ, *Perhaps the woman will not come with me;* xxvii. 12. Μήποτε ψηλαφήσῃ, *Perhaps my father will handle me;* Μήποτε ἀγνόημά ἐστιν, *Perhaps it is an error,* Gen. xliii. 12. 1 Kings xviii. 27. Μήποτε χρηματίζει, ἢ μήποτε καθεύδει, *If perhaps he be busy, or perhaps sleepeth.* (See also Job i. 5. Luke iii. 15.) So Philo,* ἀλλὰ μήποτε ὃ λέγει τοιοῦτόν ἐστιν, *Perhaps that which he saith is to this effect;* and again, μήποτε οὖν τὴν τοῦ παντὸς οὐρανοῦ περιφορὰν, δι' ὑπόνοιαν εἰσάγει —μήποτε δὲ καθ' ἑτέραν ἐκδοχήν,† *Perhaps he signifies the circumference of the whole heaven—or perhaps, by another interpretation, either hemisphere:* and, p. 88. F. μήποτε εἰκότως, *Perhaps fitly;* p. 110. D. μήποτε διὰ τὴν αὐτὴν αἰτίαν; *Perhaps for this cause;* and De Abrahamo, p. 285. E.

[19] Ver. 26. Ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα, *Who are taken captive by him at his will.*] Some refer this to the devil, as being the nearest substantive to the relative ἐκεῖνος. But (1.) this seems not agreeable to the use of the two relatives, which, when they come together, seldom relate to the same person. (2.) Satan is the nearest substantive rather in place than in sense, the words being capable of this construction; *If peradventure God will give them repentance to do his will, that they who are taken captive by the devil, may awake out of his snare.* This is the sense which best accordeth with the work of conversion and repentance, which is a recovering men from *the service of Satan* to *the service of God;* (Acts xxvi. 18.) a freeing them from sin, that they may be servants of God; (Rom. vi. 17.) a delivering men from the power of darkness, and translating them into the kingdom of his Son. (Colos. i. 13.)

CHAP. III.

1. THIS know also, that in the last days *(of the Jewish economy, and the erecting of Christ's kingdom,* see note on 1 Tim. iv. 1.) perilous times shall come.

2. [1] For men shall be lovers of their ownselves *(i. e. their own temporal pleasures and profits),* covetous, boasters, proud, blasphemers *(evil speakers),* disobedient to parents, unthankful, unholy *(or profane),*

3. Without natural affection, truce-breakers, false accusers, incontinent, fierce *(or cruel),* despisers of those that are good,

4. Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

5. Having a form of godliness, but denying the power thereof: from such turn away.

6. For of this sort are they which [2] creep into houses, and lead captive silly women laden with sin, led away with divers lusts,

7. Ever learning *(of new teachers),* and never able to come to the knowledge of the truth.

8. Now as [3] Jannes and Jambres withstood Moses *(when working his miracles in Egypt before Pharaoh);* so do these also resist the truth: *(being)* men of corrupt minds, [4] reprobate concerning the faith. (Tit. i. 14—16.)

* Alleg. lib. ii. p. 52. B. † Cherub. p. 85. G. 86. E.

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9. But [5] they shall proceed no farther (Gr. *not much farther);* for their folly shall be manifest to all men, as theirs also was *(i. e. the folly of Jannes and Jambres).*

10. But *(be not troubled at such times or persons, having in me good experience of the power and readiness of God to deliver them who suffer for his sake, for)* [6] thou hast fully known my doctrine, *(my)* manner of life, *(my)* purpose *(to adhere to Christ, seeking his glory, not my own, and to promote his gospel to the utmost, my)* faith, long-suffering, (2 Cor. vi. 6.) charity, (1 Cor. viii. 13. ix. 22. 2 Cor. xi. 29. *my)* patience,

11. *(The)* persecutions, afflictions, which came unto me at Antioch, (Acts xiii. 50.) at Iconium, (xiv. 2.) at Lystra, *(where I was stoned,* ver. 19.) what persecutions I endured *(from the Jews);* but out of them all the Lord delivered me.

12. Yea, and all that will live godly in Christ Jesus shall suffer persecution *(especially in such perilous times; and at all times, either openly or secretly, from the hatred and malice of wicked men, or from their taunts and calumnies, which are styled persecutions,* Gal. iv. 29. *nor is it to be expected that it should be otherwise).*

13. But (δὲ, *for)* evil men and [7] seducers *(impostors)* will *(till the wrath of God takes hold upon them)* wax worse and worse, deceiving, and being deceived.

14. But continue thou in the things which thou hast learned *(from me),* and hast been assured of, knowing of whom thou hast learned them;

15. And that [8] from a child thou hast known the holy Scriptures, which are able to make thee wise to salvation through faith which is in Christ Jesus.

16. [9] All scripture is given by inspiration of God, and is (Gr. *being inspired by God, is also)* profitable for doctrine *(to teach us what we are to believe),* for reproof *(or conviction of error),* for correction *(and reformation of vice, and)* for instruction in *(the way of)* righteousness:

17. That the man of God *(or teacher of it)* may be perfect, *(both as to his own practice and his teaching others, and so)* thoroughly furnished *(not to this or that only, but)* to all good works *(belonging to his office).*

ANNOTATIONS ON CHAP. III.

[1] Ver. 2. ΕΣΟΝΤΑΙ γὰρ οἱ ἄνθρωποι.] That the apostle here speaks of such persons as were in being when this Epistle was indited, is evident from his command to Timothy, *to turn away from them,* and from the description of them.

That they were not the gnostics, or the followers of Simon Magus, seems apparent; first, because Simon Magus could not make the times perilous by any opposition he could make to Christianity, he being a despicable and beggarly magician, of whose power or endeavour to persecute the Christians, I remember not one word in church-history applicable to the times of this Epistle; but that the Jews were zealous persecutors of them, not only in Judea, but through all parts of the world where they were dispersed, both Scripture and Justin Martyr fully testify; and the supposed combination betwixt the Jews and gnostics is not only groundless, but incredible: for what accord could there be betwixt him who set up for a god, yea, for a father over all, and them who were zealous for the true God, and hated idolatry with a perfect hatred? or between them who had the highest veneration for the law and the prophets, and him who taught they were not at all to be regarded? Secondly, Because the Jews had a *form of knowledge,* (Rom. ii. 20.) and a *zeal for God,* (Rom. ix. 1.) and a settled form of worshipping the true God; they were great zealots for the observation of the sabbath, and all the sacrifices and institutions required by the law of Moses; and served God frequently day and night, (Acts xxvi. 7.) and so they had *a form of godliness,* though not worshipping God in the spirit; (Phil. iii. 3.) but only with these carnal ordinances *they denied the power thereof:* but what form of godliness do we find in Simon Magus and his followers in the times of the apostles? what profession of Christianity could he make, who set himself to oppose the apostles, and the doctrines which they taught? See a third argument against this exposition, ver. 9.

But that these characters agree to the Jews, and particularly to the Judaizing Christians and false teachers, is evident from Scripture and church-history, and from the writings of Josephus: for, Rom. i. 29—31. we have mention of gentiles that were *covetous, proud, boasters, disobedient to parents, without natural affection, truce-breakers, cruel, unclean, unthankful;* and, ii. 21. the Jew is condemned as doing the same things; and, ver. 22. 24. as guilty of adultery and blasphemy. They were blasphemers and false accusers of the apostles, as if they walked after the flesh, (2 Cor. x. 2.) contradicting and blaspheming Christianity; (Acts xiii. 45.) they represented it to all the world, when it was first preached, as an atheistical sect,* and were the authors of all the vile stories which the heathens objected against it: and in despising of the apostles and Christians, they were despisers of those that were good. They were great lovers and admirers of themselves, proud, boasters, and high-minded, boasting of God as their Father, and of their knowledge of the law, (Rom. ii. 17. 23.) magnifying themselves above others, (see note on 2 Cor. xi. 12. 20.) glorying in their circumcision, (ver. 18.) and in their being of the seed of Abraham, (ver. 22. Phil. iii. 5.) and exalting themselves upon these accounts above the gentiles, whom they styled dogs, and sons of the earth, and uncircumcised; whilst they were the noble, the *sons of God,* and *his beloved people.* They were διάβολοι, *contentious, and obeyed not the truth;* (Rom. ii. 8. Phil. i. 15, 16.) they were covetous, perverting others *for filthy lucre's sake,* (Tit. i. 11.) *counting gain godliness,* (1 Tim. vi. 5.) *minding earthly things:* (Phil. iii. 10.) they were fierce, heady, cruel in their persecutions of the Christians; (1 Thess. ii. 15, 16.) they were traitors and truce-breakers in their revoltings from the Roman government: they were disobedient to their parents in their *corban,* (Matt. xv. 5.) and without natural affection, not in that only, but in their persecution of Christians of their own family and blood: (Luke xxi. 16.) they were unholy and incontinent, defiled and abominable (Tit. i. 14, 15.) in their adulteries, and continual divorces; lovers of pleasure, making *their belly their god;* (Phil. iii. 19.) feasting luxuriously on their sabbaths, and given to drunkenness in their feasts of Purim. (See the reading, ver. 3. justified, Examen Millii, ibid.)

* Ἄνδρας ἐκλεκτοὺς ἀπὸ Ἱερουσαλὴμ ἐκλεξάμενοι τότε ἐξαπέμψατε εἰς πᾶσαν τὴν γῆν, λέγοντες αἵρεσιν ἄθεον Χριστιανῶν ἀναφῄνεται, καταλέγοντες ταῦτα ἅπερ καθ' ἡμῶν οἱ ἀγνοοῦντες ἡμᾶς πάντες λέγουσιν. Justin Martyr. Dial. cum Tryph. p. 234. E. 235. A.

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[2] Ver. 6.] That these perverters of men from the truth and creepers into houses, were of the circumcision, and addicted to Jewish fables, see Tit. i. 10, 11. 14.

[3] Ver. 8. *Jannes and Jambres.*] Though we have no mention of the names of these magicians in the Old Testament, yet were their names celebrated both among the heathens, as Pliny* and Numenius† inform us, who represent them as Egyptians skilled in the art of magic; and in the Jewish writings,‡ who do not only say that they were "principes præstigiatorum," *the chief of the magicians;* but also that they were the two sons of Balaam. Origen § informs us, that there was a book writ by them, bearing this title, Jannes et Mambres liber.

[4] Ἀδόκιμοι περὶ τὴν πίστιν, *Reprobate concerning the faith.*] So they are styled in Scripture, who, through their resistance of, and contentions against, the truth, are unworthy to have the faith made known to them, or indisposed to receive it. Thus the heathens, who, *when they knew God, did not glorify him as God, neither were thankful,* (Rom. i. 22. 25.) are therefore delivered up εἰς νοῦν ἀδόκιμον, *to a reprobate mind:* and they here who resist the truth, being *men of corrupt mind,* are therefore *reprobate concerning the faith.* (See note on 2 Cor. xiii. 5.)

[5] Ver. 9. Οὐ προκόψουσιν, *They shall proceed no farther.*] This agrees well with the Jewish false doctors, who were soon disabled from carrying on their false doctrines, by the destruction of Jerusalem; but not so well with the gnostic heretics, who spread themselves wide in the second century. The fancy of a reverend person, that St. Paul here prophesies, that as Jannes and Jambres perished in the Red Sea, so should Simon Magus at Rome, falling down headlong, when he was flying in the air, perish at the prayers of St. Peter and St. Paul, is in every part of it uncertain. For,

First, Though the Jews tell us Jannes and Jambres were with Pharaoh at the Red Sea, they say not that they perished there, but say they rode with Balaam to meet Balak, and lived to the making of the golden calf, and then perished. (Targ. Jon. in Numb. xxii. 22.)

Secondly, I have shewn in the preface to the Epistle to the Thessalonians, §. 6. that the story of Simon Magus's flying in the air in a fiery chariot, and being thrown down by the prayers of those two apostles, in the sight of the people at Rome, is of no credit among learned men.

[6] Ver. 10. Παρηκολούθηκας, *Thou hast fully known.*] Παρακολουθεῖν, *relatum ad animum est,* συνιέναι, saith Constantine. So the Greek commentators thought it here signified, rendering it οἶδας, μεμάθηκας ἀκριβῶς, *Thou hast known, thou hast learnt exactly,* as the word imports, Luke i. 4. The primary sense of it, *Thou hast followed, or resembled me, in my persecutions,* may also be applied to Timothy, who was in bonds at Rome also, Heb. xiii. 23. (See the note on 1 Tim. vi. 12.)

[7] Ver. 13. Καὶ γόητες, *Impostors.*] That the *impostors* among the Jews continued till the very time of the destruction of Jerusalem, more and more deceiving the people, and that the whole nation of the unbelieving Jews grew then to the highest pitch of wickedness, Josephus fully testifies. (See notes on Rom. ii. 2. 2 Thess. ii. 10.)

[8] Ver. 15. *From a child thou hast learned the Scriptures.*] Note here, the care of the Jews to teach their children the Scriptures even from their childhood: from five years old, say the Talmudists, we put our children to read the Bible. Josephus* informs us, that their children *learning their laws,* ἀπὸ τῆς πρώτης εὐθὺς αἰσθήσεως, *from the first dawnings of sense and reason in them,* had them engraven in their souls: which, as it condemns the practice of the church of Rome, in withholding those sacred oracles from old and young, so also it does reprehend the generality of Christians, who are more concerned to teach their children things unnecessary, or, at the best, things only needful for this present life, than to instruct them in that word of God, which is able *to make them wise to salvation.*

[9] Ver. 16. Πᾶσα γραφὴ, *All scripture.*] Here note,

First, That the Scriptures of the Old Testament, not of the New, must be the Scriptures here intended, they only being the Scriptures which Timothy had *known from a youth;* that is, before the Scriptures of the New Testament were written; and so he could not speak of the Scriptures, as interpreted by them who were then guides of the church, *viz.* the Jewish Sanhedrin, or the scribes and pharisees; seeing they so interpreted them, as to make void the commandments of God, and to deny our Saviour to be the promised Messiah.

Secondly, Observe, that the apostle doth not say, that these Scriptures were of themselves sufficient to make Timothy wise to salvation; but only, that *with faith in Christ Jesus* they were sufficient for that end. Now faith in Christ Jesus doth only signify a firm belief that Jesus was the Christ, the true Messiah, the Son of God, the Saviour of the world; as is evident from these words, *This is the victory over the world, even our faith,* 1 John v. 4. *i. e.* our belief that *Jesus is the Son of God,* ver. 5. (See the preface to the Epistle to the Galatians, §. 2.) Hence then I argue for the perfection of the Scriptures thus: If the Scriptures of the Old Testament were sufficient to make a man wise unto salvation, provided only that he believed that *Jesus was the Christ;* the Scriptures of the Old and the New Testament must much more be so, because the Scriptures of the New Testament must needs more plainly and fully contain the faith and duty of all Christians, than the Scriptures of the Old only can be supposed to do.

Obj. But, saith Esthius, "If the Scriptures of the Old Testament were sufficient to make men wise unto salvation, then there is no need of the Gospels, or of the Epistles, of the New Testament."

Ans. I answer, Yes: there was need of them, both to beget in men, and to confirm this faith in Christ, they being written *that we might believe, and believing might have life through his name;* (John xx. 31.) and also to give the Christians of succeeding ages a more full, plain, and perspicuous knowledge of those things, which were not so fully and plainly, to the capacity of the meanest, to be learnt in the Old Testament. Thus, though the five books of Moses sufficiently contained the whole Jewish law, it follows not that the historical and prophetical books, or the hagiographa, were superfluous.

* Hist. Nat. lib. xxx. cap. 1.

† Apud Euseb. Præpar. Evang. lib. ix. cap. 8.

‡ Buxt. Lex. Talm. Col. 945, 946. Targ. Jon. in Ex. i. 15. vii. 11.

§ "Sicut Jannes et Jambres restiterunt Moisi non invenitur in publicis Scripturis, sed in libro secreto qui suprascribitur Jannes et Mambres liber." Tract. 35. in Matth.

* Contra Appion. lib. ii. p. 1072. E.

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Thirdly, Observe, that the apostle saith, these Scriptures were therefore able to make Timothy a Christian bishop, *wise to salvation,* because they were *profitable for doctrine,* to teach the Christian all that he was to believe, πρὸς ἔλεγχον, *for the correction* of every error in the faith, *for the conviction* of every vice they were obliged to eschew, and for their *instruction* in every way of righteousness; even so profitable for these ends, as *to make the man of God perfect; i. e.* wanting in nothing he ought to practise or believe himself or teach others, for the edification of a Christian into a *perfect man in Christ Jesus,* and to make him *thoroughly furnished to every good work.* So Chrysostom, Theodoret, Œcumenius, and Theophylact, upon the place.

False therefore here is the note of Esthius, That the Scriptures are here said to be profitable, but not sufficient to these ends; vain is his subterfuge, that the apostle, by *every good work,* understands only "singula generum," *every kind of good works,* but not *every good work of that kind, i. e.* every work of faith and instruction in righteousness: for if these good works be requisite *to make the man of God perfect, and thoroughly furnished for his office,* they must be here included; if they be not, they must be needless in order to the discharge of it.

CHAP. IV.

1. I CHARGE thee therefore before God *(the Father),* and the Lord Jesus Christ, who shall judge the quick and the dead [1] at his appearing and his kingdom;

2. [2] Preach the word; be instant *(in that work)* in season *(and)* out of season *(publicly and privately, by day and night, in times of peace and of danger);* reprove (ἔλεγξον, *repel false teachers),* rebuke *(evil livers),* exhort with all long-suffering *(though they long seem not to regard thy exhortations)* and doctrine *(i. e. all manner of instructions.*

3. *Thus it becomes thee to be instant now,)* for the time will *(shortly)* come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4. And they shall turn away their ears from the truth, and shall be turned unto [3] fables.

5. But watch thou in all things *(which respect thy office),* endure affliction *(patiently),* do the work of an evangelist, (see the note on Eph. iv. 11.) make full proof of (Gr. *fulfil)* thy ministry.

6. For I am now ready to be offered (Gr. *I am already poured out),* and the time of my departure *(or dissolution)* is at hand. (See the Preface.)

7. *(But be it so, this is my comfort, that)* I have fought a good fight *(suffering hardship as a good soldier of Jesus Christ),* I have finished *(or ran)* my course, I have kept the faith:

8. *(So that)* henceforth *(I may be confident)* there is laid up for me a crown of righteousness, which the Lord *(Jesus),* the righteous judge, shall give me [4] at that day: and not to me only, but to all them also that love (Gr. *hath loved)* his appearing *(and shewed that love by patient suffering for his sake).*

9. Do thy diligence to come to me shortly:

10. For Demas hath forsaken me, [5] having loved this present world *(i. e. the safety of his life),* and is departed unto Thessalonica; Crescens to Galatia, Titus to Dalmatia *(these two not deserting St. Paul, as Demas did, but going thither for the promotion of the gospel).*

11. Only [6] Luke is with me. Take Mark, and bring him with thee: for [7] he is profitable for the ministry *(Mark therefore was not then in Egypt).*

12. *(I say, only Luke is with me,)* and (Gr. *for)* Tychicus have I sent to [8] Ephesus.

13. [9] The cloak that [10] I left at Troas with Carpus, [11] when thou comest, bring with thee, and the books, but especially the parchments.

14. Alexander the coppersmith did me much evil: the Lord *(shall)* [12] reward him according to his works:

15. Of whom be thou aware also; for he hath greatly withstood our words.

16. [13] At my first answer no man stood with me, but all men *(of my acquaintance at Rome)* forsook me: I pray God that it may not be laid to their charge.

17. Notwithstanding the Lord *(Jesus)* [14] stood with me, and strengthened me; that by me *(thus standing up in defence of the gospel)* the preaching *(of it)* might be fully known (Gr. *fulfilled),* and that all the gentiles might hear *(my defence of it):* and I was *(then)* delivered out of the [15] mouth of the lion.

18. And the Lord [16] shall *(will)* deliver me from every evil work, and will preserve me to his heavenly kingdom: to whom *(therefore)* be glory for ever and ever. Amen.

19. Salute Prisca and Aquila, and the household of Onesiphorus. (See note on Acts xviii. 18.)

20. [17] Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. ΚΑΤΑ' *τὴν ἐπιφάνειαν αὐτοῦ, καὶ τὴν βασιλείαν αὐτοῦ, At his appearance, and his kingdom.*] "This appearance (saith Mr. Mede) is the appearance of Christ, the word ἐπιφάνεια, always importing Christ's advent, who, after the resurrection, and the judgment of the quick and dead, must give up his mediatory kingdom to the Father; it therefore must signify some other kingdom, proper to Christ's second coming; and what can that be, but the kingdom of the millenium?" But,

First, This appearance of Christ is his glorious appearance, when we shall *receive the blessed hope, i. e.* the eternal happiness we hope for, Tit. ii. 13. when *we shall appear with him in glory,* Colos. iii. 4. when we shall be *made like unto him, and see him as he is,* 1 John iii. 2. which cannot be expected till after this supposed millenium. It is the same with *the revelation of our Lord Jesus Christ from heaven,* 2 Thess. i. 7. his *glorious revelation,* 1 Pet. iv. 13. and with his παρουσία, second coming, which is, *a coming with all his saints,* 2 Thess. iii. 13. *a coming of our Lord from heaven,* 1 Thess. iv. 15, 16. Now Mr. Mede himself confesses, That he dares not so much as imagine, that the presence of Christ in the millenary kingdom would be

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visible upon earth: for the kingdom of Christ, saith he, p. 603. ever hath, and shall be "regnum cœlorum," *a kingdom, whose throne and kingly residence is in heaven.* And, thirdly, at this appearance, and his kingdom, saith the apostle, he shall judge the quick and the dead; not the dead only, but the quick and dead; not some of them only, but all of them without exception. Now the judgment of the dead, is to be after the conclusion of the supposed millenium, Rev. xx. 12.

Secondly, Though Christ will, after the judgment of the quick and dead is completed, give up his mediatory kingdom; yet, since that very judgment consists in retribution of his final punishments upon his enemies, and crowning of his loyal subjects with eternal glory, which are the two chief acts of kingly government, and the very end for which all power was committed to him, (John xvii. 2.) it very properly is styled *his kingdom:* and though he shall then deliver up this kingdom, as it is a kingdom, which respects the rewarding of his servants, and the punishment of his enemies, when the first shall be crowned with eternal glory, and the last doomed to endless punishments; yet shall he still continue to be *King of saints,* highly exalted above them in honour and dignity, and honoured still by them with religious respect and veneration.

[2] Ver. 2. Κήρυξον, *Preach,* &c.] *In Timotheo omnes pastores officii sui commonitos esse voluit Spiritus Sanctus,* Esthius.

Εὐκαίρως, καὶ ἀκαίρως, *In season, and out of season.*] That is, saith Chrysostom, not only when thou art in the church, but also in thine house; not only in times of peace and safety, but also when thou art in prison; not only in time of health, but even when thou art about to die.

[3] Ver. 4. Ἐπὶ τοὺς μύθους, *To fables.*] To the fabulous divinity of the gnostics, made up of gentilism and Judaism, say some; but it doth not appear that the fabulous divinity of the gnostics, mentioned by Irenæus, was then hatched: it is far more probable, that he here speaks of the Jewish doctors, and their fabulous traditions; for in his First Epistle he saith, he left Timothy at Ephesus, that he might charge some among them not to teach other doctrines, *nor to give heed to fables and endless genealogies,* 1 Tim. i. 3, 4. which, as it relates to the genealogies of the Jews, touching their tribes, their relation to the house of David, and their traditionary men (see the note there); so, ver. 7. the apostle plainly tells us, they were *teachers of the law;* which Simon and his followers said *was not to be regarded.* And in his Epistle to Titus, he sends a like exhortation to him, to preserve the Cretians from giving heed to Jewish fables, (Tit. i. 14.) and *doctrines of men that turn from the truth;* which the gnostics, who never sincerely embraced the truth, could not do; and to avoid *foolish questions, and genealogies, and contentions,* καὶ μάχας νομικὰς, and *quarrels about the law,* as being unprofitable and vain, (iii. 9.)

[4] Ver. 8. Ἐν ἐκείνῃ τῇ ἡμέρᾳ, *At that day.*] The council of Florence hath defined, *That pure and cleansed souls, when they quit the body, are presently received into heaven, and there have a clear vision of the holy Trinity.* And the Trent council, sess. 25. hath laid this as the foundation of the *invocation of saints departed,* that they do now, "cum Christo regnare, et æterna fœlicitate in cœlo frui;" *reign with Christ, and enjoy eternal felicity in heaven.* But in this they seem to deviate from Scripture and the primitive antiquity: I say, from Scripture; for,

First, Charity is represented by St. Paul as the most excellent of Christian virtues, and therefore that which will obtain the highest recompence; and yet the motive by which our Lord excites us to perform it, runneth thus, *Thou shalt be recompensed at the resurrection of the just.* (Luke xiv. 14.)

Secondly, To those who suffer death and persecution, for the name of Christ, our Lord hath promised *a great reward in heaven,* (Matt. v. 12.) but this reward will only be conferred upon them, *at the revelation of our Lord Jesus Christ from heaven with his mighty angels.* (2 Thess. i. 7.) *The trial of their faith shall be found to praise, glory, and honour,* ἐν ἀποκαλύψει, *at the revelation of Jesus Christ.* (1 Pet. i. 17.) Then they, who communicate with him in sufferings, shall rejoice with him, ἐν τῇ ἀποκαλύψει, *at the revelation of his glory;* (1 Pet. iv. 13.) till then, the souls of them who were slain for the word of God are represented as *under the altar,* Rev. vi. 9.

Thirdly, To those who *feed the flock of Christ,* a great reward is promised, even a never-fading *crown of glory;* but it is to be received then only, *when the great Shepherd doth appear.* (1 Pet. v. 4.) A reward is to be rendered to the servants of God, the saints, and prophets; but it is to be rendered, *when the time comes that the dead shall be judged.* (Rev. xi. 18.) The apostles are to have their mansions in heaven with Christ, but not till he comes again from heaven: for then, saith he, *I will receive you to myself; that where I am, you may be also.* (John xiv. 2, 3.)

Fourthly, The retribution *to every man according to his works,* is also to be made at the same time; for *the Son of man will come in the glory of his Father, with his holy angels; and then will he render to every man according to his works:* (Matt. xvi. 27.) *At the end of the world shall the righteous shine as the sun, in the kingdom of their Father:* (Matt. xiii. 40. 43.) this shall be done, *in the day when God shall judge the secrets of men's hearts,* (Rom. ii. 15.) and when we shall *appear before the judgment-seat of Christ.* (2 Cor. v. 12. Rev. xxii. 10.)

Fifthly, Hence, in the Scripture, the time of recompence and the time of judgment are represented as the same; as in these words, *The time is come that the dead shall be judged, and that thou shouldest give rewards to thy servants the prophets, and to the saints.* (Rev. xi. 18.) The time of glory, and of the apparition of our Lord; as in these words, *When Christ, who is our life, shall appear, then shall you appear with him in glory.* (Colos. iii. 4.) The time of Christ's appearance, and of our salvation; for, *He shall appear a second time without sin unto salvation.* (Heb. ix. 28.) The time of his appearing, and of our beatific vision; for, *when he doth appear, we shall be like him; for we shall see him as he is.* (1 John iii. 2.)

Sixthly, Hence Christians are so often said to expect *the adoption of the sons of God,* viz. *the redemption of the body* from corruption; (Rom. viii. 23.) to expect *the revelation of our Lord Jesus Christ;* (1 Cor. i. 7.) to expect *the Son of God from heaven;* (1 Thess. i. 10.) to expect *the blessed hope and glorious appearance of the great God, and our Saviour Jesus Christ;* (Tit. ii. 14.) to *hope for the grace that shall be given them at the revelation of our Lord Jesus Christ.* (1 Pet. i. 13.)

Now let it be observed, That the body, compared to the soul, is the vilest and least considerable part of man; and

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therefore, the hope, the glory, the reward, inheritance, adoption, bliss, and happiness, reserved to the time of the resurrection, cannot respect the body only. Moreover, the apostle saith of the incestuous person, that *his body was delivered up to Satan*, for the destruction of the flesh, *that his soul might be saved in the day of the Lord Jesus*, (1 Cor. v. 5.) which shews, that the complete salvation of the soul is then to be expected.

As for the judgment of primitive antiquity in this matter, it may be learned from these considerations:

First, That they ascribe this opinion of the soul's immediate ascent to heaven, and its enjoyment of God's immediate presence after death, to the heretics of those times; representing it as proper to the followers of Valentinus, Basilides, and Marcion; and, after them, as a part of the heresy of the Manichees. Thus Justin Martyr, speaking of those who were called Christians, but blasphemed the God of Abraham, Isaac, and Jacob, saith, in his dialogue with Trypho, p. 307. 354. *They denied the resurrection, and held,* ἅμα τῷ ἀποθνήσκειν τὰς ψυχὰς αὐτῶν ἀναλαμβάνεσθαι εἰς τὸν οὐρανὸν, *that as soon as they died, their souls were received into heaven:* Irenæus saith in like manner,* That *the heretics despised the formation of God, i. e.* the body formed by him, *and not receiving* (the doctrine of) *the salvation of the flesh,* "simul atque mortui fuerint, dicunt se supergredi cœlos et demiurgum, et ire ad matrem vel ad eum, qui ipsis affingitur, patrem," say, *That as soon as they are dead, they ascend above the heavens, and go to him whom they call their Father.* And having said, that *our Lord's soul went not to heaven, but continued in the place of the dead till the resurrection;* he saith, This is sufficient to confound those men, "qui dicunt interiorem hominem ipsorum derelinquentem hoc corpus in super-cœlestem ascendere locum," who say, *that their inward man, leaving the body here, ascends to the super-celestial mansions.* And then he gives the orthodox opinion thus; † *It is manifest, that the souls of the disciples of our Lord shall go into the invisible place appointed for them by God, expecting the resurrection; and then receiving their bodies, and rising with them, as our Lord did, shall come into the presence of God.* Tertullian, having produced the same instance of the death of Christ, and the continuance of his soul *apud inferos,* till the resurrection of the body, positively concludes, that, ‡ "Nulli patet cœlum, terra adhuc salva, cum transactione enim mundi reserabuntur regna cœlorum;" *Heaven is opened to none whilst the earth remains; the kingdom of heaven being only to be opened at the dissolution of the world.* And in his fourth book against Marcion, he saith, § *The bosom of Abraham, which is higher than the* inferi, *but not so high as heaven, is that which gives refreshment to the souls of the just, till the consummation of all things produces the resurrection of all, with a full reward.*

The Manichees, who also denied the resurrection of the body, contended, that good souls had their whole reward immediately after death; because Christ promised to the thief, that he should be that *day with him in paradise.* To which objection, St. Chrysostom answers, by concession, that the thief was indeed admitted to paradise; but then he adds, that paradise was not the same with heaven, μὴ γὰρ ταῦτά ἐστι τὰ ἀγαθὰ, ἅπερ ὁ Θεὸς ἡμῖν ἐπαγγέλλεται, *for it contains not the good things which God hath promised to us;* and then concludes, that if God promised the *kingdom of heaven,* and only brought the thief into paradise, οὐδέπω ἀπέδωκεν αὐτῷ τὰ ἀγαθὰ, *he hath not yet given to him the good things promised.*

2. That they expressly teach, that the souls of good men remain till the day of judgment in a certain place, *extra cœlum beatorum,* out of heaven, expecting the day of judgment and retribution. Thus Justin Martyr* saith, that no souls die; but, τὰς μὲν τῶν εὐσεβῶν ἐν κρείττονί τινι χώρῳ μένειν, τὰς δ' ἀδίκους καὶ πονηρὰς ἐν χείρονι, τὸν τῆς κρίσεως ἐκδεχομένας χρόνον, that *the souls of good men remain in a better place, the souls of bad men in a worse, expecting the day of judgment.* Irenæus † gives us the tradition of the church touching this matter, thus; *The presbyters, who were the disciples of the apostles,* say, *Those that were translated, were carried into paradise; for that place is prepared for just men, and such as have the Spirit, and there they remain till the consummation, expecting, or beginning immortality;* and that there shall be *new heavens and new earth;* and then, Οἱ μὲν καταξιωθέντες τῆς ἐν οὐρανῷ διατριβῆς ἐκεῖσε χωρήσουσιν, *They that are worthy of the celestial mansions shall go thither.* Tertullian, ‡ having cited those words of the apostle, *And the God of peace sanctify you throughout, in body, soul, and spirit, and keep you unblamable to the coming of the Lord,* (1 Thess. v. 23.) saith thus, "Habes omnem substantiam hominis saluti destinatam, nec alio tempore quam in adventu Domini, qui clavis est resurrectionis;" *Here you see the whole substance of man designed for salvation, nor at any other time but the appearance of our Lord, who is the key of the resurrection.* There is a place, saith Novatian,§ "Quo piorum animæ, impiorumque ducuntur, futuri judicii præjudicia sentientes;" *whither the souls of good and wicked men are carried, having some foretastes of their future judgment.* And Caius, ‖ a presbyter of the church of Rome, saith, that just souls being celebrated by the angels placed over them, ἄγονται εἰς χωρίον φωτεινὸν ἐν ᾧ οἱ ἀπ' ἀρχῆς δίκαιοι πολιτεύονται, *are led by them into a place of light, called the bosom of Abraham, where the just from the beginning have been; where they are delighted with the vision of the just fathers, expecting,* τὴν μετὰ τοῦτο χωρίον ἀνάπαυσιν, καὶ αἰωνίην ἀναβίωσιν ἐν οὐρανῷ, *after this place, their rest and everlasting habitation in heaven.* Let no man think, saith Lactantius,¶ "animas post mortem protinus judicari," *that souls are forthwith judged after death; they are all held in one common custody, till*

* Adv. Hær. lib. v. cap. 31. p. 491.

† "Manifestum est, quia discipulorum ejus animæ abibunt in invisibilem locum definitum eis à Deo, et ibi usque ad resurrectionem commorabuntur, sustinentes resurrectionem, post recipientes corpora, et perfectè resurgentes, hoc est corporaliter, quemadmodum et Dominus resurrexit, sic venient ad conspectum Dei." Ibid.

‡ De Anima, cap. 55.

§ "Sinum dico Abrahæ, etsi non cœlestem, superiorem tamen inferis, interim refrigerium præbiturum animabus justorum, donec consummatio rerum resurrectionem omnium plenitudine mercedis expugnat," cap. 34.

* Dial. cum Tryph. p. 223.

† "Quapropter dicunt presbyteri qui sunt apostolorum discipuli, eos qui translati sunt illic translatos esse; justis enim hominibus, et spiritum habentibus præparatus est paradisus——Et ibi manere eos, qui translati sunt, usque ad consummationem, consuscipientes incorruptelam." Lib. v. cap. 5.

‡ De Resur. Carn. cap. 47. § De Trin. cap. 1.

‖ Apud Hœschel. Not. in Phot. p. 10.

¶ De Vit. Beat. lib. vii. cap. 21. p. 717.

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the time may come that the great Judge shall make a trial of their merits. (See Dall. de Pœn. et Satisf. lib. v. cap. 3—6.)

[5] Ver. 10. Ἀγαπήσας τὸν νῦν αἰῶνα, *Having loved this present world.*] He doth not say, that Demas had forsaken the Christian religion, or that he betook himself to his own secular affairs, forsaking his attendance on the service of God in the church, or preferred the things of this life before those of a future; but, as the ancients do expound the words, he left the apostle in this time of danger, consulting the safety of his own life; for ὁ νῦν αἰὼν, in the Scripture phrase, still signifies *this present life:* so, οἱ πλούσιοι ἐν τῷ νῦν αἰῶνι, are *those that are rich in this life.* (1 Tim. vi. 17.) To live soberly, righteously, and godly, ἐν τῷ νῦν αἰῶνι, is to do it in *this present life.* (See Mark x. 30. 1 Tim. iv. 8.) He seems therefore only to say of him here, what he says of others, ver. 16. *In my first apology no man stood by me, but all left me.*

[6] Ver. 11. *Luke.*] Hence it appears, that Luke must be alive at the twelfth or thirteenth of Nero, when this Epistle was indited.

[7] Εὔχρηστος εἰς διακονίαν, *He is profitable for the ministry.*] *i. e.* For the work of an evangelist, (ver. 5.) As St. Peter, being shortly to put off his tabernacle, was the more diligent in giving instruction to the churches of the Jews, (2 Pet. i. 13, 14.) so was St. Paul, now in bonds, in sending his messengers to the churches of the gentiles, (ver. 10. 12.)

[8] Ver. 12. *To Ephesus.*] Hence it is evident, that Timothy, at the writing of this Epistle, was not at Ephesus; for if so, why should the apostle advertise him, that he had sent Tychicus thither?

[9] Ver. 13. Τὸν φελόνην, *The cloak.*] Or rather, *the roll:* for, φελόνη, saith Phavorinus, is εἰλητάριον μέμβρανον, *a parchment rolled up;* φελόνη εἴλητον τομάριον μέμβρανον, *a folded vellum, or parchment:* and Hesychius saith the same.

[10] Ὃν ἀπέλιπον ἐν Τρωάδι, *Which I left at Troas.*] Not when he went from Troas to Assos, in his journey to Jerusalem; for then, saith Bishop Pearson, he could have no cause to leave any thing of moment with him, having so many that accompanied him in that journey, (Acts xx. 4. 6.) and a ship still attending on them; (ver. 13.) but in his travels, after he was set at liberty, and had left Rome.

[11] Ἐρχόμενος, *Coming,*] Probably from thence; for he does not bid him send thither for them, or go thither to fetch them: whence it follows, that St. Timothy was then at Troas, when this Epistle was directed to him.

[12] Ver. 14. Ἀποδῴη.] The king's manuscript reads, ἀποδώσει, *will* or *shall reward* him. And all the ancients note, that this is not an imprecation, but προρρήσις πρέπουσα ἀνδρὶ ἀποστόλῳ, *a prediction becoming an apostle.* So Pseudo Justin, Qu. et Resp. 125. So Chrysostom, Theodoret, Œcumenius, Theophylact, on the place. Who this Alexander was, or where he lived, is uncertain; as also whether he were a Christian, but zealous for the Jewish rites, as he must be, if he were the Alexander delivered up to Satan, (1 Tim. i. 20.) or a heathen, zealous, as Demetrius was, for his trade, and on that account opposing the apostle.

[13] Ver. 16. Ἐν τῇ πρώτῃ μου ἀπολογίᾳ, *In my first apology.*] If the date of this Epistle, contended for in the preface, stand good, this could not be his first defence of the gospel, of which he speaks, Phil. i. 17. For after that, he was set at liberty; whereas after this, he is still a prisoner, (i. 8. ii. 9.) Moreover, Timothy was then with him at Rome, as appears from the salutations then sent to the churches of Philippi (i. 1.) and Colosse, (i. 1.) from St. Paul and Timothy; yea, he was a prisoner there, even after that St. Paul was set at liberty, and so needed not to be taught how things went with the apostle then. He therefore calls this his *first apology,* or defence, because, after he had made it, he was still kept in bonds, (i. 8. ii. 9.) and so reserved for another hearing. He escaped then, say Chrysostom* and Œcumenius: *but when he instructed Nero's butler or cupbearer in the faith, he was cut off.*

[14] Ver. 17. Παρέστη, *Stood by me.*] In a vision, to comfort and support me; as, Acts xviii. 9. so ἐπιστὰς is used Acts xxiii. 11. and παρέστη, Acts xxvii. 23. or, *to give me mouth and wisdom,* according to his promise, Luke xii. 12. xxi. 14, 15.

[15] Ἐκ στόματος λέοντος, *From the mouth of the lion;*] *i. e.* Of Nero, or of Helius Cæsareanus. So when Tiberius† died, Marsyas said to Agrippa, τέθνηκεν ὁ λέων, *The lion is dead.* And so speaks Esther, touching Artaxerxes, *Put a word into my mouth,* ἐνώπιον τοῦ λέοντος, *before the lion.* (Esth. xiv. 13.)

[16] Ver. 18. Καὶ ῥύσεταί με, *And will deliver me.*] If he will deliver him, saith Chrysostom, why saith he, *I am now offered?* Mark therefore his words, he saith not, *he will again deliver me out of the mouth of the lion;* but only, that *he will preserve me from every evil work, and to his heavenly kingdom.*

[17] Ver. 20.] That St. Paul was in bonds when he writ this Epistle, and at Rome, he himself saith, i. 8. 17. Now this verse affords two arguments, to prove he could not be then in his first bonds: first, from these words, *Erastus abode at Corinth:* when was it, when St. Paul went from Corinth to go to Jerusalem? then Timothy accompanied him, at least as far as Asia, and so needed not to be told that, from Rome, so long after: it therefore must refer to the time when, saith the reverend Bishop Pearson, St. Paul went from Nicopolis to Corinth, A. D. 65. and the twelfth of Nero. Secondly, From these words, *Trophimus have I left at Miletum sick:* now this cannot relate to the time when St. Paul went to Miletus, near Ephesus; (Acts xx. 17.) for, as Timothy was then with him, (Acts xx, 4. 15.) so was not Trophimus then left at Miletum, but carried up thence with St. Paul to Jerusalem; (Acts xxi. 29.) nor did St. Paul ever return thither: (Acts xx. 25.) he must be therefore left at Miletus in Crete, where St. Paul was, saith Bishop Pearson, after his first bonds, A. D. 64. Ner. 10.

* Ποίαν δὲ πρώτην ἀπολογίαν λέγει; παρέστη ἤδη τῷ Νέρωνι καὶ διέφυγεν· ἐπειδὴ δὲ τὸν οἰνοχόον αὐτοῦ κατήχησε, τότε αὐτὸν ἀπέτεμεν. Chrysost.

† Joseph. Antiq. lib. xviii. cap. 8.

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THE

EPISTLE TO TITUS.

WITH ANNOTATIONS.

PREFACE.

§. 1. THAT St. Paul was at Crete, we learn from these words of this Epistle to Titus, *I left thee in Crete:* when he went thither is uncertain. Dr. Lightfoot conjectures that he touched there when he went from Macedonia to Greece, Acts xx. 2. "For (saith he) if we consider that after their parting at Ephesus, when Titus was sent to Corinth with his First Epistle to them, they never met till Titus cometh up to him, when he was come from Ephesus to Macedonia, 2 Cor. vii. 5, 6. we may thence learn, that in that first journey to Macedonia, he left him not at Crete, because Titus and he were not yet met again after their parting at Ephesus; and yet, at his second return thither, he had not only left him there, but writes to him to come thence to Nicopolis, bordering on Macedonia, iii. 12. so that this Epistle (saith he) must be writ in his return, or at his coming thither, A. D. 55. and not from Nicopolis, as the postscript dates it; for he saith not, *I have determined to winter,* ἐνταῦθα, *here,* but ἐκεῖ, *there;* which shews he was not yet come thither."

§. 2. But that it could not be written at that time, the learned Bishop Pearson proves, not only from the silence of St. Luke in that very chapter, where he so particularly enumerates all St. Paul's journeys, after he came from Ephesus, till his arrival at Jerusalem, without the least mention of his being at Crete; but saith expressly, that διελθὼν, *passing through those parts* (viz. of Macedonia), *and exhorting them with many words, he came to Achaia,* representing him still *in transitu,* and as passing immediately from Macedonia to Greece, not going from Macedonia farther beyond it than was to it, and then returning back to Greece, as he must have done had he gone from Macedonia to Crete, and so to Achaia. Secondly, This opinion he more demonstratively confutes from these words, iii. 12. *When I send to thee Artemas, or Tychicus, make haste to come unto me to Nicopolis, for I have determined there to winter:* for, besides that Artemas, before his going to Jerusalem, seems not to have joined St. Paul, and Tychicus then was part of his retinue, there is not any mention of St. Paul's going to Nicopolis, in the whole history of his journey to Jerusalem; nor is it possible he should then determine to winter at Nicopolis, who being at Philippi in the days of unleavened bread, made all the haste he could to be at Jerusalem before Pentecost, Acts xx. 6. 16. (See more to this purpose, Dissert. 1. De Success. prim. Romæ Episc. cap. 9. §. 7.) He therefore places St. Paul's journey to Crete after his freedom from his bonds at Rome, A. D. 63. and the tenth of Nero, and saith, that this Epistle was written the year following: that it was writ after his freedom from the bonds in which he was, from his going to Jerusalem, till his freedom at Rome, he gathers from this note of Chrysostom* and Theophylact, that the apostle seemeth to have been then at ease, as making no mention in it of his bonds, or his temptations, as he doth in his Epistle to the Ephesians, iii. 1. iv. 1. to the Philippians, i. 7. 13, 14. to the Colossians, iv. 18. to Philemon, ver. 1. 9. and in his Second Epistle to Timothy, i. 8. ii. 9. That after his freedom he determined to go to Philippi in Macedonia, he himself intimates, Phil. i. 26. ii. 24. "And this (saith Bishop Pearson) he did in the twelfth of Nero, in which year he wrote this Epistle." And that he writ it a little after he had been at Crete, may be gathered from those words, 2 Tim. iv. 20. *Trophimus have I left at Miletum sick;* which cannot be understood of Miletus near Ephesus, mentioned Acts xx. 17. for from thence he carried him to Jerusalem, Acts xxi. 29. *never returning* thither, Acts xx. 25. He must be therefore left sick at Miletus in Crete, mentioned by Homer,† and by Strabo.‡

§. 3. It is the opinion of all the ancient commentators upon this Epistle, that Titus was left in Crete, not only to ordain bishops in every city, and deacons to minister to them, but also to rebuke sharply, and with authority, unruly walkers; and this Epistle was writ to him, say the ancients,§ "to make him watchful over, and to oppose himself against the Jews and Judaizers in that island," as many passages in this Epistle do sufficiently demonstrate.

§. 4. But the great controversy concerning this, and the Epistle to Timothy, is, whether Timothy and Titus were indeed made bishops, the one of Ephesus and the Proconsular Asia, the other of Crete, having authority to make, καὶ τοσούτων ἐπισκόπων κρίσιν,‖ *and jurisdiction over so many bishops as were in those precincts.* Now of this matter, I confess I can find nothing in any writer of the first three centuries, nor any intimation that they bore that name: but

* Δοκοῦσι δέ μοι χρόνοι εἶναι μεσοί τινες, καὶ ἐν ἀδείᾳ Παῦλος γράφει ταῦτα· οὐδὲν γὰρ περὶ περιρασμῶν φησι. Procm.

† Αὐκτον, Μίλητόντε, πόλεις εὖ ναιεταώσας. Iliad. B.

‡ Strabo, lib. xiv. p. 634.

§ Ἀποστέλλεται καὶ πρὸς τοὺς Ἰουδαίους ἐπιστολή. Chrysost. Theod. Œcumenius. Πολλῶν ὄντων ἐκεῖ ἐπιχειρούντων προφάσει τοῦ νόμου ἀπατᾶν τοὺς λαούς, μαθὼν ὁ Παῦλος γράφει, καὶ ἐπιτιμᾷν δὲ ἐντέλλεται αὐτῷ τοῖς ἀντιλέγουσι τῇ ὑγιαινούσῃ πίστει, μάλιστα δὲ τοῖς ἐκ περιτομῆς. Œcum. Theoph. "Hi sunt de circumcisione Judæi, qui tunc temporis nascentem Christi ecclesiam subvertere nitebantur, et introducere præcepta legalia." Hieron. in cap. i. ver. 10.

‖ Chrysost. Præfat.

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this defect is abundantly supplied by the concurrent suffrage of the fourth and fifth centuries. For,

First, As for St. Timothy, he is styled bishop of Ephesus by Eusebius,* and that with respect to former histories; and the same he saith of Titus. And the council of Chalcedon† reckons from Timothy to their time twenty-seven bishops. The anonymous author of his life,‡ in Photius, makes him bishop of the metropolis of Ephesus, with seven assistants; and either he, or Photius, say, that he was constituted bishop by St. Paul; and the Apostolical Constitutions say the same,§ as do also St. Jerome,‖ and all the ancient commentators on his Epistles.

Secondly, That Titus had τὴν νῆσον ὁλόκληρον, *the whole island* of Crete committed to his care, is testified not only by Eusebius, but also by St. Jerome in his Catalogue, by St. Ambrose, Chrysostom, Theodoret, Œcumenius in the preface to this Epistle, to omit many others cited by Dr. Cave in the Life of Titus, p. 58, 59. Now to pass my judgment in this case:

First, I assert, that if by saying Timothy and Titus were bishops, the one of Ephesus, the other of Crete, we understand that they took upon them those churches or diocesses, as their fixed and peculiar charge, in which they were to preside for term of life; I believe that Timothy and Titus were not thus bishops: for,

First, Both Timothy and Titus were evangelists, and therefore were to do the work of an evangelist: now the work of an evangelist, saith Eusebius,¶ was this, "to lay the foundations of the faith in barbarous nations, to constitute them pastors, and having committed to them the cultivating of those new plantations, they passed on to other countries and nations."

Secondly, As for Titus, he was only left at Crete *to ordain elders in every city,* and to *set in order the things that were wanting;* having therefore done that work, he had done all that was assigned him in that station: and therefore St. Paul sends for him the very next year to Nicopolis, Tit. iii. 12. And so, according to Bishop Pearson's chronology, he was left at Crete only A. D. 64, and sent for thence A. D. 65, and returned thither, as the ancients conjecture, after the death of St. Paul: for they say** he died in the ninety-fourth year of his age, and was buried in Crete.

As for Timothy, St. Paul saith, he exhorted him to abide at Ephesus when he went into Macedonia: now, as he writes to the church of Philippi in Macedonia, A. D. 62. and the ninth of Nero, that he hoped to be shortly with them, Phil. i. 25, 26. ii. 24. so, saith Bishop Pearson, he went thither A. D. 64. and the eleventh of Nero, and writ his First Epistle to him, A. D. 65. Two years after this, he sends for him to Rome, 2 Tim. iv. 9. 21. and there he continued, as the ancients conjecture, till the martyrdom of St. Paul; after which time he must, as they suppose, return to Ephesus: for they tell us, that in the reign of Domitian he was martyred in that city, and lay buried there. But since we read not any thing in Scripture of their return to either of these places afterward, and the authorities on which this return dependeth are not very ancient, we cannot much rely upon them.

Prop. 2. But if by *bishops* we only understand persons who had authority to ordain, and to govern the clergy of their province, and to exercise acts of discipline and censure, over more than one single congregation, I believe both Timothy and Titus had this episcopal jurisdiction, and so might properly be styled bishops. For,

First, That the jurisdiction of Titus extended to all the Christians in the whole island of Crete, is apparent from these words, *For this cause left I thee in Crete, that thou mightest set in order the things that are wanting, and ordain elders in every city,* Tit. i. 5. Hence is he said to have received the *episcopal care,* τῶν ἐπὶ Κρήτης ἐκκλησιῶν, *of the churches in Crete,* and to have the whole island committed to him.

And if the church at Ephesus, committed to the care of Timothy, did not exceed the compass of one particular congregation, St. Paul had very little success in the great pains he took for *three whole years to teach them publicly, and from house to house, exhorting every one of them night and day,* Acts xx. 30, 31. Whereas St. Paul himself informs us, that at Ephesus, *a great door, and effectual, was opened to him,* 1 Cor. xvi. 8, 9. St. Luke, that *all that dwelt in Asia heard the word of the Lord Jesus, both Jews and gentiles;* that *the word of God prevailed and grew mightily,* and *that fear fell upon them all, and the name of the Lord Jesus was magnified,* Acts xix. 10. 17. 20. But that which puts this matter beyond doubt, is the observation of the learned Bishop Stillingfleet, that the elders St. Paul sends for to Miletus were all of Ephesus, and to them he commits not only the church of Ephesus, but all the flock over which the Holy Ghost had made them overseers, *i. e.* all that had been converted in Asia, through his means, during his abode there three years. Irenæus indeed saith, he summoned them *from the neighbouring cities* as well as Ephesus: *but* (saith he) *St. Paul was in so great haste, that he would not so much as go to Ephesus, nor send any whither but to that city; and yet those to whom he committed the whole flock, then in Asia, came from Ephesus to Miletus:* which makes it probable, that there St. Paul had raised a nursery for the churches thereabout; as, Clemens observes, the apostles were wont to do in fruitful soils, with a prospect of such churches as were to be formed, τῶν μελλόντων πιστεύειν, *of those that should after believe:* and the same St. Clement observing that they did this, δοκιμάσαντες τῷ πνεύματι, *making trial of them by their spiritual gifts,* he very probably conjectures, that the twelve persons, who, *when he laid his hands upon them, received the Holy Ghost, and spake with tongues, and prophesied,* Acts xix. 6, 7. being thus qualified, in an extraordinary manner, to be teachers of others, might be in the number of those elders whom St. Paul charges to *take heed to themselves, and to all the flock over which the Holy Ghost had made them overseers,* ver. 28.

As to the jurisdiction belonging to them in their several districts, it is also manifest concerning Timothy, that he

* Τιμόθεός γε μὴν τῆς ἐν Ἐφέσῳ παροικίας ἱστορεῖται πρῶτος τὴν ἐπισκοπὴν εἰληχέναι, ὡς καὶ Τίτος τῶν ἐπὶ Κρήτης ἐκκλησιῶν. Eccl. Hist. lib. iii. cap. 4.

† Act. 11. tom. iv. col. 600.

‡ Καὶ αὐτὸς δ' ἑαυτοῦ, ἑπτὰ συμπαρόντων ἐπισκόπων, τῆς Ἐφεσίων ἀντιλαμβάνεται μητροπόλεως——ὑπὸ τοῦ μεγάλου Παύλου, καὶ χειροτονεῖται τῆς Ἐφεσίων μητροπόλεως ἐπίσκοπος, καὶ ἱδρύζεται. Phot. Bibl. Nom. 254. p. 1403.

§ Lib. vii. cap. 46. ‖ Verbo Timotheus.

¶ Οὗτοι δὲ Θεμελίους τῆς πίστεως ἐπὶ ξένοις τισὶ τόποις αὐτὸ μόνοι καταβαλλόμενοι, ποιμένας τε καθιστάντες ἑτέρους τούτοις τε αὐτοῖς ἐγχειρίζοντες τὸν τῶν ἀρτίως εἰσαχθέντων γεωργίαν, ἑτέρας αὖτοὶ πάλιν χώρας τε καὶ ἔθνη μεθίσαν.

** Sophronios apud Hieron. in Tito. Isidor. de vitâ et obitu. S. S. p. 542.

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was set over the house of God, 1 Tim. iii. 14, 15. that in that house he was to ordain, and to lay hands on the elders to be chosen to that office, v. 22. to choose such to the episcopal office, or to the office of elders, who were duly qualified for that work, iii. 2. 7. to admit and consecrate others to the office of deacons, ver. 8. to take widows into the number of deaconesses, under such qualifications, and to refuse others, v. 9. 11. to receive accusations against the elders, v. 19. and to rebuke them, ver. 20. Which plainly shews there was a right of judging and censuring offenders in Timothy, by virtue of his office. He had power also to order the maintenance of the elders, ver. 17. to take care that the public offices of Divine worship were performed regularly, ii. 1. 8. to *charge others not to teach any other doctrine* than what they had received, i. 3. to command and teach *with authority*, iv. 11. and not to suffer others to *despise his authority*, ver. 12. And all these things seem plainly to belong to the trust committed to him, vi. 20.

And as for Titus, it is certain he was left in Crete by St. Paul, *to set in order the things which were wanting*, i. 5. and, in order to this end, to inspect the qualifications of them who were to be admitted to the episcopal office, ver. 17. and so to ordain *elders in every city*. And he was also to admonish and reject heretics, iii. 10.

Now I confess, that these two instances, absolutely taken, afford us no convincing arguments for a settled diocesan episcopacy, because there is nothing which proves they did or were to exercise these acts of government rather as bishops than evangelists; for it is certain that the order of evangelists was superior to that of governments, and so included an authority to do those acts of government which belonged to bishops. Accordingly, in those places where these evangelists preached, they did ποιμένας καθιστάναι,* *constitute pastors*, and then went on to preach in other places. Yet these things evidently follow hence:

1. That such superiority over other pastors cannot be contrary to the gospel rule; or that the nature of church-government doth not imply an equality among the governors of it: and that the apostles, if they pleased, might have fixed persons in any other churches, to exercise these acts of ecclesiastical authority and jurisdiction, as well as St. Paul placed these two persons, the one at Ephesus, the other at Crete, for these ends.

2. That it is not repugnant to the constitutions of churches in the apostolical times, for men to have jurisdiction over more than one particular congregation; for such a power Titus had over all Crete, and Timothy over many elders: which, had it been contrary to the nature of church-government, would not have been permitted, and much less ordained, by St. Paul, in any of the churches planted by him.

3. Hence also it appears, that the apostolical power of governing churches, and ordaining elders in them, was not so limited to the persons of the apostles, but that it might be communicated to others, whom the apostles would intrust with it; and therefore might be continued in the church after their decease: and if it be granted, that such an apostolical power of governing churches might be committed to others, and was actually so, by the apostles; it remains only to inquire, whether, upon their remove, or departure, they did intrust any persons in such a manner, as it is certain, from Scripture, St. Paul did Timothy, as to the churches of Asia: of which we shall discourse hereafter.

4. From these words, *The things which thou hast heard from me, confirmed by many witnesses, commit thou to faithful men, who shall be able to teach others also;* it may be fairly argued, that the apostle here appoints St. Timothy* to constitute a succession of men vested with ecclesiastical authority, to teach them, and command others to observe them. And from those words to Titus, *I left thee in Crete, to ordain elders,* κατὰ πόλιν ὡς ἐγώ σοι διεταξάμην, *in every city, as I ordered thee,* Tit. i. 5. *For a bishop must be blameless, as the steward of God,* ver. 7. it is also fairly gathered that a succession of bishops was to be constituted in every city, as persons that were to take care of the church of God there, 1 Tim. iii. 5. And my conjecture is, that St. Paul, after his liberty from his first bonds, having travelled into Spain and Judea, and from thence to Macedonia, began to settle this church-government in all the churches where they before were wanting; that so, after his death, they might be all provided with them: that, upon this account, Titus was sent by him to Crete, i. 5. and afterward to Dalmatia, 2 Tim. iv. 11. and that the First Epistle to Timothy was not writ to him to require him to stay at Ephesus, where bishops had been settled long before; but to instruct him *how to behave himself in the church of God* in general, iii. 15. doing the office of an evangelist, by ordaining church-governors where he found them wanting, and ordering other matters, as he saw them needful, in any of those places to which he resorted. But then, if we take in the suffrage of antiquity, and consult them who were nearest to the fountain of church-government, we shall find still greater reason to believe that it was διάταξις ἀποστολική, an *apostolical ordinance*, to appoint bishops with the chief jurisdiction over cities: for we find plainly, by the forementioned instances, that the apostles had this power in themselves, and did convey it to some others; but whether they did this universally, and with a design to continue this order, being an inquiry about matter of fact, must be proved by the best means we can use in a matter of fact of so great antiquity. Now there can be no stronger proof of such a matter of fact, than the general sense and concurrent practice of the Christian church in the ages next succeeding the apostles. And this general sense of the Christian church may be demonstrated,

1. From undoubted testimonies affording a clear evidence of this succession in the most conspicuous churches. And as for the undoubted testimonies of this succession in the most conspicuous churches, "I shall first appeal (saith the learned Bishop of Worcester) to Irenæus and Tertullian, as least liable to exception." The former not only mentions a succession of persons to the apostles; but he saith,† "the apostles committed the care of the churches to them, and left them to succeed in their places:" which im-

* Euseb. Eccles. Hist. lib. iii. cap. 37.

* Πιστοῖς ἀνθρώποις, ἤγουν, ἐπισκόποις καὶ πρεσβυτέροις, οὓς ἤμελλεν ὁ Τιμόθεος χειροτονεῖν. Photius apud Œcumen. Δῆλον ὅτι περὶ πρεσβυτέρων καὶ ἐπισκόπων αὐτῷ διατάττεται. Theoph.

† "Habemus annumerare eos qui ab apostolis instituti sunt episcopi in ecclesiis, et successores eorum usque ad nos, quibus etiam ipsos ecclesias committebant, quos et successores relinquebant, suum ipsorum locum magisterii tradentes." Lib. iii. cap. 3. "Lino episcopatum administrandæ ecclesiæ tradebant." Ibid.

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plies, that as the apostles had themselves the care of ministering to the church, and the power of governing and presiding over it; so they committed it to the bishops whom they chose to succeed them. Tertullian not only mentions them in general who succeeded the apostles,* but particularly instances in Polycarp, placed by St. John at Smyrna; and Clemens, by St. Peter at Rome; and then adds, that "the other churches had bishops placed in them like to these:" so that what authority St. Clemens had at Rome, and Polycarp at Smyrna, that, Tertullian affirms, the bishops had in other churches. Now Irenæus saith, that Linus and Clemens had the episcopal power of governing the church: and as for Polycarp, he, even by the Jews† and gentiles, was styled, ὁ τῆς Ἀσίας διδάσκαλος, *the master*, or *teacher, of Asia;* by St. Jerome,‡ πάσης τῆς Ἀσίας ἀρχηγὸς, *the governor of all Asia;* and by Ignatius,§ κυβερνήτης, *the governor of the church of Smyrna.*

Add to this, these words of Mr. Dodwell, to those, who denied the presidency of bishops over the church in those ages: "What can they say to the angels in the Revelation? What, to the testimony of Irenæus, concerning St. Polycarp? What, to the testimony of Clemens Alexandrinus,‖ who mentions bishops among other officers of the church, settled by St. John? What, to the testimony of Hegesippus,¶ who makes the kinsmen of our Saviour, ἡγήσασθαι τῶν ἐκκλησιῶν, *to have been governors of the churches, from Domitian's time to that of Trajan?* What, to those who mention St. James** as made bishop of Jerusalem by the apostles themselves? What, of the seven Polycrates mentions as bishops in his own see before himself? Nay, what, to all those catalogues of bishops succeeding in the four patriarchal sees, particularly the fifteen in Jerusalem, from St. James, to the destruction of the Jews under Hadrian? Nay, what, to the succession of all the apostolical sees, to which the fathers of the second century do so solemnly appeal, to prove their own doctrine apostolical, in opposition to the contrary pretences of the heretics? Can they think them all to have been either wilful forgeries, or general mistakes, in a matter of fact, so near their own time, without so much as any likely ground in history? How will they then assure us, that they were not mistaken, in delivering to us the books of the apostles, which were not more notorious to them than their government."

2. This general sense of the church may be demonstrated, from the unreasonableness of the supposition, that the form of government, left to the churches by the apostles, should be so quickly changed, as they suppose, who do conceive that the apostles left no governors superior to presbyters, or pastors of one congregation, in the church: for it is clearly proved, by the learned bishop of Chester, that the writers of the second century distinctly mentioned these veral orders of bishops, and their inferior presbyters, in the same church; and thereby give us reason to conclude, that disparity was settled in that age, and therefore it is very improbable it should be otherwise in the preceding age of the apostles: for that, in the frame and substance of the established government of the church, a thing always in use and practice, there should be so sudden a change, so universal a corruption, in so short a time; and that all Christians, all the degraded clergy, without the least degree of opposition that we meet with, or we read of, should conspire in, or consent to, this innovation and corruption, is a thing morally impossible: for, as Tertullian* argues in a like case, "What all Christian churches did so early agree in practising uniformly, came not by error, but by tradition." The improbability of this sudden and general innovation will be farther evident, if we consider,

1. The subjects of this constitution, *viz.* the persons appointed by the apostles, or apostolical men, to govern and preside in every church; they being constant objects of every person's common sense, seen in every assembly, employed in every ecclesiastical affair public or private, in which Christians, sick or well, living or dying, were concerned. Now in a matter of this kind, which was the daily object of the senses of all Christians, we cannot easily conceive how they could possibly mistake, and not perceive that such a change was made, if really it was done.

Again, We shall be more convinced, that this was not performed by conspiracy, or by a joint consent of Christians, to make this alteration in that form of government which the apostles had established, if we consider,

1. The general agreement of all churches in this matter; since not one single church can be produced, in which this government did not obtain. For how can we imagine, that, in a time when no general council could meet to appoint it, and when there were no Christian princes to set it forward on a political account; and when, by reason of the heat of persecution, and the distance of Christian churches, there was so little commerce and intercourse between them, from the churches of Armenia and Persia in the east, to those of Spain in the west; from the African churches in the south, to our British churches in the north; this constitution should universally be received, and submitted to, if it had not been established by the apostles, or the first founders of those churches?

2. If we consider how much it did concern all churches, that such an innovation should not obtain amongst them, and tamely be submitted to; for all the people were obliged to know their governors, to which they were by Scripture obliged to submit, and so they could not yield to this innovation, without the greatest danger to their souls: the presbyters, if they had by the apostles been advanced to the highest power, would not so weakly have submitted to an authority usurped over them; but, either out of a just zeal to assert their freedom, or out of indignation at the insolence of the usurping bishops, or out of that unwillingness to submit and obey, which is natural to all men, would have asserted their equality.

3. This will be farther evident, if we consider, that even

* "Evolvant ordinem episcoporum suorum (hæretici), ita per successiones ab initio decurrentem, ut primus ille episcopus aliquem ex apostolis, vel apostolicis viris, qui tamen cum apostolis perseveraverit, habuerit auctorem, et antecessorem; hoc enim modo ecclesiæ apostolicæ census suos deferunt, sicut Smyrnæorum ecclesia Polycarpum ab Joanne conlocatum refert, sicut Romanorum Clementem à Petro ordinatum itidem: perinde utique et cæteræ exhibent, quos ab apostolis in episcopatum constitutos apostolici seminis traduces habeant." De Præscript. Hæret. cap. 32.

† De Martyr. Polycarp. §. 12. ‡ Catal. § Epist. ad Polycarp. §. 2.

‖ Ὅπου μὲν ἐπισκόπους καταστήσων, apud Euseb. lib. iii. cap. 23. p. 92.

¶ Apud Eusch. Hist. Eccl. lib. iii. cap. 20.

** Euseb. Eccl. Hist. lib. v. cap. 24. p. 192.

* "Variâsse debuerat error doctrinæ ecclesiarum, quod autem apud omnes unum est, non est erratum, sed traditum." De Præscript. cap. 28.

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the persons then exalted could have no motive or temptation to accept of this advancement: for men do not easily desire a change, but upon prospect of some ease or temporal advantage; much less when they perceive the change is like to add to their trouble, and increase their danger. Now this was really the case of the first Christian bishops, they being still exposed to the sharpest fury of their persecutors, and commonly begun with first, when any storm was raised against the church: their labours also were very great; for the care of the flock lay on them, and they were unwearied in the discharge of the pastoral care. Can we then reasonably think, that they could be so fond of so much toil and peril, as to violate the institution of the blessed Jesus or his apostles to obtain it?

CHAP. I.

1. PAUL, [1] a servant of God, and an apostle of Jesus Christ, [2] according to (κατὰ, *for the promotion of)* the faith of God's elect, and the acknowledging of [3] the truth which is after godliness;

2. [4] In (ἐπ', *with that)* hope of eternal life, which God, that cannot lie, *(hath)* promised before the world began *(i. e. from the beginning of ages);*

3. But hath in due time manifested (ἐφανέρωσε δὲ καιροῖς ἰδίοις, *and hath, in its proper season, manifested this)* his word *(of promise)* through preaching *(of it to the gentiles)*, which *(office)* is committed to me according to the command of God our Saviour;

4. *(I, Paul, write this)* to *(thee, O)* Titus, mine own son after the common faith: *(wishing to thee)* grace, mercy, and peace, from God the Father and *(from)* the Lord Jesus Christ our Saviour.

5. *(Advertising thee, that)* for this cause left I thee in Crete, that thou shouldest set in order the things that *(as yet)* are wanting, and ordain [5] elders in every city, as I had appointed thee:

6. If any be blameless, [6] the husband of one wife, *(neither guilty of polygamy, nor married again after divorce from his former wife;* see note on 1 Tim. iii. 2.) having faithful children, not accused of riot, or unruly.

7. [7] For a bishop must be blameless, as *(being)* the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8. [8] But a lover of hospitality, a lover of good men *(or things)*, sober *(or prudent)*, just, holy, temperate;

9. Holding fast the faithful word as he hath been taught (κατὰ τὴν διδαχὴν, *according to the doctrine of Christ and his apostles)*, that he may be able by sound doctrine [9] both to exhort *(both to admonish, or instruct in sound doctrine,)* and to convince the gain-sayer.

10. For there are many unruly [10] and vain talkers *(in Crete)* and deceivers *(of men's minds)*, [11] especially those of the circumcision:

11. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not *(to teach)*, for filthy lucre's sake.

12. One of themselves *(even Epimenides)*, [12] a prophet of their own, said, The Cretians are always liars, evil beasts, [13] slow bellies *(i. e. gluttons)*.

13. This witness is true *(of them who inhabit Crete, whether natives or Jews)*. Wherefore [14] rebuke them sharply (ἔλεγχε αὐτοὺς ἀποτόμως, *convince them powerfully)*, that they be sound in the faith;

14. Not giving heed [15] to Jewish fables, and commandments of men, who turn from the faith.

15. *(For, whatsoever they may say or think, concerning unclean meats, persons, or things,)* to [16] the pure *(the gentile, whose heart is purified by faith,)* all things are pure *(in their use):* but unto them that *(though they count themselves the only pure persons)* are defiled and unbelieving is nothing *(truly)* pure; but even their mind and conscience is defiled *(and by that their actions)*.

16. [17] They profess that they know God *(above others,* Rom. ii. 17.) but in works they *(practically)* deny him, being abominable *(now, to him, of whom they were once beloved)*, and disobedient, and to every good work reprobate.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΔΟΥΛΟΣ Θεοῦ, *A servant of God.*] He writes not this to confirm his authority to Titus, who doubted not at all of it; but to confirm it to others with whom he did converse, or to whom this Epistle might come; it being of use not only to direct Titus then, but all bishops and rulers of the church for ever.

[2] Κατὰ πίστιν, *For the promotion of the faith of God's elect.*] *i. e.* The faith of Christians in the general, they being all γένος ἐκλεκτὸν, *an elect generation,* 1 Pet. ii. 9. and St. Paul being an apostle in reference to them all, to them to whom he was a *saviour of death,* as well as to them to whom he was a *saviour of life,* 2 Cor. ii. 16.

[3] Τῆς κατ' εὐσέβειαν ἀληθείας, *The truth which is after godliness.*] The *mystery of godliness,* 1 Tim. iii. 16. *The doctrine which is after godliness,* 1 Tim. vi. 3. This is therefore only necessary to be believed, so far as that belief is necessary to a holy life. To confirm this inference, let these following arguments be considered:

First, That *which hath the promise of this life, and that which is to come,* must be sufficient to secure us of the enjoyment of the life to come; but godliness, saith the apostle, *hath the promise of this life, and that which is to come,* 1 Tim. iv. 18. *Ergo,* again, that which hath contentment is great gain, and must sure avail us to salvation, seeing, without salvation, we can gain nothing which is truly good; but *godliness with contentment is great gain,* 1 Tim. vi. 6. *Ergo,*

Secondly, If this be the great end, for which ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος, *the saving grace of God hath appeared to us,* viz. *To teach us that, denying all ungodliness, and worldly lusts, we should live soberly, righteously, and godlily, in this present world;* and if, by doing so, we may *expect the blessed hope and glorious appearance of our Lord with comfort,* then must this holiness administer to us an assurance of our future happiness. Now, all this is the express saying of St. Paul, Tit. ii. 11, 12. 14. *Ergo,*

Thirdly, By what we do entirely attain the end for which our Saviour died, or suffered on the cross, by that we must attain assurance of the benefits of his death and passion, *viz.* remission of sins, justification, and salvation; but this we do, by *dying to sin* and *living unto righteousness;* that is, by being holy in our lives and conversations: for *Christ bore our sins in his own body on the tree, that we, being dead*

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to sin, might live to righteousness, 1 Pet. ii. 24. And to as many as are thus conformed to his death, by dying unto sin, he hath promised that they *shall be conformed to him in likeness of his resurrection,* Rom. viii. 11. Faith therefore can be no farther necessary, than it is requisite to engage us *to die unto sin, and to live to righteousness.*

Fourthly, This will be farther evident even from the nature of true holiness; for seeing that consisteth in a *participation of the Divine nature,* 2 Pet. i. 4. *in putting on the new man, which is created after God, in righteousness and true holiness,* Eph. iv. 24. *in being holy in all manner of conversation, as he that has called us is holy,* 1 Pet. vi. 11. it plainly follows, either that they who live to God, who are like him in holiness, who have the image of God instamped upon them, and who are *made partakers of the Divine nature,* may, notwithstanding, perish everlastingly, or that true holiness may render us secure of happiness.

Fifthly, It seems evident, that a good and a wise God cannot reveal things only to stuff our heads with notions, when they have no influence upon our hearts to make us better: since, then, to disbelieve them would be pernicious, and yet the believing them would do us no good, and a wise God must require this faith to no end, his design in requiring us to believe in Jesus Christ being this, *that believing we may have life through his name,* John xx. 31. *and the very end of our faith is the salvation of our souls,* 1 Pet. i. 9. he therefore can require us to believe nothing but what hath a real tendency to the obtainment of that life, and that salvation, which is the end of our whole faith.

[4] Ver. 2, 3.] Note, By comparing these two verses with those words in Timothy, *He hath saved us, and called us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus,* πρὸ χρόνων αἰωνίων, *before the world began; but is now made manifest by the appearing of our Saviour Christ, who hath abolished death, and hath brought life and immortality to light through the gospel; whereunto I am appointed a preacher, and an apostle, and a teacher of the gentiles,* 2 Tim. i. 9—11. I say, from these words compared together, it may be inferred,

First, That the promise of eternal life, mentioned in both places, is the promise of calling those gentiles, to whom St. Paul was an apostle, to that faith which had the promise of eternal life annexed to it: for this promise God is said to have performed, by St. Paul's preaching this word of life to the gentiles.

Secondly, That this hope of eternal life was not made manifest till the appearing of our Saviour, and the preaching of his gospel to the world; he having *brought life and immortality to light by the gospel,* 2 Tim. i. 10. and manifested the hope of it by the preaching of the word of faith.

Thirdly, Seeing no such promise could be made to men, no such grace given to them, before there were any men in the world, these words, πρὸ χρόνων αἰωνίων, cannot properly be rendered, *before the world began;* but, as Chrysostom, Theodoret, and Œcumenius, render them, ἄνωθεν ἐξ ἀρχῆς, *of old time,* or *from the beginning:* so, the revelation of the calling of the gentiles is styled, The revelation of the mystery, χρόνοις αἰωνίοις σεσιγημένου, *kept secret from men since the world began,* Rom. xvi. 25. but now manifested by the Scriptures of the prophets. This promise therefore was contained in the writings of the prophets, and either must relate to the promise made to Adam immediately after the fall, *That the seed of the woman should break the serpent's head,* which was a promise made from the beginning, and πρὸ χρόνων αἰωνίων, before any of the three ages of the world were passed; or, to the promise made to Abraham, *That in his seed should all the families of the earth be blessed,* which was a promise made a long time ago, and before the first age of the world expired. So Zacharias speaks of the promise of the Messias, made διὰ τῶν ἀπ' αἰῶνος προφητῶν, *by the holy prophets from the beginning,* Luke i. 70. And Jerusalem is mentioned as an apostatizing city, ἀφ' ἡμέρων αἰῶνος, *from the days of old,* Ezra iv. 15. 19. and, ἀπ' αἰῶνος, *of old,* Esd. ii. 23. 26. If it refer to the promise or declaration made to Adam, that *the seed of the woman should bruise the serpent's head,* that must be a declaration that the Messiah should exempt us from that mortality the serpent had brought upon the seed of Adam, and consequently a promise that he should procure for us a happy resurrection to eternal life: if we refer it to the promise made to Abraham, *In thee shall all the families of the earth be blessed,* we, by that blessing, *being made the adopted sons of God, and heirs according to the promise,* Gal. iii. 29. must have a title by it to the *redemption of our bodies,* and must become sons of the resurrection to eternal life, and by it receiving the promise of that Spirit, which is the earnest of that inheritance, Gal. iii. 14. must thereby be assured of it.

[5] Ver. 5. Πρεσβυτέρους.] Hence it appears, that at the first conversion of the Cretians to the faith, they had no bishops or presbyters set over them, but had all their church-offices performed by men assisted by that Holy Spirit, which God shed on them abundantly, through faith in Christ, (iii. 6.) though out of these, bishops and deacons usually were chosen: but then it is observable, that things were then wanting; or, that this was a deficiency in that church.

[6] Ver. 6. Μιᾶς γυναικὸς ἀνὴρ, *The husband of one wife.*] Here Chrysostom, Œcumenius, and Theophylact, have well observed, against the heretics and papists, that marriage is so honourable, that any clergyman may ascend to the episcopal throne with it, ὥστε μετ' αὐτοῦ καὶ ἐπὶ τὸν ἅγιον θρόνον δύνασθαι ἀναβαίνειν, Chrysost. Theoph.: yea, that he may do the office of a bishop, and retain the nuptial bed, ὡς δυναμένου καὶ μετὰ γάμον ἐπισκοπῆς προνοεῖν τινος. Œcumenius.

To shew the antiquity of that interpretation of those words, *The husband of one wife,* which I incline to, St. Jerome saith, that, "Quidam de hoc loco ita sentiunt, Judaicæ, inquiunt, consuetudinis fuit vel binas uxores habere, vel plures, quod etiam in veteri lege de Abraham, et Jacob, legimus; et hoc nunc volunt esse præceptum, ne is qui episcopus est eligendus, uno tempore duas pariter habeat uxores." He also seems to shew his dislike of the other opinion, in these words, "Multi superstitiosius magis quam verius, etiam eos, qui cum gentiles fuerint, et unam uxorem habuerint,—qua amissa, post baptismum Christi alteram duxerint, putant in sacerdotio non eligendos."

[7] Ver. 7. Ἀνέγκλητον εἶναι, *(I left thee in Crete to ordain elders; if any be blameless;) for a bishop must be blameless.*] Hence, say the Greek and Latin commentators, it is manifest that the same person is called a presbyter in the fifth, and a bishop in the seventh verse, Καὶ ἐντεῦθεν δῆλον ὡς τοὺς

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πρεσβυτέρους ἐπισκόπους ὠνόμαζον, εἰρηκὼς γὰρ ἵνα καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ἐπήγαγε, Δεῖ γὰρ ἐπίσκοπον ἀνέγκλητον εἶναι· ἐν ἑκάστῃ δὲ πόλει οὐκ ἐπισκόπους, ἀλλὰ πρεσβυτέρους ἔθος εἶναι πόλλους, Theodoret. *When he had said, I left thee in Crete, that thou mightest ordain presbyters in every city,** "postea intulit; oportet enim episcopum sine crimine esse, tanquam Dei dispensatorem; idem est ergo presbyter qui episcopus:" *he after makes this inference, For a bishop must be blameless: the bishop therefore and presbyter are here the same.* The reverend and learned Bishop Pearson proves, from St. Clemens of Alexandria, Tertullian, and Origen, that in their judgment, the apostle speaks of presbyters properly so called; as doth also Theodoret, from this argument, That the apostle requires presbyters in the plural to be ordained in every city, whereas there was to be only one single bishop in a city. But I find no answer to the argument, that the same person is a presbyter in the fifth, who is a bishop in the seventh verse; and therefore I still incline to the opinion of Chrysostom, Theodoret, St. Jerome, Œcumenius, and Theophylact, that the names were then common.

A bishop must be blameless.] St. Jerome, understanding this of presbyters, speaks to the bishops thus; "Audiant episcopi, qui habent constituendi presbyteros per urbes singulas potestatem, sub quali lege ecclesiasticæ constitutionis ordo teneatur:" and then proceeds thus; "At nunc cernimus plurimos hanc rem beneficium facere, ut non quærant eos qui possunt ecclesiæ plus prodesse et in ecclesia erigere columnas; sed quos vel ipsi amant, vel quorum obsequiis sunt deliniti, vel pro quibus majorum quisquam rogaverit, et ut deteriora taceam, qui ut clerici fierent, muneribus impetrarunt."

[8] Ver. 8. Φιλόξενον, *A lover of hospitality.*] Not in the modern sense of keeping hospitality, that is, a great table for persons of quality to come to; but, say St. Chrysostom and Theophylact, τὰ αὐτοῦ τοῖς ξένοις προϊέμενος καὶ τοῖς δεομένοις, one so far from filthy lucre, that he *spends what he has upon the stranger and the poor.* Σώφρονα οὐ τὸν νηστευτὴν εἶπεν ἐνταῦθα, ἀλλὰ τὸν πάθους κρατοῦντα, He saith sober, i. e. *not one that is much in fasting, but an exact governor of his passions,* his tongue, hands, and eyes.

[9] Ver. 9. Παρακαλεῖν.] i. e. Νουθετεῖν, Theoph. See Rom. xii. 8. Τὸ δὲ μάλιστα χαρακτηρίζον τὸν ἐπίσκοπον, τὸ διδάσκειν ἐστὶν, *The chief character of a bishop is* τὸ διδασκαλικὸν, *his ability to teach,* say Chrysostom and Theophylact.

[10] Ver. 10. Ματαιολόγοι, *Vain talkers.*] That the Jews were ματαιολόγοι, *vain talkers,* and ἑτεροδιδασκαλοῦντες, *teachers of things which they ought not,* we learn, 1 Tim. i. 3, 4. 6. and that they were desirous of filthy lucre, robbing and devouring those they taught, see 2 Cor. xi. 20. Of the covetousness of the pharisees, the great sticklers for the necessity of circumcision, and of the observation of the law of Moses, by all Christians, (Acts xv. 5.) our Saviour gives us a large account, Matt. xxiii. 14. 25. Luke xvi. 14. Their mouths must be stopped, not with force, but with conviction, (ver. 2.) by such strength of conviction, say the fathers, as will not suffer them to speak any thing by way of answer, or gainsaying the truth.

[11] Μάλιστα δὲ οἱ ἐκ περιτομῆς, *Especially they of the circumcision.*] He doth not say, Especially those gentiles or Samaritans, who are advocates for the observation of the Jewish law, but οἱ ἐκ περιτομῆς, *they of the circumcision,* which, throughout the New Testament, signifies the Jews, men of that nation and religion: so Acts x. 45. And οἱ ἐκ περιτομῆς, *The Jews which came with Peter were amazed, when they saw the gift of the Holy Ghost poured out upon the gentiles;* Acts xi. 2. οἱ ἐκ περιτομῆς, *The Jews contended with Peter, saying, Thou wentest in to men uncircumcised, and didst eat with them.* (See Rom. iv. 12. xv. 8. Gal. ii. 7—9. Eph. ii. 11. Colos. iv. 11.) Moreover, the gnostics and Simonians were so far from being advocates for the observation of the Jewish law, that it was one part of their doctrine, * νόμῳ καὶ προφήταις μὴ χρᾶσθαι, that *no man should observe the law or the prophets:* (see note on 1 Tim. i. 7.) they therefore cannot be the men here intended.

[12] Ver. 12. Προφήτης, *A prophet of their own.*] Theodoret expressly says, this poet was Callimachus; Œcumenius and Theophylact cite the words of Callimachus, and so doth Chrysostom, though he confesses the poet was Epimenides. Callimachus it could not be, for he was no Cretian, but a Cyrenian, nor hath he this whole verse, but only the beginning of it, Κρῆτες ἀεὶ ψεῦσται, which, saith St. Jerome, he borrowed from Epimenides; who by Plato† is styled ἀνὴρ θεῖος· by Diodorus Siculus,‡ ὁ θεόλογος, the *divine;* by Diogenes Laertius,§ θεοφιλέστατος, and γνωστικώτατος, *one skilled in divination;* by Cicero,‖ "futura præsentiens, et vaticinans per furorem," *one that foretold things future by ecstasy;* by Plutarch,¶ σοφὸς περὶ τὰ θεῖα, *a wise man concerning Divine things;* by Apuleius,** Fatidicus, *a soothsayer;* by Maximus Tyrius,†† δεινὸς τὰ θεῖα, *one skilled in divine things;* by Dion Prusiensis, and the apostle here, *one of their prophets.*

[13] Γαστριμαργός.] Ἄπληστος, Suidas. Γαστριμαργοὶ, ἀκρατεῖς, ἄπληστοι, πολυφάγοι, Hesych. Γαστριμαργία ἀκρασία περὶ τὴν τροφὴν, Clem. Al. Pæd. lib. ii. cap. 1. p. 146. C. Vide Jul. Polluc. lib. ii. cap. 4. p. 109. 37. cap. 111. 26.

[14] Ver. 13. Ἔλεγχε αὐτοὺς ἀποτόμως, *Rebuke them sharply.*] If these words relate to the Cretians deceived by the Jews, as the verse following seems to hint, they are fitly translated, *Rebuke them sharply.* To be *sound in faith,* is, say Œcumenius and Theophylact, to retain it so as it was delivered by the apostles, without adding any thing to it from Judaism or gentilism, and especially without adding to it the necessity of observing the Jewish law or rites by the gentiles.

[15] Ver. 14. Ἰουδαϊκοῖς μύθοις.] By *Jewish fables,* some here understand the *gnostics' cabalistical interpretations of the Old Testament:* but (1.) if we look into Irenæus, we shall find their senseless interpretations chiefly related to the New Testament. Their thirty æones they gathered from the thirty years our Saviour spent in silence, before he preached, and from the parable of those who wrought in the vineyard, and from St. Paul; from whom he shews, lib. i. cap. 1. p. 16. 18. they gathered most of their wild fancies, and so they must, in time, be after the writing of his Epistles. (2.) It does not appear, that the cabalistical Jews had any such interpretations as favoured the mad doctrines of the gnostics. The fathers therefore generally interpret these

* Hieron. in locum.

* Const. Apost. lib. vi. cap. 8. 10.
† De Leg. lib. i. p. 780. E.
‡ Lib. v. p. 239.
§ Lib. i. p. 29, 30.
‖ De Divin. lib. i.
¶ In Solone.
** Florid. lib. ii.
†† Dissert. 22. p. 313.

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words of the vain traditions of the Jews, especially concerning meats, and other things, to be abstained from, as unclean, which our Lord also styles *the doctrines of men*, Matt. xv. 9. and of the teachers of them, St. Paul, in his Epistle to Timothy, saith, that *they were turned from the faith*, 1 Tim. i. 5, 6. And this, saith Œcumenius, is evident from the ensuing words.

[16] Ver. 15. *To the clean all things are clean.*] Here, saith Jerome, "Considerandum ne ista tractantes, occasionem illi hæresi demus, quæ juxta apocalypsin, et ipsum quoque apostolum Paulum scribentem ad Corinthios, putant de idolothytis esse vescendum, quia omnia munda sunt mundis."

[17] Ver. 16.] It is the opinion of all the ancient commentators upon the place, that the apostle speaks this "adversus Judæos," *against the Jews*, nor is there any thing said in these two verses which may not be applied to them. For,

First, We have observed already how the Scripture gives those very names to the unbelieving Jews, which they were wont to give unto the gentiles, styling them *dogs*, Phil. iii. 2. as they styled the gentiles; and *vessels of wrath*, Rom. ix. 22. 1 Thess. ii. 16. who thought themselves the only *vessels of mercy*; and here (ver. 15.) *defiled*, who counted themselves the only *pure servants of God*, Neh. ii. 20.

Secondly, Of their profession *to know God, when in works they denied him*, the apostle gives a large account, Rom. ii. from ver. 17. to ver. 25. and again, chap. iii. from ver. 10. to ver. 19. That they were *abominable* in the sight of God, our Lord not only saith of the pharisees, Luke xvi. 15. but St. Paul of the Jews in general, declaring, that they *pleased not God*; yea, they were so displeasing to him, that *wrath was come upon them to the uttermost*, 1 Thess. ii. 15, 16. Of their disobedience to the law, we read in the forecited places of the Romans, and of their *evil works*, Phil. iii. 2. 2 Cor. xi. 13. 15. And, lastly, that a defiled mind and conscience polluted all their actions, even those that were done according to the will and the command of God, see Isa. i. 11. 16. lxvi. 3. Jer. vi. 20. Amos v. 21, 22.

CHAP. II.

1. BUT *(howsoever they live and teach)* speak thou the things which become sound doctrine:

2. *(To wit,)* that [1] the aged men be sober, grave, temperate, sound in faith, *(sincere)* in charity, and *(constant in)* patience.

3. The [2] aged women likewise, that they be in behaviour *(in habit and gesture)* as becometh holiness, not false accusers, not given to much wine, teachers of good things *(of piety, charity, chastity, to those with whom they do converse)*;

4. [3] That they may teach the young women to be sober, to love their husbands, to love their children,

5. To be discreet, chaste, keepers at home, good, obedient to their own husbands, [4] that the word of God be not blasphemed *(by reason of their crimes)*.

6. Young men likewise exhort to be sober-minded (Gr. σωφρονεῖν, *to govern not only their concupiscible, but their irascible passions*).

7. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptedness, gravity, [5] sincerity,

8. [6] Sound speech, that cannot be condemned; that he that is of the contrary part *(whether Jew or gentile)* may be ashamed *(of his opposition to you)*, having no evil thing to say of you.

9. Exhort servants to be obedient to their own masters, and to please them well in all *(lawful)* things; [7] not answering again;

10. Not purloining *(or filching from their masters)*, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things *(belonging to their station)*.

11. For the grace of God that bringeth salvation hath appeared to all men *(as well servants as masters, yea, to men of all nations)*,

12. [8] Teaching us that, denying *(all)* ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13. Looking for that blessed hope, and the glorious appearance of [9] the great God and our Saviour Jesus Christ;

14. Who gave himself for us, that he might [10] redeem us from all iniquity, and *(so might)* purify to himself [11] a peculiar people, zealous of good works.

15. These things speak, and exhort, and rebuke *(the opposers of this doctrine)* with all authority. Let no man despise thee *(but use the censures of the church, and deliver up to Satan those Jews who gainsay this doctrine)*.

ANNOTATIONS ON CHAP. II.

[1] Ver. 2. ΠΡΕΣΒΥΤΑΣ, *The aged.*] See the note on Philem. 9. So the word signifies in all the other places of the New Testament where it is found; so ἐγὼ γάρ εἰμι πρεσβύτης, *I am aged*, saith Zacharias, Luke i. 18. and Παῦλος πρεσβύτης is *Paul the aged*, Philem. 9. And in this sense the true St. Jerome, and all the Greek commentators on the place, expound it. The reverend Dr. Hammond thinks it here signifies *church-officers*, and in particular the deacons, mentioned in Timothy, after the bishops, 1 Tim. iii. But of five qualifications there required of the deacons, (ver. 8.) the apostle here mentions only one, that of gravity; nor is it necessary that these πρεσβύται should be church-officers, because the apostle here enumerates their qualifications: for, as St. Jerome on the place observes, he reckons up the qualifications of the younger women, ver. 4, 5. and of the younger men, ver. 6. and of the servants, ver. 9, 10. But hence it will not follow that they were church-officers: nor, secondly, because Titus was sent to ordain such; for we find not that he was sent to ordain any but presbyters or bishops, ii. 5. 7. though doubtless he did ordain deacons to attend them.

[2] Ver. 3. Πρεσβυτίδας.] That the *aged women* here import the deaconesses of the church, some of the commentators say was the opinion of some ancients; and indeed they were so necessary, 1. for the baptism of women, when that was performed by dipping, as in the apostles' days it was; and, 2. for the converting some young women to, and the instructing others in, the faith they had already owned (which aged women, though not permitted *to speak in the church*, might do in private houses, without scandal; but the apostles, and a young Timothy, could scarcely do without suspicion); that for these reasons I doubt not but this office obtained in the first preaching of the gospel.

[3] Ver. 4. Ἵνα σωφρονίζωσι τὰς νέας, *That they may teach or*

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admonish the young women.] Stephanus renders the words thus, *That they may teach them by chastisement;* but women, who had husbands and children, as these in the next verse are supposed to have, were not to be chastised by others. Observe then, that young men and women become wise by hearkening to the admonitions and instructions of persons aged and experienced in the practice of it, and they who were set over the youth and the young women for this end were called by the Greeks σωφρονιστῆρες, that is, *directors of their manners,* because they admonished them how to behave themselves in their stations: hence σωφρονιστὴς is by Hesychius rendered νουθετὴς, an *admonisher,* and in Julius Pollux, σωφρονίζειν is νουθετεῖν, *to admonish,* and σωφρονισμὸς is the same with νουθεσία, *admonition,* lib. iii. cap. 17. p. 153. lib. xli. &c.

[4] Ver. 5. *That the word of God be not blasphemed.*] For, say Theodoret and Theophylact, when wives leave their husbands, or servants their masters, προφάσει τῆς εὐσεβείας, *from a pretence of religion, they cause men to speak evil of the gospel.*

[5] Ver. 7. Ἀφθαρσίαν, *Sincerity.*] This word is not to be found in Chrysostom, Theophylact, nor in many copies; but it is in Theodoret, Œcumenius, Cod. Alex. Arab.

[6] Ver. 8.] The doctrine to be preached must be pure, and free from all corrupt mixtures; it must be entire, so as to want nothing necessary to be known; it must be such as is ὑγιὴς, wholesome and beneficial to the hearer; it must be delivered with gravity and with care, that there be nothing spoken which may be subject to reprehension. And he that teacheth it must in his conversation practise suitable to what he teacheth, lest his own heart should inwardly condemn him, and he should be condemned both by God and man from his own mouth.

[7] Ver. 9. Μὴ ἀντιλέγοντες, *Not answering again.*] Not murmuring against their commanders, nor contradicting them, but only with submission pleading their own cause; for that even nature doth allow.

[8] Ver. 12.] The first thing Christianity requires of them, who would enjoy this saving grace, is to deny all practical ungodliness, by carefully abstaining from all idolatry, superstition, and false worship, and to discard all those principles which tend to cherish in us a profane and irreligious conversation, *viz.* all principles of atheism and infidelity, all denial of providence, and of a future recompence; for as all our false worship will render our whole service vain, and our pretended piety a provocation, so these pernicious principles will render our religion none at all: for how can he be seriously employed in religious actions who questions the very object of religion, denies the motives to it, and reckons it *a vain thing to serve the Lord?*

Secondly, To deny all worldly lusts; *i. e.* all inordinate affections to the enjoyments of this present world, as knowing, that the friendship of this world is enmity to God; all the pollutions which are in the world through lust; (2 Pet. ii. 20.) walking not in riot and drunkenness, in banquetings and revelling, in lasciviousness and uncleanness, in strife and envy; but putting on the Lord Jesus Christ, and making no provisions for the flesh, to fulfil the lusts thereof. (Rom. xiii. 13, 14. 1 Pet. iv. 2, 3.)

Thirdly, To live soberly, in the due moderation of all our appetites, the exact government of all our passions, and in the regular exercise of our affections and desires; *i. e.* we must so far restrain our angry passions, that they do never indecently boil up within us, or break forth into opprobrious words or rancorous expressions, or proceed to malicious and spiteful actions; and that we never do exert them, but upon occasion of something which is truly evil, and displeasing to God, or when it may be for the benefit of others: we must so moderate our affections to, and our desires of, all worldly things, as to sit down contented with our present portion, not being anxiously solicitous about them, not pursuing them by unlawful means, not much cast down when we loose them, nor much delighted with them when we do enjoy them; but living still as men whose conversation is in heaven, and whose hearts are chiefly set on things above. We must so temper our desires of applause and reputation in this world, as only to pursue it by exact regards to what is virtuous and praiseworthy, and for virtuous ends, the doing good to others; never endeavouring to obtain or to preserve it by any sinister attempts, sinful compliances, or by neglect of duty. We must so regulate the cravings of the throat, and the gratifications of the palate, as not to eat or drink to the impairing of our health or reason, to the inflaming of our lusts or passions, or to the rendering ourselves unfit for the performance of that duty which we owe to God. We must be so moderate in reference to the pleasures of the world, that all the pleasures in which we do allow ourselves may be still ἡδοναὶ ἀμεταμέλητοι, such as call for no repentance; we must pursue them with such indifference, as that we can freely deny ourselves in the enjoyment of them, when the concernments of God's glory, or the welfare of our own or other men's souls is prejudiced by them; preferring still the pleasures of religion much above them.

Fourthly, We must live righteously, *i. e.* in all the offices of exact truth and justice betwixt man and man, being true in our words, exact to the performance of our promises, doing no injury to any in his good name, estate, or person, much less in the concernments of his soul, but dealing still with others as we would be dealt with.

We must live, δικαίως, charitably; preserving an unfeigned good-will, an affectionate kindness to, and having a sincere concernment for, the good of all men; and this affection must restrain us not only from biting them with the tongue, suspecting evil of them, or doing evil to them; but must engage us to hope well, and believe well of them, where we know nothing to the contrary; to rejoice in their prosperity, to be ready to promote it, to sympathize with them in their afflictions; and, as far as we are able to supply their wants, relieve their miseries, and contribute to the ease and comfort of their lives; and more especially to labour to prevent their ruin, and further the eternal interests of their precious souls; to conceal the evil that we know of others, where no necessity, *i. e.* no duty to ourselves, our brother, or the public, requires us to divulge it; to endure all things, without returning evil for evil; to be long-suffering, and bear with patience the infirmities of others: that, lastly, upon any reasonable submission, any fair acknowledgment of the offence, any desire of reconciliation, we be easy to be entreated, and ready to forgive: in a word, that in all cases of the same kind, we prefer the public before our private interest.

Fifthly, To teach us to live godlily: 1. By keeping up a high esteem, an admiration of God in our minds, ac-

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knowledging his excellences, by our repairing to and our continual dependance on his wisdom, power, and goodness, in our addresses to the throne of grace; by ascribing all the mercies we enjoy to his sole, free, and undeserved goodness, and therefore highly esteeming them, paying the tribute of our praises, and suitable returns of duty for them, and by performing that public and external homage to the author of them, which may best testify to others the inward veneration we have for him. 2. By yielding a firm assent to all his revelations, depending on his all-sufficiency and goodness, to order all things for us to the best, and hoping in his mercy for preservation from, or support under, and a good issue from, the troubles of this present life, and a supply of all those blessings which he sees needful for us, or most conducing to our good. 3. By valuing him as our chief and all-sufficient good, the only proper object of our happiness, and upon that account preferring him before whatever stands in competition with him; having none in heaven but him, and none on earth that we desire in comparison with him; doing all things to his glory, and for the promotion of his honour, and being zealous to remove whatsoever doth obstruct or oppose it. 4. By being in the fear of the Lord all the day long, and herein exercising ourselves to have always consciences void of offence towards God, so that we never wilfully do any thing which argues a contempt of him, or is a provocation to the pure eyes of his glory. 5. By acquainting ourselves with his sacred will, that we may do it; esteeming all his commandments, concerning all things, to be right; yielding a cheerful, constant, and sincere obedience to them, labouring to walk before him to all well-pleasing; and when we are convinced that we have deviated from his good and holy laws, returning by a speedy and sincere repentance and reformation of our evil ways. 6. By an humble submission to his chastisements, and a contented acquiescence in all the dispensations of his providence, and an entire resignation of ourselves and our concernments to the pleasure of his good and holy will.

Thus Philo doth inform us, That he that would be truly virtuous, must, in the first place, μεταναστεύειν τοῦ σώματος, become an exile from the enjoyments of the body, so far as not to be enslaved, ἐπιθυμίαις καὶ ἡδοναῖς, to the importunate desires of worldly things, or to the pleasures of the world, οὔτε φόβοις οὔτε λύπαις, nor to the fears of losing them; nor to excess of grief, that he doth not enjoy them: that, being thus prepared, he must govern his whole life by these three rules or canons, τῷ φιλοθέῳ, καὶ φιλαρέτῳ, καὶ φιλανθρώπῳ, *the love of God, the love of virtue, and the love of man.* (Lib. quod omnis probus liber, p. 676. C.)

[9] Ver. 13. Τοῦ μεγάλου Θεοῦ, *The great God.*] Here it deserveth to be noted, that it is highly probable, that Jesus Christ is here styled *the great God;* first, because in the original the article is prefixed only before the great God, and therefore seems to require this construction, *the appearance of Jesus Christ the great God, and our Saviour.* Secondly, Because, as God the Father is not said properly to appear, so the word ἐπιφάνεια never occurs in the New Testament, but when it is applied to Jesus Christ, and to some coming of his; the places in which it is to be found being only these, 2 Thess. ii. 8. 1 Tim. vi. 14. 2 Tim. i. 10. iv. 1. 8. Thirdly, Because Christ is emphatically styled *our hope, the hope of glory,* Colos. i. 23. 1 Tim. i. 1. And, lastly, Because not only all the ancient commentators on the place do so interpret this text, but the Ante-Nicene fathers also; Hippolytus,* speaking of *the appearance of our God and Saviour Jesus Christ;* and Clemens of Alexandria,† proving Christ to be both God and man, our creator, and the author of all our good things, from these very words of St. Paul. (Vid. Tract. de Vera Christi Deitate, p. 44, 45.)

[10] Ver. 14. Ἵνα λυτρώσηται, &c. *That he might redeem and purify.*] The words λυτρῶσαι and καθαρίσαι, here used, being sacrificial; the first signifying redemption, by paying a price, here said to be, *the giving himself;* the second, to purify from the guilt of sin, by an atonement offered for it; (Heb. ix. 22. 1 John i. 7. 9.) I conceive the import of them to be this, That Christ our Saviour gave himself a ransom for us, to redeem us from the guilt and punishment of our sins; that being, by this atonement, thus purified and reconciled to God, we might become, as the Jews were before, *a peculiar people to him,* and upon that account *zealous of good works.*

[11] Λαὸν περιούσιον, *A peculiar people.*] So *segullah* is rendered by the Septuagint, Exod. xix. 5. You shall be to me, λαὸς περιούσιος, *a peculiar people above all people;* Deut. vii. 6. *Jehovah thy God hath chosen thee to be unto him,* λαὸν περιούσιον, *a peculiar people above all the people of the earth:* so, xiv. 2. xxvi. 18. This, by the Chaldee, is always rendered—*a beloved people.* This title belonged to all Israël in general, Psal. cxxxv. 4. *Jehovah hath chosen Jacob for himself, and Israel for his peculiar people.* As therefore all Israel, being sanctified to the Lord, became to him a peculiar treasure, and a beloved people, above all other nations or religions in the world; so are now all Christians, God having *purified their hearts by faith.* (Acts xv. 9.) Secondly, As then salvation was of the Jews, (John iv. 22.) and belonged to others, only by being proselytes so far as to own their God, or their religion; so now that salvation which is promised in the gospel, and which consists in life eternal, is promised only to them who own the God and Saviour of the Christians, or embrace their religion: for *this is the testimony that God hath given us eternal life; and that life is in his Son. He that hath the Son hath life; he that hath not the Son hath not life.* (1 John v. 11, 12.)

CHAP. III.

1. PUT them in mind to be [1] subject to principalities and powers, to obey magistrates, to be ready to (Gr. *for*) every good work,

2. To speak evil of no man, to be no brawlers (Gr. *no fighters*), but gentle, shewing all [2] meekness to all men (*with whom they do converse*).

3. [3] For we [4] ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful (*to*) and hating one another. (See i. 10—12.)

4. [5] But after that the kindness and love of God our Saviour towards man appeared,

5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of

* De Antichrist. §. 64. † Admon. ad Gent. p. 5, 6.

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regeneration *(in baptism)*, and *(by the)* renewing of the Holy Ghost *(given then to the baptized)*;

6. Which he shed on us abundantly through Jesus Christ our Saviour;

7. That being *(thus)* justified by his *(free)* grace, we should be made heirs according to the hope of eternal life.

8. This is a faithful saying, and these things I will that thou affirm constantly, that they who have believed in God might be careful [6] to maintain good works. These things are good and profitable unto men.

9. [7] But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10. [8] A man that is a heretic after the first and second admonition reject;

11. Knowing that he who is such is subverted, and sinneth, being condemned of himself.

12. When I shall send Artemas unto thee, or Tychicus *(to supply thy absence, say the ancients)*, be diligent to come unto me to [9] Nicopolis: for I have determined there to winter.

13. Bring Zenas the lawyer and Apollos on their journey diligently, *(and see)* that nothing be wanting to them.

14. And let ours *(i. e. Christians)* also learn to maintain good works for necessary uses, that they be not unfruitful. (See note on ver. 8.)

15. All that are with me salute thee. Greet them that love us in *(and for)* the faith. Grace be with you all. Amen.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. ΑΡΧΑΙΣ καὶ ἐξουσίαις ὑποτάσσεσθαι, *To be subject to principalities.*] Besides the turbulent spirit of the Jews then in Crete, Suidas* hath left upon record concerning them, that the Cretians, fearing they should suffer punishment from their superiors, stirred up the people, *exhorting them to maintain the liberty which they always had enjoyed.* By which we see how needful this instruction was.

[2] Ver. 2. Ἐπιείκεια, *Meekness.*] This is that virtue which inclines us to be easy and merciful to offenders, kind in interpreting the actions of others, and yielding, in matters of our own concern, for peace' sake: and we *shew all meekness*, not by being never severe (for severity, at some times, towards some persons, is necessary), but by being mild in all cases, in which the circumstances of time, place, and persons, will admit of it.

[3] Ver. 3. Ἦμεν γάρ ποτε, *For we ourselves were sometimes.*] That these were the vices that reigned in the heathen world, see Rom. i. 26. 31. xiii. 13. Colos. iii. 5. 8. That the Cretians were prone to disobedience, we have proved from Suidas: that they were foolish, and deceived, is evident from their multitude of false gods, mentioned by Diodorus Siculus, lib. v. and their vain imagination, in thinking that their gods were mortal, with which Callimachus charges them. The lusts and pleasures they served were unnatural lusts, say Œcumenius and Theophylact: of which the Athenian, in Plato,* speaketh thus to Clinias of Crete; * *Of unnatural lusts your cities are chiefly guilty; for, taking up your laws from Jupiter, and retaining the fable of his Ganymede, they committed this unnatural lust in imitation of their Jupiter.*

[4] Καὶ ἡμεῖς, *We ourselves.*] I cannot think, as St. Jerome doth, that St. Paul here condemns himself as one formerly guilty of all these vices; for then he could not have said, that *he had lived*, before his conversion, *in all good conscience towards God;* (Acts xxiii. 1.) that he had *served God, from his progenitors, with a pure conscience;* (2 Tim. i. 3.) and that, *as to the righteousness which was by the law, he was blameless.* (Phil. iii. 6.) Nor is any thing more common with St. Paul, than to speak thus, in the person of those to whom he writes. (See the note on Eph. ii. 3.)

[5] Ver. 4—7.] For the explication of these four verses, let it be observed;

First, That the apostle, in the very next verse, saith, *This is a faithful saying; and of this I will that thou affirm constantly, that they who have believed in God should be careful to maintain good works:* and, as he saith, that *we are justified by grace;* so doth he teach us, that this grace hath appeared, for this very end, *to teach us, denying ungodliness and worldly lusts, to live righteously, soberly, and godly, in this present world, looking for this blessed hope;* clearly insinuating, that without living godly, righteously, and soberly, we cannot reasonably hope for happiness at our Lord's second coming. Wherefore these words could never be intended to excuse Christians from a necessity of being holy, in order to their being happy.

Secondly, That the apostle only saith, *We are not saved by works of righteousness which we have done*, before faith, before the laver of regeneration; but doth not in the least exclude the works of righteousness they should hereafter do, by virtue of the new nature given to them, and the renewing of the Holy Ghost, from being conditions of their future happiness; and therefore hence it doth not follow, as Esthius suggests, that God hath predestinated us to salvation, of his mere mercy, without any respect to our works; but only, that he hath thus freely called any nation to the knowledge of that faith, that will, in the end, bring salvation to them that obey the prescripts of it.

Thirdly, That when the apostle saith, *By his mercy he saved us;* his meaning is, that by his free mercy he brought us from a state of wrath and condemnation, into the way of salvation; in which if we walk, and continue, we shall assuredly obtain salvation. (See note on Eph. ii. 8, 9.)

Fourthly, Some, by *the laver of regeneration*, understand that inward renovation which cleanseth the soul, as washing doth the body; but that the apostle, by the *laver of regeneration*, understands that baptism by which Christians, coming then from heathenism, engaged to renounce idolatry, the works of the flesh and of the world, and dedicated themselves to the service of the sacred Trinity, and testified their faith in Christ, cannot reasonably be doubted, if we consider,

First, How expressly our Saviour saith, *We must be born again of water and of the Holy Ghost, that we may enter into the kingdom of God:* (John iii. 5.) how he commis-

* Οἱ δὲ Κρῆτες φοβούμενοι μή τι τιμωρίας τύχωσιν, ἀνέστησαν τὰ πλήθη, παρακαλοῦντες ἐξ αἴτιος παραδεδομένην ἐλευθερίαν διαφυλάττειν. Voce ἀνίστημι.

* Καὶ τούτων τὰς ὑμετέρας πόλεις πρώτας ἂν αἰτιῶτο——πάντες δὲ δὴ Κρητῶν τὸν περὶ Γανυμήδη μῦθον κατηγορεῖμεν, ὡς λογοποιησάντων τούτων, ἐπειδὴ παρὰ Διὸς αὐτοῖς οἱ νόμοι πεπιστευμένοι ἦσαν γεγονέναι, τοῦτον τὸν μῦθον προστεθεικέναι, ἵνα ἑπόμενοι τῷ Θεῷ καρπῶνται καὶ ταύτην τὴν ἡδονήν. Plato de Leg. lib. i. p. 776. D.

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sionated his apostles *to make disciples in all nations, by baptizing them;* (Matt. xxviii. 16.) and how, from the beginning, the word παλιγγενεσία, *regeneration,* used here, was used to denote baptism, as Justin Martyr,* Irenæus,† and Clemens of Alexandria,‡ do inform us.

Secondly, That the same apostle elsewhere ascribes this virtue to baptism, saying, that *Christ doth purify and cleanse his body, by the washing of water;* (Eph. v. 26.) and that St. Peter saith, that *baptism now saves us;* (1 Pet. iii. 21.) and that baptism, at the first, was still attended with the vouchsafement of the Holy Ghost, here joined unto this *laver of regeneration:* (John iii. 5.) so that all Christians are said to be *baptized into one Spirit,* 1 Cor. xii. 13. who is here said to be plentifully poured out upon believers.

Thirdly, That being justified by faith, we become *the sons of God,* (John i. 12.) and being sons of God, are *heirs of glory,* (Rom. viii. 17.) and sons of the resurrection; or such as, if we do continue in the faith and our baptismal covenant, shall enjoy a happy resurrection. (Luke xx. 36. See note upon that place, and upon Rom. viii. 17.)

[6] Ver. 8. Καλῶν ἔργων προΐστασθαι, *To maintain good works.*] That is, say some, to employ themselves in honest trades and professions: but all the ancient commentators, on this and the fourteenth verse, interpret these words of alms-deeds or charity to supply the necessary wants of orphans, widows, &c. And they are followed by the learned Dr. Barrow, who observes, "That as in every kind, that which is most excellent, doth commonly assume the name of the whole kind; so are these works of charity, by way of excellency, styled *good works.*" Thus Dorcas was *full of good works;* i. e. *of alms-deeds which she did,* Acts ix. 36. *See you abound in every good work; i. e.* in all charitable offices, 2 Cor. ix. 8. *Let a widow be well-reported of for good works,* 1 Tim. v. 10. i. e. *for bringing up children, lodging strangers, washing the saints' feet, relieving the afflicted, and following every good work. Charge them who are rich in this world, that they be rich in good works,* 1 Tim. vi. 18. (See Heb. x. 24.) And this sense may be confirmed, first, from the phrase itself; for it is not ἐργάζεσθαι τὰ καλὰ ἔργα, but προΐστασθαι καλῶν ἔργων. Now προΐστασθαι signifies to *excel* and outstrip others in good works; which, as to works of charity, is certainly the Christian's duty, and was the thing by which the primitive ages gained great credit to Christianity: but it is not the Christian's duty to labour more than others at their trades or callings. Secondly, From the reason here assigned, why they must excel in good works; because they were not only profitable, but καλὰ, *creditable,* in the sight of men, as are such works of charity more conspicuously, than labouring in our professions; and, ver. 15. *That they be not unfruitful; i. e.* saith Dr. Hammond, that they may have to give to others: these acts of charity being styled, *Fruit abounding to their account,* Phil. iv. 17. *Good fruits,* James iii. 17. *The fruits of righteousness,* ver. 18.

[7] Ver. 9.] See note on 1 Tim. i. 4. And note here, and from that place, this excellent rule; That disputes about matters which only serve to beget strife and contention, but tend little to edification in the faith, or to the edifying of the body in love, (Eph. iv. 16.) or the promoting that doctrine which is after godliness, (1 Tim. vi. 3.) are vain talking and unprofitable disputes.

[8] Ver. 10.] Hence we may learn who is a heretic, in the apostle's sense.

1. He is one who ἐξέστραπται, *is perverted from the true faith;* holding some doctrine or opinion which subverteth the foundation of it. (2 Tim. ii. 18. 1 Tim. i. 19, 20.) 2. He is αὐτοκατάκριτος, a man *condemned by his own conscience,* and who, in what he doth maintain or practise, sins against his own convictions: for, 1. the apostle saith not to Titus, Do thou convince or inform him of his error, but, Do thou *admonish* him of his fault; which shews the crime lay not in his head, or his mistaken judgment, for that can never be corrected by admonition, but only by instruction; but that it lay in the irregularity of his affections, and the perverseness of his will: and, 2. because otherwise he could not *condemn himself* by maintaining his heresy; for no man who acts according to his judgment, how erroneous soever it may be, is self-condemned in that action.

Obj. 1. Against this exposition it is objected, 1. That he who oppugns a doctrine, which he knows to be true, is indeed perverse, but he is no heretic.

Ans. 1. Yes, he is properly a heretic, according to St. Austin, because he follows or starts a new opinion, not from regard to truth, but to vain-glory, or temporal advantage: whence, saith he, "Errare possum, hæreticus esse nolo;" *I may err, but I will not be a heretic;* placing heresy not in the judgment, but in the will.

2. He is so also, according to the proper import of the word, because he properly doth choose to be of his opinion: whereas the judgment of the erroneous person doth oblige him to hold his error, it being not in our power to believe otherwise than our mind and judgment doth inform us; so that, in this case, we do not properly αἱρετίζειν, choose what opinion we will hold. And, 3. he is most properly a heretic in the Scripture sense, which still ascribeth to such men something relating not to the error of their judgments, but to the perverseness of their wills, or the corruption of their affections; as, that they designed not to *serve the Lord, but their own bellies;* (Rom. xvi. 18.) that they *turned away from the truth, supposing that gain was godliness;* (1 Tim. vi. 5.) that *they taught things which they ought not, for filthy lucre's sake;* (Tit. i. 11.) that *through covetousness, with feigned words, they made merchandise of them whom they deceived,* (2 Pet. ii. 3. 14.) *having hearts exercised with covetous practices;* and that *they went greedily after the error of Balaam for reward.* (Jude 11. Matt. xxiv. 11. 1 John iv. 1. 2 Cor. xi. 13. 2 Pet. ii. 1. 1 Tim. iv. 2.)

Hence they are often styled *false prophets, false Christs, false apostles, false teachers, deceitful workers, transforming themselves into the apostles of Christ;* men who insinuated their doctrines ἐν ὑποκρίσει ψευδολόγων, *by hypocritical falsehoods,* who preached up the necessity of circumcision, *not that they themselves observed the law,* or thought it necessary so to do, but that *they might avoid persecution;* (Gal. vi. 12, 13.) that they were men risen up among Christians, *speaking perverse things to draw away disciples after them,* (Acts xx. 30.) *wolves in sheep's clothing,* (Matt. vii. 15.) men that *went out from them, when indeed they were not of them.* (1 John ii. 19.)

Obj. 2. Secondly, It is objected, That there be few who

* Justin. M. Ap. ii. p. 93. 24.

† Iren. lib. i. cap. 18. lib. ii. cap. 39. lib. iii. cap. 19.

‡ Clem. Alex. Pæd. lib. i. cap. 6. p. 93. Δι' ὕδατος καὶ λούτρου παλιγγενεσίας. Theoph. lib. ii. p. 95. B.

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oppose the truth wittingly, and they are only known to God, not to the church; which therefore cannot admonish, avoid, or excommunicate them. He therefore must be self-condemned, not because he maintains what himself thinks to be false, but because he inflicts upon himself that punishment and condemnation, which the bishop and church useth to do upon malefactors, by separating himself from the communion of the faithful.

Ans. To this I answer, 1. That I do not find that the word αὐτοκατάκριτος bears any other sense but this; viz. *one condemned by his own mind,* or *inward sentence;* ὑφ' ἑαυτοῦ, καὶ τῆς οἰκείας συνειδήσεως κατακρινόμενον, saith Œcumenius. 2. Nor is it true that heretics did always cut themselves off from the church; for then what need was there of their excommunication? The Scripture shews the contrary, declaring, that these false teachers, that brought in damnable doctrines, were ἐν ὑμῖν, *lurking among Christians:* (2 Pet. ii. 1. 1 John ii. 19. 2 Pet. ii. 13. Jude 12. 19.) yea, saith the apostle, *there must be heresies,* ἐν ὑμῖν, *among you,* 1 Cor. xi. 9. they kept their love-feasts with them, till for fear of persecution they departed from them. (Gal. vi. 12.) They were inwardly *wolves,* but *in sheep's clothing,* εὐπροσωπήσαντες ἐν αὐτοῖς, *making a fair show among them.* Moreover, what need was there of avoiding men already separated, and gone out from them? or to what end should the apostle give them any admonitions, or excommunicate them, who had already excluded themselves from the church's communion? This exposition therefore agrees not with the words of the apostle.

And whereas it is said, such heretics are only known to God; I hope they might be known also to Titus, the only person here bid either to admonish or avoid them, especially if we consider, that to him belonged, in those times, διάκρισις πνευμάτων, *the discerning of spirits.* Moreover, the church of those times, in which the apostles were still preaching, could easily know whether the doctrines which others taught in opposition to them, were indeed doctrines received from the apostles, or not; if they were not, they who taught them must know they received no such doctrine from them, and so must be self-condemned in teaching it, as received from them, or as the faith once delivered to the saints; and they who heard them must know they wilfully opposed the doctrine of those apostles, who had confirmed the faith with such authentic testimonies, as their opposers could not question. Moreover, they being then bid *to try the spirits, whether they were of God,* (1 John iv. 1.) and the gift of discerning spirits being then given to the prophets, who managed the church affairs, they might then very well be able to judge of these deceivers and false teachers.

Μετὰ μίαν καὶ δευτέραν νουθεσίαν.] See this reading confirmed by full authority, and the mistakes of Dr. Mills discovered, Examen Millii in locum.

[9] Ver. 12.] These words made the author of the postscript date this Epistle from Nicopolis of Macedonia, whereas they rather prove the contrary; for he saith not, I have determined to winter *here,* but *there,* which shews he was not yet come thither.

THE

EPISTLE TO PHILEMON.

WITH ANNOTATIONS.

PREFACE.

SOME have thought this Epistle was not worthy to be ranked among the Epistles of St. Paul, as being writ upon an occasion of no great moment: but it contains instructions sufficient for so short an Epistle; as, *v. g.*

First, That no Christian, though of the meanest sort, is to be contemned: that Christianity makes the vilest servant both profitable and worthy to be highly loved and honoured by persons in the highest dignity; Onesimus being by the apostle styled his *son,* and his *bowels.*

Secondly, That Christianity doth not impair the power of masters over their servants, or give any authority to them who convert them to use them as their servants, without leave granted from their masters.

Thirdly, That servants ought to make satisfaction for any wrong or injury they have done to their masters.

Fourthly, That there is an affection due from the master to a profitable servant.

Who then (say the Greek interpreters *) *would refuse to number an Epistle so profitable, with the rest?*

The Apostolical Constitutions † have made this Philemon bishop of Colosse, and St. Jerome seems to incline to that opinion; but Hilary ‡ the deacon saith expressly, that *he was of no ecclesiastical dignity, but one of the laity.* Theodoret, Œcumenius, and Theophylact, seem also of the same opinion.

This Epistle was writ in the same year with that to the Philippians, *viz.* the eighth of Nero, A. D. 62. when St. Paul expected to be delivered from his bonds, ver. 22.

* Τί; γοῦν ἐστιν ὁ ἀπαξιῶν ταύτην ταῖς λειπαῖς συναριθμεῖν τοσαύτης ὠφελείας γέμουσαν; Præfat. Œcum. Chrysost. Theoph.

† Κολοσσέων δὲ Φιλήμων. Lib. vii. cap. 46.

‡ "Philemon nulla erat ecclesiasticæ ordinationis prædilus dignitate, sed vir laudabilis, unus ex plebe." In locum.

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1. I, PAUL, a prisoner of Jesus Christ, and Timothy, our brother, *(write)* to Philemon our dearly beloved, and [1] fellow-labourer.

2. And to our [2] beloved Apphia, and Archippus [3] our fellow-soldier, and [4] to the church in thy house:

3. *(And I wish)* grace to you, and peace, from [5] God our Father and the Lord Jesus Christ.

4. I thank my God, making mention of thee always in my prayers *(or, I thank my God always when I mention thee in my prayers)*,

5. Hearing [6] of thy love and faith, which *(faith)* thou hast towards the Lord Jesus, and *(love)* towards all saints;

6. *(And my prayer is,)* that [7] the communication of thy faith *(or, thy liberality to the saints, which is the fruit of thy faith,)* may become effectual *(to bring others to it)* by the acknowledgment of every good thing which is in you in Christ Jesus, *(or, may become effectual to the acknowledgment of thy good works by other Christians who have such instances of thy charity.*

7. *And I have reason thus to give thanks to God for thee,)* for we have great joy and consolation in thy love *(to the saints)*, because *(hereby)* the bowels of the saints *(yearning for relief)* are refreshed by thee, brother.

8. Wherefore, though I might be much bold *(or, having great power)* in Christ to enjoin thee that which is convenient,

9. Yet for love's sake I rather beseech thee *(or, I rather beseech thee for love's sake)*, being such a one as Paul *(the apostle of Christ)* [8] the aged *(and upon that account worthy of reverence)*, and now also a prisoner of Jesus Christ, *(and therefore worthy of respect,* Gal. vi. 17. Eph. iv. 1. Colos. iv. 18.)

10. I beseech thee *(I say)* for my son Onesimus, whom I have begotten *(i.e. converted to the faith, when I was)* in my bonds:

11. Who in times past was to thee *(an)* [9] unprofitable *(servant,* ver. 18, 19.) but now *(if received, will be)* profitable to thee and *(if sent back)* to me:

12. Whom I have sent again *(unto thee, he being in duty thine, and not to be employed by others, or detained without thy leave):* thou therefore receive him, *(him, I say,)* that is mine own bowels *(he being as dear to me as if he had proceeded from mine own bowels):*

13. Whom I would *(willingly)* have retained with me, that [10] in thy stead he might have ministered to me, *(being)* in the bonds of the gospel:

14. But without thy mind would I do nothing *(of this nature);* that thy benefit *(or, the advantage I receive from him who is thy servant)* should not be *(on thy part)* [11] as it were *(a matter)* of necessity *(because thou couldest not have him returned to thee)*, but willingly *(by thy own grant)*.

15. For perhaps he therefore departed *(from thee)* for a season, [12] that thou shouldest receive him again for ever, *(i. e. to serve thee during life;*

16. *That thou shouldest receive him, I say,)* not now as a servant *(only)*, but above a servant, *(as being also in Christ)* a brother [13] beloved, especially *(or, particularly)* to me, but how much more to thee, both in the flesh, and in the Lord? *(i.e. as being of thy family, and of thy faith.)*

17. If thou count me therefore a partner *(in thy friendship)*, receive him as myself.

18. If he hath wronged thee *(in any thing)*, or oweth thee aught, put that on my account;

19. I Paul have written it with my own hand, *(and so have entered into a solemn obligation, that)* I will repay it: albeit I do not say unto thee *(i. e. I insist upon it)* how thou owest to me *(by whom thou wast converted)* even thy own self *(or, the well being of thy soul)* besides.

20. [14] Yea, brother, (Gr. ναὶ, *I pray thee therefore)* let me *(for thy compliance with me in this matter)* have joy of thee in the Lord: [15] refresh my bowels in the Lord.

21. Having confidence in thy obedience I wrote *(thus)* to thee, knowing thou wilt also do more than I say.

22. But withal prepare me also a lodging *(wherefore prepare me a lodging also):* for I trust that [16] through your prayers I shall be given to you.

23. There salute thee Epaphras, my fellow-prisoner in Christ Jesus;

24. Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

25. The grace of our Lord Jesus Christ be with your spirit. Amen.

ANNOTATIONS.

[1] Ver. 1. ΚΑΙ᾽ συνεργῷ ἡμῶν, *Our fellow-labourer.*] Hence Chrysostom conjectures, that he must be one of the clergy: but this is no good argument, seeing Christians in general, that promoted the interests of Christianity, and even women, are by the apostle styled συνεργοὶ, his *fellow-labourers.* For the first, see 3 John, ver. 8. for the second, Rom. xvi. 3.

[2] Ver. 2. Ἀπφίᾳ τῇ ἀγαπητῇ.] He salutes also Apphia the wife of Philemon; as Œcumenius and Theophylact conjecture, and Theodoret positively asserts, and that very probably, she being here ranked before Archippus: and this he doth, that he might obtain her good will also in behalf of Onesimus.

[3] Συστρατιώτῃ, *Our fellow-soldier.*] So also he calls Epaphroditus fellow-prisoner with him at Rome, Phil. ii. 23. 25. either because they suffered with him as good soldiers of Jesus Christ, (2 Tim. ii. 23.) or, as St. Jerome * saith, because, being ministers with him in the work of the gospel, (Phil. ii. 25. Colos. iv. 17.) they were more particularly engaged in fighting the good fight of faith. (See note on 1 Tim. i. 18.)

[4] Καὶ τῇ κατ᾽ οἶκόν σου ἐκκλησίᾳ, *And to the church in thy house.*] He calls his house a church, saith Theodoret, ὡς εὐσεβείᾳ λαμπρυνομένη, *as being illustrious for the piety of all its members.* (See note on 1 Cor. xvi. 19.)

[5] Ver. 3. Ἀπὸ Θεοῦ Πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ, *From God the Father, and our Lord Jesus Christ.*] "Ex quo ostenditur unam Filii Patrisque esse naturam, cum id potest Filius præstare quod Pater, et dicitur id Pater præstare quod Filius." Hieronymus in locum.

[6] Ver. 5. Τὴν ἀγάπην καὶ τὴν πίστιν, *Thy love and faith.*] Here the apostle useth the figure synthesis; for *faith is to be referred to Christ,* and *love* to the *saints;* according to those words of the same apostle, *We give thanks for you,*

* "Commilitoni quod in eodem certamine belloque superaverit." Hieron. in locum.

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since we heard of your faith in Christ Jesus, and of the love which you have to all the saints, Colos. i. 4. So, Matt. xii. 22. *The blind and dumb both spake and saw; i. e.* the blind saw, and the dumb spake: 1 Cor. vi. 11. *But ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God; i. e.* ye are sanctified by the Spirit, and justified by the name of Jesus. And so Theodoret interprets these words. Hence therefore papists vainly gather, that we may place our faith in saints departed; for even their own Esthius declares,* that, *in the ecclesiastical phrase, to believe in any one, is a profession of divinity.*

It is also farther to be noted from these words, That we ought to render thanks to God, not only for the blessings vouchsafed to ourselves, but to others also. (Rom. i. 8. 1 Cor. i. 4. Eph. i. 16.)

[7] Ver. 6. Ἡ κοινωνία, *The communication.*] Κοινωνίαν πίστεως τὴν ἐλεημοσύνην καλεῖ, ὡς διὰ πολλῆς πίστεως γενομένην· Theodoret, Œcumenius, and Theophylact, expound these words thus, "I pray that the faith in Christ, which thou hast common with us, may be operative in thee, to make thee know how to perform every good work."

[8] Ver. 9. Πρεσβύτης, *The aged.*] This Epistle being writ, at the farthest, but twenty-eight years from his conversion, when he is styled νεανίας, *a young man,* (Acts vii. 58.) it is inquired, How he could be now πρεσβύτης, *Paul the aged?*

I answer, That both the words, νεανίσκος, *young,* and πρεσβύτης, *aged,* are of that large signification, as is sufficient to remove this seeming difficulty. Phavorinus,† from Hippocrates, saith, a man is styled νεανίσκος, *a young man,* till twenty-eight, and πρεσβύτης, *aged,* from forty-nine to fifty-six; making but twenty-one years' difference betwixt them: elsewhere he saith, that old age begins, ἀπ' ἐτῶν ἑξήκοντα ἐννέα, *from sixty-nine years;* but then he saith, a man is, νεανίσκος, *young, from twenty-three,* ἕως ἐτῶν τεσσαράκοντα ἑνὸς, *till forty-one years;* making the difference between them twenty-eight years. Varro, in Cœlius Rhodiginus, lib. xxix. cap. 21. says, a man is *juvenis, young,* till forty-five, and aged at sixty. And thus St. Paul, according to the computation of St. Chrysostom,‡ might be a young man of thirty-five years at his conversion, an old man at the writing this Epistle, as being then sixty-three, and suffering martyrdom in the fourteenth year of Nero.

[9] Ver. 11. Ἄχρηστος.] Not only an unprofitable, but an injurious servant, having not only run away from his master, but purloined some of his goods, and spent what he had thus purloined: for had it not been thus, saith St. Jerome,* the apostle needed not to have stipulated for satisfaction of the injury, (ver. 18. 19.)

[10] Ver. 13. Ὑπὲρ σοῦ, *In thy stead.*] A ministry seems due from all that are able, towards those that suffer, and are in bonds for Christ's sake; and when it is not performed, there seems to be a lack of service due to them, especially to the ambassadors of Christ. (Phil. ii. 30.)

[11] Ver. 14. Ὡς κατ' ἀνάγκην, *As of necessity.*] Here again, freedom of will is put in opposition to necessity: (see note on 2 Cor. ix. 7.) according to those words of Seneca, De Benef. lib. ii. cap. 4. *Si vis scire an velim, effice ut possim nolle.*

[12] Ver. 15. Ἵνα αἰώνιον αὐτὸν ἀπέχῃς, *That thou mightest have him during life.*] Δουλεύσει αὐτῷ εἰς αἰῶνα, *He shall serve him during life,* Exod. xxi. 6. Ἔσται σοι οἰκέτης εἰς αἰῶνα, *He shall be thy servant whilst he lives,* Deut. xv. 17. Καθήσεται εἰς αἰῶνα, *He shall abide for ever there,* 1 Sam. i. 22. that is, ἕως ἡμέρας θανάτου αὐτοῦ, *till the day of his death,* ver. 11. *all the days of his life,* ver. 28.

[13] Ver. 16. Ἀγαπητὸν, *Beloved.*] Note here, that love is due even to bond-servants from their masters, when they are useful and profitable to them; for where advantage is received from the labours of another, there love is due.

[14] Ver. 20. Ναὶ.] As the Hebrew נָא is "verbum obsecrandi," *a word of entreating;* so is the Greek ναὶ very frequently. (See note on Matt. xv. 27.)

[15] Μου τὰ σπλάγχνα, *Refresh my bowels.*] Either meaning Onesimus, whom he calls his *bowels,* ver. 12. or rather himself, whose bowels would be refreshed by Philemon's receiving Onesimus kindly, for the Lord's sake.

[16] Ver. 22. Διὰ τῶν προσευχῶν ὑμῶν, *By your prayers.*] The apostle knew the efficacy of the prayers of the church, for preservation of Christ's eminent servants from impendent dangers; as in the case of Peter, Acts xii. and therefore, in most of his Epistles he doth most earnestly entreat them, that he might be enabled to preach the gospel with freedom and success, (Eph. vi. 19. Colos. iv. 3. 2 Thess. iii. 1.) and for deliverance from the malice of his persecutors; (Rom. xv. 30, 31. 2 Thess. iii. 2.) or else express his confidence that their prayers will be effectual to that end, as here, and 2 Cor. i. 10, 11. iv. 14, 15. Phil. i. 19. And had he thus conceived of prayers directed to angels and departed saints, why doth he not afford one instance of them in all his Epistles?

* "Credere in aliquem, ecclesiasticâ phrasi è Scripturis desumptâ, professio divinitatis est." Esth. in locum.

† In vocibus, παῖς, νεανίσκος, et πρεσβύτης.

‡ Ὃς (ἴτη) τριάκοντα πέντε ἐδούλευσε τῷ κυρίῳ κατὰ πάσης προθυμίας, τελέσας δὲ τὸν ὑπὲρ τῆς ἱστορίας δρόμον ἀπεπαύσατο ὡς ἑξήκοντα ὀκτώ. Orat. de Petro et Paulo. tom. v. p. 994. lin. 28.

* "Nec sponsor fieret rei ablatæ, nisi esset id quod ablatum fuerat, dissipatum."

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THE

EPISTLE TO THE HEBREWS.

WITH ANNOTATIONS.

PREFACE.

BY way of preface to this excellent Epistle, I shall inquire,

I. Concerning the author of it.

II. Touching the canonical authority of this Epistle.

III. Concerning the language in which it was originally written.

IV. To whom it was indited and sent, and when.

V. Concerning the occasion and design of writing this Epistle. And,

I. That St. Paul was the author of this Epistle, I prove,

First, From these words of St. Peter, *As our dear brother Paul, according to the wisdom given to him, hath written unto you, as in all his Epistles,* 2 Pet. iii. 15, 16. whence it is evident, 1. That the apostle Paul had writ to them to whom St. Peter was then writing; *i. e.* to the believing Jews in general, 2 Pet. i. 1. to those of the dispersion, mentioned 1 Pet. i. 1. 2. That he writ to them some certain letter, distinct from all his other epistolary writings; as appears from those words, *as also in all his Epistles, i. e* his other Epistles. Since then none of the ancients say that this Epistle was lost, it must be that which bears the name of The Epistle to the Hebrews.

Obj. To this it is answered, That the Epistle intended by St. Peter may be that written to the Romans, in which he speaketh to the Jews by name, ii. 17. and in which is an exhortation found, to count the long-suffering of God salvation, or that which *leadeth to repentance,* ver. 4.

Ans. But, (1.) that which is written there, is plainly written to the unbelieving Jews, and concerns them only: whereas St. Peter writes to the *brethren,* iii. 12. the *beloved,* ver. 1. 14. 17. to them *who had received like precious faith,* i. 1. he therefore could not mean the Jews, of whom St. Paul speaks in the Epistle to the Romans: nor, (2.) can that Epistle be properly said to be writ to the dispersed Jews, it being writ to those at Rome only, i. 7. and chiefly to the gentiles there, i. 13. xi. 13. xv. 15, 16. (3.) The words, ii. 4. are not an exhortation *to count the long-suffering of God salvation;* but a reproof for despising this long-suffering; whereas, in the Epistle to the Hebrews, chap. x. he commends their patience under sufferings, and assures them it would find salvation; and that *if they lived by faith, the Lord would come and would not tarry.*

Arg. 2. A second argument to prove St. Paul the author of this Epistle, is taken from these words, *Know ye that our brother Timothy is set at liberty; with whom, if ye come shortly, I will see you: They of Italy salute you,* xiii. 23, 24. and from those also, *Pray for us;* and, *Do this now the rather, that I may be restored to you the sooner,* ver. 18, 19. For, first, it is customary with St. Paul, when he writes to others, to call St. Timothy his *brother:* so, *Paul the apostle of Jesus Christ, and Timothy our brother,* 2 Cor. i. 1. and again, Colos. i. 1. in the same words; *We sent Timothy our brother,* 1 Thess. iii. 2. and, *Paul a prisoner of Jesus Christ, and Timothy our brother,* Philem. ver. 1. This Timothy was a prisoner at Rome in the seventh year of Nero; and set at liberty the eighth, saith Dr. Lightfoot, Harm. p. 139, 140. of which here the author of this Epistle gives notice, and saith, *he would come with him to them; i. e.* to the Jews in Judea, to whom I shall prove, anon, that this Epistle was indited. Now Timothy, we know, was still the companion of St. Paul. Lastly, He desires them to pray for him, which is frequently done by St. Paul in most of his Epistles, *viz.* in that directed to the Romans, Rom. xv. 30. to the Ephesians, Eph. vi. 19. to the Philippians, Phil. i. 19. to the Colossians, Colos. iv. 3. and to the Thessalonians, 2 Thess. iii. 1. and is never done in any of the catholic epistles. *Pray for me* (saith he), *that I may be restored to you the sooner.* Now Paul was sent bound from Judea to Rome, and therefore his return from Rome to Judea was properly a restoring of him to them. And that he was thus restored to them, we learn from St. Chrysostom,* declaring, that being at liberty, he went to Spain, thence to Judea, and so back to Rome.

Arg. 3. That this Epistle was written or composed by St. Paul, may yet more strongly be concluded from the authority of the ancients; for that they did deliver this as the Epistle of St. Paul, and that they were not rash in so doing, we learn from the words of Origen.† Now among these ancients we may reckon,

1. Clemens Romanus, the companion of and coworker with St. Paul, who, as Eusebius‡ and St. Jerome§ note, "hath many notions which are in this Epistle, and used many expressions, word for word, taken thence:" which shew this Epistle not to be new, and to be duly reckoned among the writings of this apostle.

* Δύο μὲν οὖν ἔτη ἐποίησεν ἐν Ῥώμῃ δεδεμένος, εἶτα ἀφείσθη, εἶτα εἰς τὰς Σπανίας ἐλθὼν, εἰς Ἰουδαίαν ἔβη ὅτε καὶ Ἰουδαίους εἶδε, καὶ τότε πάλιν ἦλθεν εἰς Ῥώμην. Chrys. Præfat. See Theophyl. ibid.

† Εἴ τις οὖν ἐκκλησία ἔχει ταύτην ἐπιστολὴν, ὡς Παύλου αὐτὴ εὐδοκιμείτω, καὶ ἐπὶ τούτῳ· οὐ γὰρ εἰκῇ οἱ ἀρχαῖοι ἄνδρες ὡς Παύλου αὐτὴν παραδεδώκασι. Ap. Euseb. Hist. Eccl. lib. vi. cap. 25. p. 227. C. D.

‡ Ἐν ᾗ τοῖς πρὸς Ἑβραίους πολλὰ νοήματα παραθεὶς, ἤδη δὲ καὶ αὐτολεξεὶ ῥητοῖς τισιν ἐξ αὐτῆς χρησάμενος σαφέστατα παρίστησιν, ὅτι μὴ νέον ὑπάρχει τὸ σύγγραμμα. Ὅθεν εἰκότως ἔδοξεν αὐτὸ τοῖς λοιποῖς ἐγκαταλεχθῆναι γράμμασι τοῦ ἀποστόλου. Hist. Eccl. lib. iii. cap. 38. See Epist. Clem. ad Corinth. §. 12. 17. 36. 43.

§ Catal. Script. Eccl.

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2. Irenæus, in the second century, by whom this Epistle is supposed to be cited as a book written by the Spirit, Adv. Hær. lib. iii. cap. 6. But not to insist on that, as being uncertain,

3. Clemens Alexandrinus* cites those words of St. Paul, *Without faith it is impossible to please God,* Heb. xi. 6. adding, that *faith is the substance of things hoped for, the evidence of things not seen,* ibid. ver. 1. κατὰ τὸν θεῖον ἀπόστολον, *according to the Divine apostle.* And again he saith,† Ὁ θεῖος ἀπόστολος, *The Divine apostle fears not to say, Remember the former days, in which ye, being enlightened, suffered a great fight of affliction,* Heb. x. 32. and so he cites him on to the end of that chapter; then gives the substance of the eleventh chapter, and the exhortation in the beginning of the twelfth, ver. 1, 2. And that this Divine apostle was St. Paul, we are assured from these words,‡ Ἐπεὶ καὶ Παῦλος τοῖς Ἑβραίοις γράφων τοῖς ἀνακάμπτουσιν εἰς νόμον ἐκ πίστεως: *Paul also writing to the Hebrews, relapsing from faith unto the law, saith, Ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat,* Heb. v. 12.

4. In the third century, Origen,§ citing the very words now mentioned, and the following words, ver. 13. *For every one that useth milk is unskilful in the word of righteousness;* he saith, *He that writ this was the same Paul who said to the Corinthians, I have fed you with milk, and not with meat,* &c. 1 Cor. iii. 2. In his Philocalia‖ he saith, *The apostle Paul, who said to the Corinthians, These things happened in a figure, and they were written for us, on whom the ends of the ages are come,* 1 Cor. x. 11. *doth also, in another Epistle, use these words, relating to the tabernacle, Thou shalt make all things according to the pattern shewed thee in the mount,* Heb. viii. 5. and that the apostle who said,¶ *Jerusalem which is above is free, and is the mother of us all,* Gal. iv. 26. said also in another Epistle, *Ye are come to Mount Sion, the city of the living God, the heavenly Jerusalem, and to myriads of angels,* &c. Heb. xii. 22, 23. In his exhortation to martyrdom,** he hath these words, Φησί που ὁ Παῦλος, *St. Paul, speaking somewhere to them who suffered from the beginning, and exhorting them to suffer patiently the trials which afterward fell upon them for the word, saith, Call to remembrance the former days in which ye, being enlightened, suffered a great fight of afflictions—Cast not away therefore your confidence, which hath great recompence of reward; for ye have need of patience,* Heb. x. 32—36. And in his answer to Africanus, having cited these words from this Epistle, *They were stoned, they were sawn asunder, they were slain with the sword,* Heb. xi. 37. he saith,†† *If any person being pressed with these words should fall into the opinion of them who reject this Epistle as none of St. Paul's, he would use other words, to demonstrate to him that it was the Epistle of St. Paul.* He also adds,‡‡ that *the sentences contained in it are admirable, and no whit inferior to the writings of the apostles; as he who diligently reads them must confess.*

In a word, when this Epistle was denied by the Arians in the fourth century, because they were not able to resist the conviction it affords us of our Lord's Divinity,* Theodoret saith, *They ought at least to revere the length of time in which the children of the church have read this Epistle in the churches,* viz. *as long as they have read the apostolic writings: or, if this be not sufficient to persuade them, they should hearken to Eusebius,† of whom they boast, as of the patron of their doctrine; for he confesses this was St. Paul's Epistle, and he declares that all the ancients had this opinion of it.*

That they of Rome, and other Latins, did, for awhile, reject this Epistle, will not much weaken this tradition, if we consider,

First, That this Epistle was not writ to them, but to the Hebrews, who, as Eusebius‡ testifies, *delighted much in it.*

Secondly, That it was rejected by them, not that they had any thing to say against it, but because they could not answer the arguments which the Novatian schismatics among them produced from the sixth and tenth chapters of this Epistle, against receiving lapsed penitents into the church, whence, as Philastrius informs us, they rejected it, as thinking it was depraved by heretics; or,

Thirdly, Because it wants its name, which he concealed, not as St. Jerome conjectures, διὰ φθόνον, *to avoid the offence of those who liked not his person,* by reason of his doctrine concerning the nonobservation of their law; for it is evident from his desire of their prayers, and from his intimation that he designed shortly to be with them, that he must be well known unto them; but, as Theodoret observes, because *he was made an apostle, not of the circumcision, but of the gentiles.* Lastly, The difference in style, some mention, is so nice a thing, and may happen upon so many accounts, that it deserves not to be looked on as an argument of any force against plain testimonies of the ancients, that St. Paul was the author of this work.

II. That this Epistle was written and directed to the Jews dwelling in Judea and Palestine, is the opinion of the ancients,§ though not so as to exclude the believing Jews of the dispersion. This may be argued from the endorsement of it, *To the Hebrews,* rather than *To the Jews.* It cannot be imagined but that he sends it to be delivered at a certain place, within some reasonable compass, seeing the bearer of it, whoever he was, could not deliver it to all the Jews dispersed through the whole world; and because he directs them to pray, *that he might be restored to them,* and promiseth to come and see them. The title therefore, *To the Hebrews,* must determine the place, and point out the Jews that dwelt in Judea, or the land of Israel; and this sense doth the Holy Ghost put upon the title, *The Hebrews,* when it is said, *There was a murmuring of the Hellenists against the Hebrews,* Acts vi. 1. by the Hellenists, mean-

* Strom. ii. p. 362. B.

† Strom. iv. p. 514. C. D. 515. A. B.

‡ Strom. vi. p. 645. D.

§ Adv. Celsum, lib. iii. p. 143.

‖ Philocal. p. 10.

¶ Philoc. p. 17. et Adv. Celsum, lib. vii. p. 351.

** Philoc. p. 209, 210.

†† Τῶν ἀθετούντων τὴν ἐπιστολὴν ὡς οὐ Παύλου γεγραμμένην, πρὸς ὃν ἄλλων λόγων κατ' ἰδίαν χρήζομεν εἰς ἀπόδειξιν τοῦ εἶναι Παύλου τὴν ἐπιστολήν. P. 232.

‡‡ Ὅτι τὰ νοήματα τῆς ἐπιστολῆς θαυμάσιά ἐστι, καὶ οὐ δεύτερα τῶν ἀποστολικῶν ὁμολογουμένων γραμμάτων, καὶ τοῦτο ἂν συμφῆσαι εἶναι ἀληθὲς πᾶς ὁ προσέχων τῇ ἀναγνώσει τῇ ἀποστολικῇ. Apud Euseb. lib. vi. cap 23. p. 227. C.

* Ἐδει γὰρ αὐτοὺς τοῦ χρόνου γοῦν αἰδεσθῆναι τὸ μῆκος, ἐξ οὗ γὰρ τῶν ἀποστολικῶν γραμμάτων αἱ τοῦ Θεοῦ μετέλαχον ἐκκλησίαι, ἐξ ἐκείνου καὶ τῆς πρὸς Ἑβραίους ἐπιστολῆς τὴν ὠφέλειαν καρποῦνται. Præf. in Epist. ad Hebr.

† Καὶ τοὺς παλαίους ἅπαντας ταύτην περὶ αὐτῆς ἔφησεν ἰσχυκέναι τὴν δόξαν. Præf. ibid.

‡ Ὡι μάλιστα Ἑβραίων οἱ τὸν Χριστὸν παραδεξάμενοι χαίρουσι. Hist. Eccl. lib. iii. cap. 25. p. 97.

§ Ποῦ δὲ οὖσιν ἐπιστέλλει; ἐμοὶ δοκεῖ ἐν Ἱεροσολύμοις καὶ Παλαιστίνῃ. Chrys. et Theodoret. Præfat.

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ing the Jews that dwelt in foreign countries among the Greeks; and by the Hebrews, those that dwelt in Judea. So again, 2 Cor. xi. 22. *Are they Hebrews? so am I. Are they Israelites? so am I.* And, Phil. iii. 5. *Of the stock of Israel, a Hebrew of the Hebrews; i. e.* a Hebrew not only by descent, as were all of the stock of Israel, but by language, which some of them had lost; and by habitation in the holy land, and not among the uncircumcised gentiles, he being *bred up at the feet of Gamaliel.* And so it is most proper to understand the inscription of this Epistle, namely, that St. Paul directs and sends it to the believing Jews of Judea, which he styles his own nation, Acts xxiv. 17. For though he, doubtless, did intend it also for the benefit of the believing Jews dispersed, yet might he send it first and chiefly to those in Judea, the principal seat of the circumcision; from whence it might, in time, diffuse itself through the whole circumference of the circumcision.

III. But hence it cannot reasonably be concluded, that this Epistle was writ in Hebrew, or in Syriac: for the Gospel of St. John, and his First Epistle, the catholic epistles of St. James, St. Peter, and St. Jude, were also written to the Jews, and yet were writ in Greek, that being a tongue so well known to the Jews, that they call it the vulgar tongue; therefore in all the discourses of the Jews with the Roman governors, who understood the Greek tongue, we never read, either in Scripture or Josephus, that the Jews spake to them, or they unto the Jews, by an interpreter; nor is there any of the ancients, who pretends to have seen any Hebrew copy of this Epistle. That it was writ in Greek, appears not only from the passages of Scripture, so often cited in it from the Septuagint, even where they differ from the Hebrew, i. 6. iii. 8—10. viii. 8, 9. x. 5. 37, 38. but also from vii. 2. where we read thus, *πρῶτον μὲν ἑρμηνευόμενος Βασιλεὺς δικαιοσύνης, first being interpreted King of righteousness, and afterward King of Salem, which is, King of peace:* for both the word Melchisedec and King of Salem, being in the first verse, should have been there interpreted, had this been the addition of the interpreter; for so we find it is throughout the New Testament, where the interpretation immediately follows the Hebrew word or phrase, as Mark v. 41. *Talitha, cumi; which is, by interpretation, Daughter, arise: Golgotha, which is, by interpretation, The place of a skull,* Mark xv. 22. So Matt. xxvii. 46. Mark xv. 34. John i. 38. *Rabbi, which is, being interpreted, Master;* and, ver. 41. *Messiah, which is, being interpreted, The Christ.* So ix. 7. xix. 37. Acts iv. 36. ix. 36. xiii. 8. Whereas here the word Melchisedec is in the beginning of the first verse, and the supposed addition of the interpreter is added where the word is not; so *King of Salem* is in the first verse not interpreted, and when it is repeated, then comes the interpretation; which plainly shews, that it is not made to give the sense, but the mystery contained in the words, *viz.* that Christ was *our peace,* Eph. ii. 14. and *his sceptre* was a *sceptre of righteousness,* i. 8.

IV. As for the time when this Epistle was indited, 1. it seems evident, that it was written after that to the Colossians and to Philemon; for there he is Paul the prisoner, here he is set at liberty, and hoping to come quickly to them to whom he writes: those Epistles therefore being writ in the sixty-second year of Christ, and the eighth of Nero, this must at least be written in the following year. Again, in the Epistle to the Colossians, we have mention of St. Timothy, but nothing of his bonds; here we have mention both of his imprisonment and his ensuing liberty, which may well cast this Epistle into the ninth of Nero, where it is placed by Bishop Pearson.

V. To speak a little of the occasion of it: I have shewed in the preface to the Second Epistle to the Thessalonians, and in the preface to the Epistle of St. James, that it was written chiefly to prevent that epidemical apostacy from Christ to Moses, which the believing Jews were then too prone to. But we learn also from the matter of the Epistle, that it was written to prove that *Jesus was the Son of God:* now in what sense this chiefly was denied by the Jews, we learn from the Gospel of St. John, where, when our Lord had said, *My Father worketh hitherto, and I work,* John v. 17. the Jews seek to kill him, because *Πατέρα ἴδιον ἔλεγε τὸν Θεὸν, he said God was his own Father, making himself equal to God,* ver. 18. And again, *We stone thee* (say they) *for blasphemy, because thou, being a man, makest thyself God,* John x. 33. What was this blasphemy of which they thus accuse him? It was only this, that he said, *I am the Son of God,* ver. 36. It is therefore plain, they judged it the same thing to say he was *the Son of God,* and to say that *he was God;* whence we may rationally conclude, it was also in this sense that the apostle here asserts, and doth endeavour to confirm this truth.

And, lastly, this Epistle being written to persons now relapsing from Christ to Moses, and to the law given, said they, by angels; this seems to be the reason why the apostle is so large in shewing that Christ was greater than the angels, a greater lawgiver than Moses, a greater priest than Aaron, and that the Levitical priesthood, covenant, and law, were to give place to Christ our great high-priest, to his new law of liberty, and that new covenant he had established upon better promises.

CHAP. I.

1. GOD, who [1] at sundry times and [2] in divers manners spake in time past unto the fathers by the prophets,

2. Hath in these last days *(the times of the Messiah,* see note on 2 Tim. iii. 1.) spoken unto us by his Son, whom he hath appointed (*ἔθηκε, constituted)* [3] heir of all things, [4] by whom also he made the worlds;

3. Who being the [5] brightness of his glory, and the [6] express image of his person *(or, character of his substance),* and [7] upholding all things by the word of his power, [8] when he had (Gr. *having)* by himself purged our sins, sat down on the right hand of the Majesty on high;

4. Being made (Gr. *being)* so much better than the angels *(and superior to them by this exaltation to the right hand of Majesty),* as he hath by inheritance obtained [9] a more excellent name *(title and authority)* than they.

5. For to which of the angels said he at any time *(as he did to Christ),* [10] Thou art my Son, this day have I begotten thee? and again *(to Solomon the son of David, what did more eminently belong to this Son and Lord of David),* [11] I will be to him a Father, and he shall be to me a Son? (2 Sam. vii. 14. 1 Chron. xxii. 10.)

6. And again, when he bringeth in (*ὅταν δὲ πάλιν, and when he brings again)* the first-begotten *(from the dead,* Colos. i. 18.) into the world, he saith, And [12] let all the angels of God worship him *(establishing thus his dominion*

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over them, and their subjection to him, and also the Divine excellence of him who was thus to be worshipped by the highest of created beings).

7. And *(moreover, speaking)* [13] of the angels, he *(i. e. David only)* saith, *(He is that God)* who maketh his angels spirits *(or winds)*, and his ministers a flame of fire; *(giving them no higher titles than those of his messengers and ministers, and shewing their efficacy and swiftness in doing his commandments, and hearkening to the voice of his words, by comparing them to the winds and fire,* Psal. cxxiii. 20, 21.)

8. But *(speaking)* to *(of)* the Son, he *(i. e. David, moved by the Holy Ghost,)* saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. (Psal. xlv. 7.)

9. Thou hast loved righteousness, and hated iniquity; therefore [14] God, even thy God, hath anointed thee with the oil of gladness *(i. e. advanced thee in eminence and dignity)* above thy fellows *(styling him, in these words, God, and an eternal king; ascribing to him a throne and kingdom, and a righteous government, to reward his righteous servants, whom he loves, and to punish his obdurate enemies, whose iniquities render them hateful to him. So that these words again prove both his Divine nature, and his exaltation to the government of the whole world).*

10. And *(that also by him he made the heavens, is testified in these words spoken of him)*, [15] Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thy hands.

11. They shall perish; but thou remainest: and they shall all wax old as doth a garment;

12. And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. (Psal. cii.)

13. But *(yea)* to which of the angels said he at any time, *(as he did to Christ,* Psal. cx. 1.) [16] Sit thou on my right hand, till I make thine enemies thy footstool?

14. Are they not all *(declared,* Psal. ciii. 20, 21. civ. 4. *to be)* ministering spirits, sent forth *(not for government and dominion, but)* to minister for them who *(being sons by adoption)* shall be *(also)* [17] heirs of salvation?

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΠΟΛΥΜΕΡΩΣ, *At sundry times.*] Before the flood by Enoch, Jude 14. and by Noah, 2 Pet. ii. 5. after the flood by Abraham the prophet, Gen. xx. 7. who gave *to his children and household after him the commandments of the Lord,* Gen. xviii. 19. By Jacob, *prophesying to his sons of things to come in the last days,* Gen. xlix. 1. By Moses, during their abode in the wilderness. By Deborah, Samuel, and other prophets, in the time of the judges, Judg. vi. 8. By Nathan in the time of David and Solomon. By Isaiah, Jeremiah, and Ezekiel, in the time of the Kings. By Daniel, Haggai, Zechariah, Malachi, in and after the captivity.

[2] Πολυτρόπως, *In divers manners.*] In a cloud, fire, a still breath; by visions, dreams, a voice from heaven, and by the Holy Spirit speaking in the prophets, 2 Pet. i. 21.

[3] Ver. 2. Κληρονόμον πάντων, *Heir of all things;*] As it were by succession to his Father, who now *judgeth no man, but hath given all judgment to his Son,* John v. 22. Heb. iii. 6. We cannot desire a fairer comment on these words, than that of the Socinians on the place,* *That Christ is made heir of all things in heaven and earth, yea, of heaven and earth itself; that he is heir and Lord of all angels, and of all men living and dead,* Rom. xiv. 8, 9. *That he is absolutely the heir of all things, and hath the highest empire and dominion over all angels and men; by which words is signified the highest excellency and divinity, and, as it were, the unity of Christ with God, though with diversity,* in that he is his Son and heir, and received this dominion from another. And I believe it is as impossible to understand how a man should have this empire over all things in heaven and earth, and over death itself, and yet be a mere man, as it is to understand any mystery of the sacred Trinity. The word *Heir* doth also signify *Lord of all things.* (See the note on Colos. i. 15.)

[4] Δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν, *By whom also he made the worlds.*] That is, saith Grotius, "propter quem," *for whom he made them,* according to the doctrine of the rabbins, that *the world was made for the Messiah.* But this exposition is contrary to the rule of all grammarians,† that τὸ διὰ, ὅτε μὲν συντάσσεται γενικῇ, μεσιτείαν, ὅτε δὲ αἰτιατικῇ, αἰτίαν δηλοῖ, *that the preposition* διὰ, *when it is joined with a genitive case, signifies the means by which, and the final cause only, when it is joined with an accusative case.* It is contrary to the exposition of all the Greek fathers, who unanimously say, τοῦτο δηλωτικὸν τῆς θεότητος, *this shews the Divinity of Christ.* It is also without example in the New Testament, for διὰ τῆς δόξης τοῦ Πατρὸς, Rom. vi. 4. which is the only place he cites, signifies *by the glory* or power *of the Father,* by which Christ was raised from the dead. (Eph. i. 19. Colos. ii. 12.) The Socinians by the *worlds* here understand the new creation, or the church begun by Christ's ministry upon earth, begotten and renewed by the evangelical dispensation. But neither can this exposition stand: for (1.) though Christ be styled, in some of the Greek versions, Πατὴρ τοῦ μέλλοντος αἰῶνος, Isa. ix. 6. *the Father of the age to come,* yet οἱ αἰῶνες, absolutely put, doth never signify the church or evangelical state; nor doth the Scripture ever speak of the *world to come* in the plural, but in the singular number only, preserving the phrase *holam habba,* as they received it from the Jews. (2.) Were this the import of the words, the worlds might as well have been said to have been created or made by Christ's apostles, they being the great converters of the world; or, at least, this being done by them, assisted by the power of Christ, after he had been thus made *heir of all things,* it must have properly been said that Christ made the worlds by his apostles, which yet the Holy Ghost never thinks fit to intimate. Moreover, whereas this making of the world by Jesus Christ is done by his *prophetic office, i. e.* his *speaking to us in the last days,* the apostle had mentioned this already, and makes a plain gradation from it to his *kingly office,* in saying he was constituted *Lord of all things,* not speaking of making the world by way of consecution, thus, καὶ δι' οὗ, *and by whom,* but, by way of farther gradation, δι' οὗ καὶ, *by whom also* he made the world; as if he should have said, Nor is it to be wondered that he should be constituted *Lord of the whole world,*

* "Christus solus omnium plane rerum hæreditate gaudet, et summo in omnes, tam angelos, quam homines, imperio ac dominatu pollet——Licet autem istis verbis significata sit summa Christi præstantia, ac divinitas, ac veluti cum Deo unitas, tamen simul significata etiam Christi à Deo diversitas." Crell. in loc.

† Phavorinus.

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seeing he made the whole. And that the apostle here doth speak, not of the reforming of the *new*, but of the forming of the *old world*, he himself sufficiently instructs us, by saying in this same Epistle, *By faith we understand, κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, that the worlds were formed by the word of God*, xi. 3. For that by τοὺς αἰῶνας we are to understand the material world, the Socinian commentators grant, and the parallel place in St. Peter doth enforce, when he saith, that *the heavens were of old, and the earth, ἐξ ὕδατος συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ, consisting out of water by the Word of God*, 2 Pet. iii. 5. and this *world* is mentioned in both places in the plural number, agreeably to the phrase and doctrine of the Jews,* who speak of עולמים, *i. e.* the *worlds*, in the plural, and divide them into עולם הזה, or עולם השפל, i. e. *this inferior and habitable world*, called by St. Peter, ὁ τότε κόσμος, *the then world*, which perished by water, ver. 6. and the עולם העליון, *superior world*, that is, the *heavens*. And it is no improbable conjecture, that when St. Peter saith, *the heavens and earth consisted by the Word of God*, and St. Paul, that *by faith we learn that the worlds were framed, ῥήματι Θεοῦ, by the Word of God*, they mean this *substantial world*, of which the apostle is here speaking; for the word דבר seems plainly to be used in this sense, when we read in the Targum of Jerusalem, on Gen. xxviii. 11. דהוה דבוריה, *For his Word, i. e.* the Word of God, *desired to speak with Jacob;* and in that of Jonathan, דבירא, *The Word would speak with him;* which in Bereschith Rabbi, §. 68. runs thus, *God would speak with him:* and the word ῥῆμα seems also to be either used in this sense, or applied to the Λόγος, often by Philo;† as when he saith, that *Moses was translated, διὰ ῥήματος τοῦ αἰτίου, δι' οὗ καὶ σύμπας κόσμος ἐδημιουργεῖτο, by the Word of the First Cause, by which the world was made;* and that God made both ‡ *the heavens and the earth by a Word, by his most illustrious and resplendent* Λόγος. And to be sure, Philo was of the same opinion with St. Paul, that the Word made and fashioned the world; whence he so often mentions the Divine Word§ *adorning all things, the Word of God that maketh the world, the Word by which the world is fashioned and made, and by which, as his organ, God gave being to it;* and saith in words like those of the apostle,‖ *That God possesseth all things, using that Word as the dispenser of his gifts, by which also he made the world.* And this was also the doctrine of all the primitive fathers from the beginning, as well as of all the commentators on this text. St. Barnabas¶ declares, that he is *the Lord of the world, the maker of the sun, the person by whom and to whom are all things.—He is* (saith J. Martyr**) *the Word by which the heaven, the earth, and every creature was made, by whom God at the beginning made and ordained all things,* viz. *the heavens and the earth, and by whom he will renew them.* This Irenæus* delivers as the rule of faith contained in the Scripture, *which they who hold to may easily prove, that the heretics had deviated from the truth.* He adds, that *the barbarians who held the ancient tradition did believe in one God, the maker of heaven and earth, and of all things therein, by Jesus Christ the Son of God;* and this doctrine he repeats almost a hundred times elsewhere. *Our doctrine* (saith Athenagoras†) *celebrates one God the creator of all things, who made all things by Jesus Christ, from whom and by whom all things were made.—God* (saith Theophilus‡) *made all things by him, and he is called the beginning, because he is the principle, and ruler of all things made by him.* He adds, that *by this principle God made the heavens:* that *God said to him, Let us make man; he being his word, by which he made all things.—Him* (saith Tatian§) *we know to have been the author of the world; for that which was begotten in the beginning, gave beginning to the things made: he made man the image of his immortality, and before man he made the angels.—We rational creatures* (saith Clemens of Alexandria‖) *are the work of God the Word; for he was and is the Divine principle of all things, by whom all things were made, and who, as the framer of all things in the beginning, gave also life to us; by whom are all things; who made man; our God and Maker, the cause of the creation.* In the third century we learn the same from Origen,¶ Tertullian,** Novatian,†† St. Cyprian,‡‡ and others cited by the learned Dr. Bull. So that in these two verses there be visible these gradations; one, from *Christ's prophetic office* to his *kingly office*, conferred on him as *heir of all things;* the other, from his *kingly office* to the foundation of it, laid in his Divine nature, and in the work of the creation; it being, say Irenæus and the ancient fathers, fit that he should reform and govern the world, by whom it was formed; that he should give new life to man, who gave him his being and first breath.

[3] Ver. 3. Ἀπαύγασμα τῆς δόξης, i. e. *The resplendence* or

* Buxt. voce עולם. † De Sacrif. Abel. p. 102. C. D.

‡ Τῷ γὰρ περιφανεστάτῳ καὶ τηλαυγεστάτῳ ἑαυτοῦ λόγῳ ῥήματι ὁ Θεὸς ἀμφότερα ποιεῖ. Alleg. lib. i. p. 33. G.

§ Τὸν θεῖον λόγον τὸν ταῦτα διακοσμήσαντα, De Opif. p. 3. F. Θεοῦ λόγον ἤδη κοσμοποιοῦντα, p. 4. C. Δι' οὗ ὁ κόσμος κατεσκευάσθη. De Cherub. p. 100. B. Ὡι καθάπερ ὀργάνῳ χρώμενος ἐκοσμοποίει. All. 2. p. 60. Τὸν κόσμον ἐδημιούργησε. De Profugis, p. 362. F.

‖ Δι' οὗ σύμπας ὁ κόσμος ἐδημιουργεῖτο. Lib. ii. de Monar. p. 636. B. Λόγῳ χρώμενος ὑπηρέτῃ δωρεῶν, ᾧ καὶ τὸν κόσμον ἐτεχνάζετο. Lib. quod Deus sit Immutab. p. 235. G.

¶ Orbis terrarum Dominus. Antiq. Vers. §. 5. Ἥλιον ἔργον χειρῶν αὐτοῦ ὑπάρχοντα. Ab init. et §. 12.

** Αὐδὴν ἐνταῦθα τὸν τοῦ Θεοῦ ὀνομάζει λόγον, δι' οὗ οὐρανὸς, καὶ γῆ, καὶ ἡ πᾶσα ἐγένετο κτίσις, Cohort. ad Græc. p. 16. B. Ὅτι τὴν ἀρχὴν δι' αὐτοῦ πάντα ἔκτισε καὶ ἐκόσμησε. Apol. i. p. 44. Οὗτος γάρ ἐστιν ἀφ' οὗ καὶ τὸν οὐρανὸν καὶ τὴν γῆν. Καὶ δι' οὗ ὁ πατὴρ μέλλει καινουργεῖν. Dial. cum Tryph. p. 340. D.

* "Cum autem tenerimus nos regulam veritatis, id est, quia sit unus Deus omnipotens, qui omnia condidit per verbum suum, et aptavit et fecit, ex eo quod non erat, ad hoc ut sint omnia, quemadmodum Scriptura dicit," Paal. xxxii. 9. Johu i. 3. Col. i. 16.——"Hanc ergo tenentes regulam licet valde varia et multa dicunt (hæretici), facile eos deviasse a veritate arguimus," lib. i. cap. 19. "Cui ordinationi assentiunt multæ gentes barbarorum——Veterem traditionem diligenter custodientes, et credentes in unum Deum fabricatorem cœli, et terræ, et omnium quæ in eis sunt, per Jesum Christum filium Dei." Lib. iii. cap. 4. vide lib. ii. cap. 2. lib. iii. cap. 8. 10, 11. p. 257. 259. lib. iv. Præf. cap. 37. p. 369, 370, &c. lib. v. cap. 15. 18.

† Ὁ Λόγος ἡμῶν ἕνα Θεὸν ἄγει τὸν τοῦδε τοῦ παντὸς ποιητὴν——Πάντα δὲ διὰ τοῦ παρ' αὐτοῦ λόγου πεποιηκότα, p. 5. C. Ἐξ αὐτοῦ γὰρ καὶ δι' αὐτοῦ πάντα ἐγένετο, p. 10. C.

‡ Καὶ δι' αὐτοῦ τὰ πάντα πεποίηκεν, οὗτος λέγεται ἀρχὴ, ὅτι ἄρχει καὶ κυριεύει πάντων τῶν δι' αὐτοῦ διδημιουργημένων, Ad Autol. ii. p. 88. C. Διὰ τῆς ἀρχῆς γίγεννῆσθαι τὸν οὐρανὸν, p. 92. B. Τῷ ἑαυτοῦ λόγῳ καὶ τῇ ἑαυτοῦ σοφίᾳ, p. 96. D. Ὁ λόγος αὐτοῦ δι' οὗ τὰ πάντα πεποίηκε, p. 100. A.

§ Τοῦτον ἴσμεν τοῦ κόσμου τὸν ἀρχὴν——ὁ λόγος ἐν ἀρχῇ γεννηθεὶς ἀντιγέννησε τὴν καθ' ἡμᾶς ποίησιν, αὐτὸς ἑαυτῷ τὴν ὕλην δημιουργήσας, p. 145. B. C. Εἰκόνα τῆς ἀθανασίας ἄνθρωπον ἐποίησεν——καὶ πρὸ τῆς τῶν ἀνδρῶν κατασκευῆς ἀγγέλων δημιουργὸς γίνεται, p. 146. B. C.

‖ Τοῦ Θεοῦ λόγου τὰ λογικὰ πλάσματα, ἡμεῖς——ἀρχὴ Θεῖα τῶν πάντων ὢν τι καὶ ἐστιν Adm. p. 5. C. D. Ὡι τὰ πάντα διεδημιούργηται. Λόγος ὁ καὶ τὸ ζῆν ἐν ἀρχῇ κατὰ τοῦ πλάσαι παρασχὼν ὃς δημιουργὸς, p. 6. B. Δι' ὃν τὰ πάντα, p. 69. A. Ὁ δημιουργήσας τὸν ἄνθρωπον, Præd. lib. i. cap. 2. p. 81. B. Ὅτι Θεὸς καὶ δημιουργὸς, cap. 11. p. 133. A. Ὁ δημιουργίας αἴτιος. Strom. v. 553. A.

¶ Origen. contra Celsum, lib. ii. p. 63. lib. vi. p. 308. 317.

** Tertul. adv. Marcion. lib. v. cap. 19. Adv. Hermog. 45. Adv. Praxeam, cap. 19.

†† Novat. cap. 13. M. ‡‡ Cyprian. Test. lib. ii. cap. 1.

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shining forth of his glory.] This metaphor, some of the fathers think, is taken from the sun, whence Justin Martyr* saith, he proceedeth from the Father, as τὸ τοῦ ἡλίου φῶς, *the light of the sun, without division or separation, from him.* Others, with him, παραδείγματος χάριν, *for example's sake,* say,† *he proceedeth* ὡς ἀπὸ πυρὸς ἀναπυρόμενα πυρὰ, *as fire is kindled from fire, without the diminution of the fire that kindles it,* or as ἀπὸ δαδὸς δᾷς, *as one torch is lighted from another,* which is the metaphor of Tatian, p. 145. which metaphors they have borrowed from Philo,‡ who, speaking of the spirit in Moses, derived upon the seventy elders, cautions us not to understand this to be done, κατὰ ἀποκοπὴν, καὶ διάζευξιν, *by abscission,* or *disjunction,* ἀλλ' οἷα γένοιτ' ἂν ἀπὸ πυρὸς, *but as light from fire, at which if you light a thousand torches, it is not diminished.* Accordingly the Nicene council style him *Light of light,* and hence they argue his consubstantiality with the Father, who produces not another essence, or substance, in the Son, but communicates the same essence to him. The like notions the Jews seem to have had of their Λόγος, or *Wisdom,* which is with them the same: for the book of Wisdom saith of her, *that she is* ἀπόῤῥοια τῆς τῶν παντοκράτορος δόξης εἰλικρινὴς, καὶ ἀπαύγασμα φωτὸς ἀϊδίου, *an efflux of the sincere glory of the Almighty, and the splendour of eternal light,* (vii. 25, 26.) And Philo§ saith of the Λόγος, that he is τὸ τοῦ ἀοράτου καὶ μεγίστου Θεοῦ περιφεγγέστατον καὶ περιαυγέστατον φῶς, *the most illustrious and splendid light of the invisible and highest God.* And this the Jews might better understand, if it were taken, as probably it was, from the glory that conducted them out of Egypt, and led them through the wilderness, and dwelt among them, first in the ark and tabernacle, and afterward in the temple. For it is observable,

First, That this δόξα, *glory,* or Schechinah, so often mentioned in the Old Testament, and in the writings of the Jews, was not the cloud itself, that being only the cover of it, but the light, fire, or splendour that issued from it. So Exod. xxiv. 16. *And the glory of the Lord dwelt upon Mount Sinai, and the cloud covered it (viz.* the glory of the Lord) *six days; and the sight of the glory of the Lord* (when it broke out of the cloud after six days) *was as burning fire on the top of the mount, in the sight of the people of Israel.* And, Exod. xl. 34. *Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.* And, ver. 35. *Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the house.* 1 Kings viii. 10, 11. *When the priests were come out of the holy place, the cloud filled the house of the Lord, so that the priests could not stand to minister, because of the cloud; for the glory of the Lord had filled the house of the Lord.* Ezek. x. 4. *And the house was filled with the cloud, and the court was full of the brightness of the glory of the Lord.* Note,

Secondly, That this glory is styled *the glory of the Lord,* not as being itself a Divine thing, or a ray of Divinity, but as being the symbol of God's glorious presence and abode where it appeared and resided. Thus the cloud, which consisteth of a dark part to cover the fire, or light, and a bright side by the appearance of the light, is called the *cloud of Jehovah,* Exod. iv. 38. Numb. x. 34. because God was gloriously present in it; or, as Rabbi Moses ben Nachman, on Exod. xl. 34. saith כי הכביד שוכן בתוך הענן, *because the glory dwelt in the midst of it;* whence God said, *Lo, I come to thee in a thick cloud,* Exod. xix. 9. *I will appear in the cloud upon the mercy-seat,* Lev. xvi. 2. *He spake to Moses out of the cloud,* Numb. vii. 89. And when he went to receive his commands, it is said, *And Moses drew near to the thick darkness where God was,* Exod. xx. 21. And, lastly, God is said to *go before them by day in a pillar of a cloud, and by night in the pillar of fire,* Exod. xiii. 21. Numb. xiv. 14.

Again, The ark in which this glory dwelt between the cherubims, is called, כבוד יי, *the glory of the Lord, i. e.* of that glorious Majesty who dwelt in it; whence the God of Israel is often styled *the God that sitteth between the cherubims;* because here, say the Jews,* he fixed his residence and presence, notwithstanding that he fills heaven and earth, and his Majesty is in heaven, and in all the earth. And when the ark was to be taken up and carried any whither, they sang thus, *Arise, Jehovah, and let thine enemies be scattered,* Numb. x. 35. Psal. lxviii. 2. and when it rested, thus, *Give rest, Jehovah, to the many thousands of Israel;* not styling the ark, *Jehovah,* but *the glorious Majesty that dwelt in it,* or *him, and the ark of his strength,* Psal. cxxxii. 8. where also it may be noted, that the Targums of Jerusalem and Jonathan read thus; *Rise up, O Word of the Lord,* and, *Return, O Word of the Lord.* And, Psal. xxiv. when the ark was brought from the house of Obed-Edom, and settled in Mount-Sion, and placed in the holy of holies, they sang thus, *Lift up your heads, O ye gates, that the King of glory may come in;* i. e. *the Lord of hosts,* who dwelt in the ark.

Accordingly our Lord Jesus, after his ascension, appeared still in or with the glory of the Lord. When he was transfigured on Mount Tabor, he was in this splendour, Matt. xvii. 2. styled by St. Peter, μεγαλοπρεπὴς δόξα, *the magnificent glory,* 2 Pet. i. 17. so he appeared to Stephen, *who saw the glory of the Lord, and Jesus standing at the right hand of God,* Acts vii. 55. so to Saul, when *a light brighter than the sun shone round about him, and he heard a voice out of it, saying to him, I am Jesus, whom thou persecutest,* Acts ix. 5. xxvi. 13. he being ὁ Κύριος τῆς δόξης, *the Lord of glory,* 1 Cor. ii. 8. (see Rev. i. 14, 15. ii. 18. xviii. 1. xix. 12.) and because of God's residence in this glory, the word *Glory* doth often signify God himself; as when we read of the *throne* and the *house of Glory,* i. e. *of the glorious God.* So Rabbi Joseph Abbo;† *It is the manner of the Scripture, to call the visible glory and splendour of the Divine Majesty by the name of God.* So Psal. cvi. 20. *They turned their glory into the similitude of a calf:* Jer. ii. 12. *My people have changed their glory for that which doth not profit:* and so the fathers seem to take the word *glory* here for the *Divine glory.* Note,

Thirdly, That from this glory, when God did any wondrous works of power, mercy, and judgment, there is said to be an emanation or shining-forth of glory; as when *fire went forth from the glory of the Lord, to consume their sacrifices,* in token of his favourable acceptance of them: so Lev. ix. 23, 24. *The glory of the Lord appeared, and there came a fire out from before the Lord, and consumed upon the altar the*

* Dial. cum Tryph. p. 358. B.
† Ὡς φῶς ἀπὸ πυρός. Athen. p. 27. Justin. ibid. D. E. et p. 284. C. p. 145.
‡ Lib. de Gigant. p. 223. F. § De Somn. p. 448. D.
* Buxt. Hist. Arcæ, p. 109. † Ibid. p. 7.

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burnt-offering, and the fat: so 2 Chron. vii. 1—3. accordingly they begged his favour in these words, *Thou that dwellest between the cherubims, shine forth,* Psal. lxxx. 1. (See Psal. l. 2. Deut. xxxiii. 2.) And to consume transgressors, *viz.* Nadab and Abihu, Lev. x. 2. and *the two hundred and fifty men that offered incense,* Numb. xvi. 35. (See Exod. xiv. 24, 25.) And in like manner may the Son be said to be ἀπαύγασμα τῆς δόξης, *an emanation or shining-forth from the glory of the Father;* as being before all things, "prolatus à Patre sive generatus," *begotten or brought forth by the Father,* saith Irenæus, lib. ii. cap. 48. 4. 28. being always in him, *but* τῶν ὑλικῶν ξυμπάντων ἰδέα καὶ ἐνέργεια εἶναι προελθών, *coming forth before all things, to be the idea and active power of all material beings:* so Athenagoras, p. 10. *The Word, whom the Father begat,* ἐξερευξάμενος πρὸ πάντων, *sending him forth before all things, who was always in God, and became* λόγος προφορικὸς, *when he would create the world.* So Theophilus,* Whom he made προπηδᾷν, *to leap from him;* say Justin Martyr† and Tatian, He being in him before all ages; προελθὼν ὁ λόγος δημιουργίας, *The Word coming forth, which is the cause of the creation,* προγεννηθεὶς, δι' οὗ τὰ πάντα, and *fore-begotten, by which all things were made,* saith Clemens Alexandrinus;‡ *The Word brought forth by the Father, and by that prolation generated, and therefore the Son of God,* saith Tertullian.§

[6] Καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, *The impression, or representation of his subsistence.*] The phrase signifies, saith Theodoret, that he subsists by himself, καὶ ἐν ἑαυτῷ δείκνυσι τοὺς πατρικοὺς χαρακτῆρας, *and in himself represents the characters of his Father.* Χαρακτὴρ, saith Phavorinus, is διατύπωσις δηλοῦσα τὴν ὑπόστασιν, *a form or draught manifesting the substance whence it was taken.* Ὑπόστασις, saith he, is *the substance with the properties;* οὐσία μετὰ τῶν ἰδιωμάτων, or συνδρομὴ τῶν περὶ ἑκάστου ἰδιωμάτων, *a concourse of all the properties of any being;* so that the *character of his subsistence* here is, according to him, *a draught manifesting* or *exhibiting the substance and properties of God.* According to the Greek commentators on the place, it is the same with our Lord's being in the *form of God,* before he took our nature on him. (Phil. ii. 6.) Accordingly, Wisdom is, by the author of the book that bears that name, styled ἔσοπτρον ἀκηλίδωτον τῆς τοῦ Θεοῦ ἐνεργείας, καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ, *the unspotted mirror of the power or activity of God,* and *the image of his goodness,* vii. 26. The Λόγος is, saith Philo,‖ ἀΐδιος εἰκὼν αὐτοῦ, *the eternal image of God. The image of God,*¶ δι' οὗ σύμπας ὁ κόσμος ἐδημιουργεῖτο, *by which the whole world was made.* And of the angel, which God sent before Israel, in whom God's name was, Exod. xxiii. 21. the Jews say he was, מלאך פניו, i. e. *the angel of his face;* because, saith R. M. Cerundensis,** God's face, or glory, might be seen in him, or be exactly represented by him: yea, the government of the whole world was committed to him, and God had made him Lord over his whole house, and had made all things subject to him. Now these things so exactly agree with what the apostle here ascribes to Christ, that I could not think them unworthy to be noted here.

[7] Φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, *And holding all things by the word of his power.*] The Hebrew word נשא is sometimes rendered φέρω, *sustineo;* as when it is said of Moses, Numb. xi. 14. 17. *I cannot* φέρειν, *sustain,* or *bear, all this people.* And, Deut. i. 9. 12. *How can I alone,* φέρειν τὸν κόπον, *bear the labour of all this people?* And of Christ, that φέρει, *he bears the burden of our sin,* Isa. liii. 4. Sometimes it signifies to *govern;* whence נשיא is sometimes rendered βασιλεὺς, *a king;* Gen. xxiii. 6. sometimes ἄρχων, *a prince,* as it is rendered above sixty times; sometimes ἀρχηγὸς, in the same sense, Numb. xiii. 3. xvi. 2. and sometimes ἡγούμενος, *a governor,* Josh. xiii. 22. 2 Chron. v. 1. and the Greek φέρειν signifies not only to *sustain,* but also, "suo arbitratu moderari," to *govern at his will:* now which of these two senses you put upon the words, it is not much material, since it is equally the effect of a Divine power to sustain and govern all things; whence this is, by the Jews, made the description of God himself, that he is a God, סביל כלא,* *sustaining all things,* the heavens, the earth, and the abyss, and bearing all people, מימרוה ברוח, *by the Spirit of his Word.* Accordingly, of the Λογος, Philo† often saith, That he is πηδαλιοῦχος καὶ κυβερνήτης πάντων, *he that sits at the helm, and governs all things:* that he is‡ ὁ συνέχων καὶ διοικῶν τὰ πάντα, *he that containeth and dispenseth all things:* that God, as a king and shepherd, rules according to law and right, and placing over us *his first-begotten Son,* § ὃς τὴν ἐπιμέλειαν τῆς ἱερᾶς ταύτης ἀγέλης οἷά τε μεγάλου βασιλέως ὕπαρχος διαδέχεται, *who, as the pro-rex of the great King, takes care of the sacred flock.*

It remains yet to be inquired, whether these things are spoken of our Lord, as acting here on earth, or purely of the Divine nature he had before the world was made. The Socinians, and some others, think all this relates to our Saviour, as acting here on earth, That he was the splendour of his Father's glory; because God, *who commanded the light to shine out of darkness hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ:* (2 Cor. iv. 6.) on which account the apostle saith, *We have seen his glory, the glory as of the only-begotten Son of God:* (John i. 14.) that he was the character of his substance, or his attributes, as he was the *image of the invisible God,* (Colos. i. 15.) in which his power, wisdom, holiness, love, and mercy, shined forth conspicuously: that he did φέρειν, *præstare,* perform all things by the word of his power; as he made the *winds and seas calm, rebuked diseases, and cast out devils by his word.* And Mr. Clerc is positive, that it must be the human nature which this sacred writer spake of, that the Jews might understand what he said was true: *for that alone is visible; and nothing but what is such can be called the image or brightness of any thing among men.* On the other hand, it is certain that all the fathers were of another mind; that when Philo and the ancient Jews spake thus of Wisdom, the Logos, the *Angel of God's face,* they understood all that they said of the Logos and Wisdom subsisting long before our Saviour's incarnation, and so thought this Logos the splendour and image of the Father, when he was not visible among men; as the apostle saith he was,

* Ad Autol. lib. ii. p. 88. B. p. 100. A.
† Just. Dial. p. 359. B. et Tat. p. 145. B.
‡ Clem. Alex. Strom. v. p. 553. B. Strom. vi. p. 644. A.
§ Tertul. Apol. cap. 21.
‖ De Consul. Ling. p. 267. B.
¶ De Monarch. p. 363. B.
** Masius in Jos. v. 14.

* Targ. in 2 Chron. ii. 6.
† De Cherub. p. 88. D.
‡ De Vita Mos. p. 521. B.
§ De Agricult. p. 152. B.

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when he was taken from them into heaven. It is certain also, that the preceding words, *by whom also he made the worlds*, cannot be spoken of Christ incarnate; and the words, *upholding all things by the Word of his power*, seem to import the same with that expression of the apostle, Colos. i. 17. *By him all things consist.* Moreover, could these things be attributed to our Lord Christ as acting in the flesh, yet have I proved, note on Colos. i. 15. that they must be ascribed to a Divine nature residing in him, or to *God manifested in the flesh*; and so, what Mr. Clerc says *must be the human nature,—must* (say I) *be the Divine nature.*

[8] Δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν, *When he had by himself purged our sins.*] *i. e.* When he had made himself an expiatory sacrifice, to purge us from the guilt and punishment of our transgressions. To confirm this, let it be noted,

First, That this was the opinion of all nations, that their expiatory sacrifices were designed to take away the guilt of sin, and make atonement for it to an offended Majesty. For why are they still said, ἁγνίζειν, καθαρίζειν, "purgare, lustrare," to *purge*, and to *make clean*, but from their supposed virtue to purify them from the guilt of sin? and because sin is often represented in the law of Moses, and in the prophets, under the metaphors of *uncleanness, filthiness, defilement*, and *pollution*; therefore their sacrifices also are still represented as cleansing them from the guilt and the defilement of sin, and so making the pollution to pass from them. Hence the blood which made the atonement is styled, αἷμα καθαρισμοῦ, *the blood of cleansing*, or purgation. So Exod. xxx. 10. *And Aaron shall make an atonement upon the horns of the incense-offering once a year,* ἀπὸ τοῦ αἵματος καθαρισμοῦ καθαριεῖ αὐτό, *with the blood of the sin-offering shall he make atonement upon it.* And the sacrifice offered for sin is said to be offered καθαρίσαι, *to purify* them from it by an atonement: so, Lev. ix. 15. *And he brought the people's offering, and took the goat which was the sin-offering, and slew it,* καὶ ἐκαθάρισεν αὐτὸν, *and offered it for sin.* And, Lev. xvi. 30. in the great day of atonement, the priest shall make an atonement for you, καθαρίσαι ὑμᾶς, *to cleanse you, that you may be clean from all your sins before the Lord,* καὶ καθαρισθήσετε, *and you shall be cleansed.* So Job is said καθαρίζειν, *to cleanse* his sons from their supposed sins by a burnt-offering, i. 5. and so he inquires, vii. 21. Why dost thou not make καθαρισμὸν τῆς ἁμαρτίας μου; i. e. *Why dost thou not forgive my sin?* Since therefore it is very reasonable to conceive that the word καθαρίζειν, used in an epistle written to the Jews touching the *expiatory sacrifice of Christ*, is used in the sense in which they always took it, when applied in the Old Testament to sacrifices, which made atonement for their sins; it follows, that when the apostle here saith, Christ made καθαρισμὸν, a *purgation of our sins by himself*; and when he adds, That whereas the blood of the legal sacrifices did expiate εἰς τὴν τῆς σαρκὸς καθαρότητα, *to the purification of the flesh, the blood of Christ,* καθαριεῖ, *shall much more expiate to the purification of the conscience from the guilt of sin*, ix. 13. when he proceeds to say, that whereas *under the law almost all things* ἐν αἵματι καθαρίζεται, *were purified by blood*, and *without shedding of blood there was no remission*, ver. 22, 23. and thence argues, that *the heavenly things must be purged with better sacrifices*: he, in these cases, must speak of the blood of Christ as making atonement for our sins, by purging away the guilt of them, and averting the punishment due to us for them. (See the reading vindicated, Examen Millii.)

[9] Ver. 4. Διαφορώτερον ὄνομα, *A more excellent name.*] *i. e.* Not only title, but authority and superior excellency. So Phil. ii. 9. *God hath highly exalted him, and given him* ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, *a name above every name, i. e.* the highest dignity and power, *that at the name of Jesus every knee should bow; i. e.* that all creatures in heaven or earth, or under it, should own his power and dominion, ver. 10. Eph. i. 21. *He hath set him at his right hand, above all principality, power, might, and dominion,* καὶ παντὸς ὀνόματος, *and every name.* In both these senses Christ hath a more excellent name, *viz.* the name of his *only Son*, (ver. 5.) the name of God, (ver. 8.) and a more excellent authority and dignity, *viz.* that of *sitting at the right hand of Majesty*, (ver. 13.) and *ruling all things by the word of his power*; and this excellency he hath upon a better foundation, as being *the maker of the world*, &c. (ver. 2, 3.)

[10] Ver. 5. Υἱός μου εἶ σὺ, *Thou art my Son.*] R. Solomon* here saith, *Our masters have interpreted all that is written in this Psalm of the king Messiah.* And Saadias Gaon† doth, from these very words, prove the dominion and kingdom of the Messiah, because it is here said, *I have set thee, my King, upon the holy hill of Sion; I will declare the command, Jehovah hath said unto me, Thou art my Son*, &c. which also is apparent from the following words, *I will give the heathen for thine inheritance*, &c. (ver. 8.) and from the exhortation to *all kings to submit to him.* And that this was the ancient and received exposition of these words, confirmed by the Holy Ghost, we learn from this apostle, who disputing with the Jews touching our Saviour's resurrection, when all power in heaven and earth was given to him, Matt. xxviii. 18. he proves it from these very words, Acts xiii. 33. And again, speaking of his priesthood, which he was to exercise in heaven after his resurrection and ascension, he proves it to the same Jews from the same words, Heb. v. 5.

[11] Ἔσομαι αὐτῷ εἰς πατέρα, *I will be to him a Father*, &c.] These words are cited from 2 Sam. vii. 14. and they do promise to Solomon, the type of Christ, a kingdom to be established for ever, ver. 13. 16. and so to Christ the antitype, and eminently *the Son of God*, an everlasting kingdom and dominion. (See the Judgment of the Jewish Church, p. 61.)

Note also, That though the angels be sometimes in Scripture called *the sons of God*, Job i. 6. ii. 1. xxxviii. 7. God never said to any of them, *I will be to him a Father*, to protect him in his kingdom; much less, *Thou art my Son, this day have I begotten thee*, to a kingdom; and so these passages, in the true and full extent of them, cannot agree to any of the angels.

[12] Ver. 6. Προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ, *Let all the angels of God worship him.*] It is generally thought these words are cited from Psal. xcvii. 7. where in the Septuagint we have words very like them, *viz.* Προσκυνήσατε αὐτῷ, πάντες ἄγγελοι αὐτοῦ, *Worship him, all his angels;* in the Hebrew it is indeed כל אלהים, *all ye elohim;* but

* In Dan. vii. 13. † Vide Cart. Mell. Hebr. lib. ii. cap. 5.

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Aben Ezra's note is, that some think כל אלהים הם המלאכים, *the word elohim always denotes the angels:* and Kimchi saith,* the Hebrews did expound this Psalm, *of what was to come to pass in the days of the Messiah.* In the Septuagint it is styled a Psalm of David, ὅτε ἡ γῆ αὐτῷ καθίστατο, *when the land was established to him,* or when he was made master of all those countries which God designed to be the inheritance of Israel, and therefore may very probably be referred to the Son of David at his resurrection, or his coming again into the world, that being the time when *all power in heaven and earth was given to him,* when he was solemnly inaugurated, and instated in his spiritual and heavenly kingdom, and *the government was upon his shoulders,* and *he sat down on the right hand of the Majesty on high,* ver. 3.

But it is observable, that these words are expressly to be found, Deut. xxxii. 43. as here they are cited: and it is certain from St. Paul, that God there speaks of the times when the Messiah was to be preached unto the gentiles; for that the *gentiles should glorify God for his mercy,* he proves from these words of the same verse, *Rejoice, ye gentiles, with his people,* Rom. xv. 9, 10. Accordingly, the Jews expound many of the words of Moses he recorded. Thus Jonathan on ver. 39. saith thus, *When Memra d' Jehovah, the Word of the Lord, shall reveal himself to redeem his people, he shall say to all people, See, I am he that am, and have been, and shall be;* (see Heb. xiii. 8.) *I by my Word kill and make alive; I smite the people Israel, and I will heal them in the end of the days.* On ver. 40. the Targum of Jerusalem saith thus, *I live* במימרי *by my Word for ever;* that of Jonathan, I have prepared in the heavens בית שכנתי, *the house of my Majesty;* that is, saith R. Solomon, מקם שכינתי, *the place of my Majesty;* expressions often used by Philo† to signify the Λόγος, as when he saith, οἶκον ἔχειν τὸν ἑαυτοῦ λόγον; *God hath his house,* viz. *his own Word,* and that‡ ὁ θεῖος Λόγος, *the Divine Word in his place;* and upon ver. 43. Jonathan ben Uziel paraphraseth thus, *He with his Word will expiate for the land, and for his people, viz.* as the high-priest did on the great day of expiation. The other words, *He will render vengeance to his enemies, and make his arrow drunk with the blood of the slain,* are fit expressions of Christ's exercise of his kingly government over his enemies, by which he was *to break them with a rod of iron, and dash them in pieces as a potter's vessel.* (Psal. ii. 9.) The import of these words therefore may be this, *When God was to introduce his first-born again into the world by the resurrection,* and *give him power and dominion over all things in heaven and earth, he said, Let all the angels of God worship him, and own him as their Lord and Maker.* Dr. Owen saith, this cannot be applied to the resurrection, because Christ did not leave the world, or go out of it at his death; but to this it may be answered, that *going hence,* (Psal. xxix. 13.) and *going out of the world,* (1 Cor. v. 10.) are common expressions to signify death. And, secondly, God being said to *beget* Christ, when he raised him from the dead, (Psal. ii. 7. Acts xiii. 33. Heb. v. 5.) and gave him power over all things in heaven and earth, *i. e.* over all the world, this may be fitly called a second introduction of him into the world. Thirdly, Whereas he saith, that these words προσκυνῆσαι αὐτῷ, &c. cannot be taken from Deut. xxxii. 43. because there are no such words in the original, and it is absurd to think the apostle should cite that from the Scripture as the word and testimony of God, which indeed is not in it, nor was ever spoken by God, for this and for two other reasons offered by the reverend Dr. Hammond, note on Psal. xcvii. 7. I think it more reasonable to conceive these words were taken from the Psalms.

[13] Ver. 7. Πρὸς τοὺς ἀγγέλους.] The Psalmist speaking, Psal. civ. 4. not to, but of, the angels, it is necessary to translate these words as our version doth; *Of the angels he saith;* and as the Hebrew אל, so the Greek πρὸς, is oft of the same import with *de* and περὶ. He spake this parable πρὸς αὐτοὺς, *concerning them,* Luke xix. 20. Mark xii. 12. πρὸς δὲ τὸν Ἰσραὴλ, *but of Israel he saith,* Rom. x. 21. πρὸς ὃν, *of whom we speak,* Heb. iv. 13. So Neh. ii. 18. *He spake to you of the good hand of God upon him,* καὶ πρὸς τοὺς λόγους τοῦ βασιλέως, *and of the words of the King.* Of the particle אל, see Noldius, p. 458.

[14] Ver. 9. Ὁ Θεὸς, ὁ Θεός σου, *God even thy God.*] For Christ is God of God, according to the Nicene symbol. Hence do the primitive fathers thus distinguish betwixt him and the Father; that *God the Father is that God above whom there is no other God;* whereas *Christ is God of God;* and as to that, inferior to *God the Father:* so Justin Martyr* and Irenæus. That this Psalm was spoken of the Messiah, is evident from the Targum on the place, which saith, *Because thou, O king Messiah, hast loved justice,* &c. And on ver. 3. *Thy fairness, O king Messiah, exceeds the sons of men.* To this purpose, see Rabbi Solomon and Aben Ezra on this Psalm.

[15] Ver. 10.] That this Psalm hath relation to the times of the Messiah, we learn from the Chaldee paraphrast, which saith on ver. 16. *Zion is builded by the Word of the Lord;* and from the *creation of a new people to praise the Lord,* ver. 18. which the Jews themselves expounded of the *world to come,* or the state of the church under the Messiah; and, thirdly, from the *calling of the gentiles,* mentioned ver. 15. *So the heathens shall fear the name of the Lord; and all the kings of the earth thy glory:* and, ver. 22. *When the people are gathered together, and the kingdoms to serve the Lord.* (See the Judgment of the Jewish Church, p. 38.) That these things are here spoken of, and applied to Christ, is also evident, 1. from the connective particle καὶ, which knits this to the former citation, and makes it to run thus: *Of the Son it is said, Thy throne, O God, is for ever,* καὶ, *and of him it is also said, Thou, Lord, in the beginning hast laid the foundations of the earth.* 2. From the scope of the apostle, which, both before and after, is to bring testimonies to prove the excellency of the Messiah, and the truth of what he had asserted of him, (ver. 2, 3.) and therefore he must pursue the same design here. And, 3. from the concession of the Socinians upon the place, that the latter words, which speak of the *destruction of the heavens and the earth,* belong to Christ. Now these words, *they shall perish, but thou remainest,* are plainly spoken of the same person *who*

* Pug. Fid. p. 133.

† De Migr. Abr. ab initio.

‡ De Somn. p. 447. C.

* Ἔστι καὶ λέγεται Θεὸς, καὶ κύριος ἕτερος ὑπὲρ τὸν ποιητὴν τῶν ὅλων——ὑπὲρ ὃν Θεὸς ἄλλος οὐκ ἔστιν. Just. Mart. Dial. cum Tryph. p. 275. Et p. 276. Θεὸς ἕτερός ἐστι τοῦ τὰ πάντα ποιήσαντος Θεοῦ——ὑπὲρ ὃν ἄλλος οὐκ ἔστι Θεός. Et. p. 284. Θεὸν ὑπερκοῦντα τῷ ὑπὲρ κόσμον Θεῷ, ὑπὲρ ὃν οὐκ ἔστι. "Invoco te, Domine Deus, qui es solus et verus Deus, super quem alius Deus non est," lib. iii. Lib. vi. "Ubi filium saepius Deum vocat."

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founded the earth in the beginning; and therefore must equally belong to Christ. But here it is objected:

Obj. That if the author of this Epistle had indeed believed that Christ was the creator of the world, to what purpose doth he spend so much time to prove him more excellent than the angels? For who can doubt that the Creator is more excellent than his creatures?

Ans. First, He doth not absolutely go about to prove him more excellent than the angels, but comparatively, so far more excellent as the titles given him in Scripture shewed that he exceeded them; and that was as much as the Creator doth exceed his creatures.

Secondly, I have shewed, note on the second and third verses, that the apostle had asserted, not only Christ's dignity, *as heir of all things,* and so succeeding in his Father's kingdom, but also that he was therefore *Lord of all things,* because *he made the world,* and therefore was obliged, in his testimonies, to prove both these things; as he doth in most of the testimonies produced.

Thirdly, As there were then divers heretics, who ascribed the creation of this visible world to angels, and not to Christ; so also were there divers Jews, who held that they were God's ministers, or συνεργοὶ, *coworkers, in the creation of the world;* and that God said to them, *Let us make man,* Gen. i. 26. Now against these Jews and heretics, the apostle very appositely proves, that the creation of the world was not to be ascribed to those angels, who, they say, *gave the law,* ii. 2. but to that Jesus from whom we have received the gospel. Of the sayings of the Jews, concerning the assistance of the angels in framing man, see note on ii. 5. and Maimonides, More Nevochim, par. ii. cap. 6. Of Simon Magus, Irenæus doth inform us, lib. i. cap. 20. that he held, that his Ennoia produced "angelos et potestates a quibus et mundum hunc factum esse dixit," *angels and powers by whom the Word was made:* that Menander also held, "mundum factum ab angelis," *that the world was made by angels,* cap. 21. lib. ii. cap. 9. that Cerinthus held, that *the world was made by some separate virtues, inferior to God,* lib. ii. cap. 22, 23. and that *the world was not made by Christ,* but that *he rather came* "ad dissolvenda omnia opera ejus Dei, qui mundum fecit," *to dissolve all the works of that God, who made the world:* and, lastly, Χριστῷ ὁμογενεῖς ἀγγέλους συνπροβεβλῆσθαι, *That the angels were of the same rank with Christ, and produced together with him.* All which vain fancies gave just occasion to the apostle to assert, that Christ was thus superior to the angels, and the creator both of them and of the world. Accordingly, the Targum of Jerusalem gives this description of the Word of the Lord, that *it is he who said to the world, Be, and it was; and who will say unto it, Be, and it shall be.* Which words the Targum of B. Uziel (in Exod. iii. 14.) applies to the Lord himself.

[16] Ver. 13. Κάθου ἐκ δεξιῶν μου, *Sit thou on my right hand.*] That these words were spoken of the Messiah, appears, 1. from the two Targums on this Psalm, both declaring, that this was spoken *Bememreh, in* or *to his Word.* That is, saith R. Saadias Gaon, on Dan. vii. 13. *the Messiah, our righteousness;* as it is written, Psal. cx. 1. *The Lord said to my Lord, Sit thou on my right hand.* R. Moses Haddarson says, (Beresch. Rabba, in Gen. xviii. 1.) *Hereafter God will cause the Messiah to sit on his right hand; as it is said,* Psal. cx. 1. *The Lord said unto my Lord,* &c. Midrash Tehillim, on Psal. ii. 7. saith, *The affairs of the Messiah are set forth in the hagiography in these words,* Psal. cx. *The Lord said.* And again, R. Joden on Psal. xviii. 35. in the name of R. Chija, said, *That in the age of the Messiah, the blessed God will set the king Messiah on his right hand; as it is written, The Lord said to my Lord.* And though on this Psalm he expounds the words, first of Abraham, whom they introduce complaining that God has *placed his Son on his right hand, and him only on his left;* yet presently follow these words, *And so he saith to the Messiah.* And R. Obadiah not only saith, *The Psalmist composed this Psalm of the Messiah,* but adds what illustrates ver. 14. *That God farther said, Thou shalt sit on my right hand, and the ministering angels on my left.* (See more in Cartw. Mellificium, p. 2969.) And since our blessed Saviour confounded the scribes and pharisees with this inquiry, How the Messiah could be the son of David, since David here *in spirit calls him Lord?* Matt. xxii. 42. it is evident this was then the received exposition of these words.

[17] Ver. 14. Μέλλοντας κληρονομεῖν σωτηρίαν, *Who shall be heirs of salvation.*] *i. e.* By right of sonship; for *if sons, then heirs,* Rom. viii. 17. *If a Son, then* κληρονόμος Θεοῦ, *an heir of God through Christ,* Gal. iv. 7. *Heirs according to the promise,* Gal. iii. 29. *For to as many as believed, he gave power to be the sons of God,* John i. 12.

CHAP. II.

1. THEREFORE we *(knowing the excellency of the person speaking now to us in the gospel above all other prophets, and above those angels which were employed in delivering the law of Moses)* ought to give the more earnest heed to the things which we have heard *(from the Son of God),* [1] lest at any time we should let them slip *(out of our memory).*

2. For if the word [2] spoken by angels *(from Sinai)* was steadfast *(and by God's dealing with the Jews confirmed),* and every *(wilful)* transgression and disobedience *(of it)* received a just recompence of reward *(the atonements of the law being only for sins of ignorance and error,* v. 2. *and cutting off being the punishment for wilful sins, as being acts of rebellion against God their governor);*

3. How shall we escape *(the Divine wrath),* if we *(Christians)* neglect [3] so great salvation; which at the first began to be spoken by the Lord *(Christ himself),* and *(after)* was [4] confirmed to us by them that heard him;

4. God also bearing them witness both with signs and wonders *(as he did to Moses delivering the law to the Jews),* and [5] with divers miracles, and gifts *(or distributions)* of the Holy Ghost, *(performed)* according to his own will.

5. [6] For unto the angels hath he not put in subjection [7] the world to come, whereof we speak *(but unto Christ, now crowned with honour and glory,* ver. 9. *to whom all power both in heaven and earth is given).*

6. [8] But one in a certain place *(viz. David,* Psal. viii. 4.) testified, saying, Lord, what is man, that thou art *(so)* mindful of him? or the son of man, that thou *(so)* visitest him?

7. Thou madest him *(but)* a little lower than the angels; [9] thou crownedst him with glory and honour, and didst set him over the works of thine hands. (Psal. viii.)

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8. Thou hast put all things *(and so the world to come)* in subjection under his feet. For in *(saying)* that he *(hath)* put all *(things)* in subjection under him, *(it is manifest that)* he left nothing *(besides himself,* 1 Cor. xv. 27.) that is not put under him. But now *(as for Adam and his posterity, of whom these things were primarily spoken)* we see not yet all things put under him:

9. But we see Jesus *(the second Adam)*, who was made a little lower than the angels, for the suffering of death, that he by the grace of God might taste death for every man, *(already)* [10] crowned with glory and honour *(and therefore know that all things are, and shall be subjected to him.*

10. *To this Jesus, I say, who by the grace of God tasted* [11] *death for every man:)* for it became him for whom are *(were)* all things, and by whom are *(were)* all things *(ordered)*, in *(his design of)* bringing many sons to glory, to *(effect this, by)* mak-*(ing)* the Captain of their salvation [12] perfect through sufferings (τελειῶσαι, *to consecrate him to that work, by sufferings).*

11. For [13] both he *(our priest)* who sanctifieth *(i. e. by his oblation purgeth us from sin)* and they who are sanctified *(or purged from it)* are all of one *(original and nature):* for which cause he is not ashamed to call them brethren,

12. Saying, [14] (Psal. xxii. 22.) I will declare thy name unto *(among)* my brethren, in the midst of the church *(or congregation)* will I sing praise to thee.

13. And again, (Isa. viii. 17.) [15] I will put my trust in him. And again, (ver. 18.) Behold I and the children which God hath given me.

14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through *(the)* death *(they had deserved, and he suffered in their stead)*, he might destroy *(evacuate and frustrate)* him [16] who had the power of death, that is, the devil;

15. And *(might)* deliver them *(from the sting of it)*, who [17] through fear of *(the)* death *(threatened to the posterity of Adam, without any promise of a resurrection)* were all their lifetime subject unto bondage.

16. For verily he [18] took not on him the nature of (οὐ ἐπιλαμβάνεται, *he laid not hold of, he helped not the fallen)* angels; but he took on him (Gr. *he laid hold of)* [19] the seed of Abraham.

17. Wherefore in all things it behoved him to be made like to *(these)* his brethren, that he might be a merciful *(high-priest to them, under all their sufferings,)* and *(a)* faithful high-priest *(exactly performing his priestly office)* in things pertaining to God, *(so as)* to make reconciliation [20] for the sins of the people.

18. For in that he himself hath *(actually)* suffered [21] being tempted, he is *(become)* [22] able *(and willing)* to succour them who *(at any time)* are tempted *(i. e. exposed to sufferings).*

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. ΜΗ' ποτε παραῤῥυῶμεν.] Τουτέστι, μὴ ἐκπέσωμεν, *Lest we fall off from them.* So Œcumenius, Theophylact, and Phavorinus, which sense agrees well with the scope of this Epistle: but the sense given by our translation, is also very good and proper: for in this sense παραῤῥυεῖν is used, in those words of Solomon; *My son,* μὴ παραῤῥυῇς, τήρησον δὲ ἐμὴν βουλὴν, *be not forgetful of,* but *keep in mind,* or *lay up in thy heart, my counsel,* Prov. iii. 21. So the wise man interprets himself, in the beginning of that chapter: *My son, forget not my precepts, but let thy heart keep my words,* ver. 1. So Origen,* speaking of the festivals of the church, the Lord's-day, Easter, Pentecost, saith, *The common people had need of those sensible admonitions,* or *memorials of the blessings then celebrated,* ἵνα μὴ τέλεον παραῤῥυῇ, *that they may not entirely slip out of their memories:* and this translation and interpretation is confirmed from the word ἀμελεῖν, ver. 3. which signifies, *to be unmindful of* this great salvation.

[2] Ver. 2. Ὁ δι' ἀγγέλων λαληθεὶς λόγος, *The word spoken by angels.*] Maimonides saith expressly,† "Non invenies Deum ullum opus fecisse, nisi per manum alicujus angeli;" *God doth no work but by the hand of some angel.* To confirm this, he cites that passage of their wise men, that God does nothing without consulting before the family above. And that in Bereschith Rabba,‡ Wheresoever it is said in Scripture, וידוד, *and Jehovah* did this or that, "ibi intelligitur ipse, et domus Judicii ejus," there we must understand, *that all things are done by him;* "mediantibus angelis," *by the mediation of angels.* Josephus § saith, The law was given, τοῦ Θεοῦ διαλεγομένου πρὸς αὐτοὺς περὶ τῶν πρακτέων, *by God declaring to them what they ought to do:* and yet he introduces Herod, proving that legates, or ambassadors, were *sacred,* from this, that ‖ *the Jews had received the choicest of their laws from God by angels,* i. e. by messengers, or legates, as that name imports. Philo¶ is express, that God spake the law, δι' αὐτοῦ μόνου, οὐ προσχρησάμενος ἀλλῳ, *by himself, using no other;* but yet, saith the same Philo,** he did this, κελεύσας ἠχὴν ἀόρατον ἐν ἀέρι δημιουργηθῆναι, *commanding an invisible sound to be formed in the air.* And to whom could this command be directed, but to some of the angels then attending on him? He therefore seems only to mean, that the decalogue was administered by God himself speaking to the people, and not by Moses the mediator betwixt God and them, as the residue of his laws were. For in his book de Somniis, he observes, that the holy Scripture speaks of those dreams, as, θεόπεμπτοι, *sent from God,* which proceed, διὰ τῶν ὑποφητῶν αὐτοῦ καὶ ὀπαδῶν ἀγγέλων, *from his ministers and attendants the angels,* p. 461. He adds, that these messengers are employed in bringing τὰς τοῦ πατρὸς ἐπικελεύσεις τοῖς ἐκγόνοις, *the commands of the Father to his sons:* and that this is done, because we cannot bear his immediate chastisements, nor yet his excellent benefits, p. 455. F.

As for the fathers, they seem universally to conspire in this doctrine, that the apostle speaks here, and Gal. iii. 19. περὶ τῶν διακονησαμένων τῷ λόγῳ ἀγγέλων, *of the angels ministering to the delivery of the law.* So Origen;†† so Chrysostom on this place; Theodoret on Gal. iii. 19. Œcumenius and Theophylact. Origen,‡‡ speaking of Jerusalem, saith, *The angels have now deserted her, who before were always helpful to her:* Δι' ὧν διετάγη καὶ ὁ Μώσεως νόμος,

* Io Ccls. lib. viii. p. 393. † More Nevoch. lib. ii. cap. 6. p. 200.
‡ P. 201. § Antiq. lib. iii. cap. 4. p. 78. F.
‖ Ἡμῶν δὲ τὰ κάλιστα τῶν δογμάτων, καὶ τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ Θεοῦ μαθόντων. Antiq. lib. xv. cap. 8. p. 522. B.
¶ Lib. de Decal. p. 576. ** P. 577. lin. penu
†† In Matt. ed. Huet. p. 454. E. ‡‡ Hom. xiii. in Jer. ed. Huet. p. 129. D.

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by whom also the law of Moses was ordained; it being, saith the apostle, *ordained by angels.* The same is the opinion of St. Jerome on Gal. iii. 19.

And though Jehovah speaks to Moses in and from Mount Sinai, and from him the Jews received the law; yet that he used the ministry of angels in the dispensing of it, is evident from many passages of the New Testament. For,

First, St. Stephen speaketh thus unto the Jews, *You have received the law,* εἰς διαταγὰς (κατὰ διαταγὰς, Œcumenius) ἀγγέλων, *by the disposition of angels, and have not kept it.* (Acts vii. 53.) Now when he was aggravating their guilt, in violating this law, from the consideration of the dignity of the persons who were by God employed in giving it to them, he would not have omitted the Son of God, or the Λόγος, the principal actor, and spoken of these inferior ministering spirits, could he both truly, and according to the then present notion of the Jews, have said it was the Λόγος, who by his Father was employed in giving the law. For though most of the fathers say, the Λόγος, or *the Son of God,* appeared to Moses and the patriarchs, and others under the Old Testament, they* all agree in this, that he appeared then as ἄλλος, *one* that sustained another person; or, as the legate, the ambassador; or, as ὑπουργὸς, *i. e.* the *minister* of God the Father, as also Philo still saith.

Secondly, When the apostle Paul affirms, after St. Stephen, that the law was, διαταγεὶς δι' ἀγγέλων, *administered by angels,* (Gal. iii. 19.) he cannot reasonably be supposed to mean only, that it was delivered, *inter angelos,* between angels; or, by God attended with his angels. For (1.) as *by* is the proper import of the word διὰ; so it is very rarely, if at all, that it is rendered, *inter,* between, or among: it is so rendered indeed, by our translators, 2 Tim. ii. 2. but with the note in the margin, *by,* to shew they thought it might there bear that sense, as it doth, thus; *The things which thou hast heard from me* (and which have been confirmed), διὰ πολλῶν μαρτύρων, *by many witnesses, commit to faithful men.* (2.) Seeing here the word spoken, δι' ἀγγέλων, being put in opposition to the word spoken, διὰ Χριστοῦ, *by Christ,* shews that διὰ retains its proper sense, and must be rendered, *by angels;* why should we put another sense on the same particle used, Gal. iii. 19. by the same apostle, with respect to the same subject?

Thirdly, That the word spoken *by angels* here, respects the law in general, and not only the threatenings made by the prophets, to whom the Λόγος sent his angels, to bring back the people of Israel from their wickedness, is also evident from these words: for (1.) *the word spoken by angels* here seems to be the same with the word *administered by angels,* Acts vii. 53. Gal. iii. 12. Now that was the law, say both St. Stephen and St. Paul. (2.) It was ὁ Λόγος βέβαιος, *the Word made firm,* by the miracles done by Moses to establish it, as was the gospel by more glorious miracles: the miracles done by Moses being only σημεῖα καὶ τέρατα, *signs and wonders;* whereas the gospel was confirmed also *by divers powers, and distributions of the Holy Ghost,* ver. 4. (3.) As the apostle saith here, *Every transgression of this word received a just recompence of reward;* so he saith, x. 28. *He that despiseth Moses's law, died without mercy;* where the argument being in sense the same, demonstrates that *the work spoken* here must be the law of Moses. (4.) We are properly said to transgress, and disobey a law; but as for threatenings, though we may disregard, we are not properly said to transgress them. In fine, I can answer the argument of Schlictingius on the place, "That God, in person, could not give the law from Mount Sinai; since, were it given by God himself, it must, on that account, be preferred before the gospel;" by saying, The comparison is here made only betwixt God speaking to the Jews by the ministry of angels, and the same God speaking to us *by his Son,* which supposes God the Father to be the supreme author both of the law and the gospel; asserting only, that his ambassadors, or ministers, in the one, were much inferior to his ambassador, and his great Prophet, by whom the other was revealed: but I am not able to resist the evidence of his second argument, that "the opposition put between the word spoken by angels* to them, and the gospel delivered to us by the Son of God, will not permit us to own, that the law was given to the Jews by the same Son of God, seeing that supposition wholly destroys the force of the apostle's argument in this place." But then I do not think that any *angel* was so employed in the delivery of the law, as to take upon him *the person of God;* or, that any creature said, *I am the Lord thy God,* &c. but only, that the Divine Majesty, there present with his *thousands of angels,* (Deut. xxxiii. 2. Psal. lxviii. 17.) made some of them his ministers to form the voice, by which he said, *I am the Lord thy God,* &c. And it may probably be conjectured, that wherever there is mention of an *angel* and *Jehovah* together, or any worship or excellency specified which is proper to God, there was an appearance of the Schechinah, or Divine Majesty, conjunct with the angel. Dr. Lightfoot, in his note on Acts vii. 53. and in his sermon on the text, solves this objection, by saying, that by *angels* there, and here, and Gal. iii. 19. we are not to understand angels, properly so called, but *God's messengers; i. e.* the prophets and teachers who are styled *angels,* Mal. ii. 7. iii. 1. But this seems a very forced exposition of these words: for (1.) after St. Stephen had said, (Acts vii. 53.) that the Jews had slain those prophets, which had told *them of the coming of that Just One,* he adds this farther aggravation of their guilt, (ver. 53.) that *they had received the law by the disposition of angels,* and *had not kept it,* plainly distinguishing these angels from the prophets. St. Paul also saith, *the law was given by angels* in, or through, or by the *hand of a mediator,* that is, of their great prophet Moses, plainly again distinguishing those angels from that prophet; when therefore the same St. Paul saith, the law was spoken not by an *angel,* to wit, *Moses,* but by *angels,* in the plural number, it is most reasonable to interpret his words to the same sense, especially considering his inference from these words, (ver. 5.) *For God hath not subjected to angels the world to come, of which we now speak.*

[3] Ver. 3. Τηλικαύτης σωτηρίας, *So great salvation.*] That under the dispensation of the gospel, the deliverance of the

* Τῷ ἐν τοῖς οὐρανοῖς ὑπηρετῶν, Just. Martyr. Dial. p. 279. A. D. p. 280. B. 283. A. B. 284. A. 293. 299. 311. Et passim Philo, Ἄγγελος ὑπηρέτης τοῦ Θεοῦ λόγος, De Nom. Mut. p. 819. C. Alleg. lib. ii. p. 60 Ὄργανον Θεοῦ, C. p. 100. B.

* "Nam si lex per Dei filium, quomodo D. Autor per angelos eam traditam fuisse affirmare, et hac in parte eam evangelio, quod hoc per Dei filium et Dominum ipsum annunciatum sit, opponere, eoque nomine evangelio postponere potuit, si non minus lex quàm evangelium ipsum Dei filium, et necdum in statu humiliationis constitutum, latorem et prædicatorem habuit."

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faithful from persecutions, at or after the destruction of Jerusalem, should here be represented as that *great salvation, which began to be spoken by the Lord, was testified to by the apostles, and even by God himself, by so great miracles,* is incredible. No, sure, our Saviour *brought life and immortality to light by the gospel,* 2 Tim. ii. 11. his apostles testified to us *eternal life,* 1 John i. 2. and this is the *testimony of God himself, that he hath given us eternal life, and that life is in his Son,* 1 John v. 11. (See note on iv. 3.)

[4] Ἐβεβαιώθη εἰς ἡμᾶς, *Was confirmed to us,*] Jews; not to us apostles, by whom it was confirmed. Vain therefore is the argument taken from these words, to prove St. Paul was not the author of this Epistle; because the gospel was not confirmed to him by them that heard Christ, he receiving it by immediate revelation from him. (Gal. i. 12.) And usual is it with St. Paul, in this and other Epistles, to say *we;* when not he himself, but only they he speaks to, or of, must be understood. So vi. 1. *Let us go on to perfection.* (See x. 25. xii. 1. Rom. iii. 5. 7. 1 Cor. x. 8, 9. 2 Cor. vii. 1. Eph. ii. 3. 1 Thess. iv. 15. Tit. iii. 3.)

[5] Ver. 4. Ποικίλαις δυνάμεσι, *With divers miracles.*] *Because* (saith Theodoret) *the law was confirmed by miracles, the apostle thought it necessary to shew the gospel was in this superior to it,* as it was in these two respects:

1. That the apostles and disciples of our Lord abounded in these miraculous dispensations which confirmed the gospel, as well as Christ himself.

2. That Moses chiefly wrought σημεῖα καὶ τέρατα, *signs and wonders;* whereas the δυνάμεις, *powers and distributions of the Holy Ghost,* here mentioned, were the proper confirmations of the gospel-dispensation. For here are four things mentioned, which will admit of a distinct consideration; the first and second are, σημεῖα καὶ τέρατα, *signs and wonders,* which refer to portentous actions done in the heavens, as when the *sun stood still;* in the earth, as when *it opened to swallow up Dathan and Abiram;* in the air, as when it was *turned into darkness;* in the waters, as when they were *turned into blood:* and these were often wrought by Moses and others under the Old Testament, and still are styled σημεῖα καὶ τέρατα. So Exod. vii. 2. πληθυνῶ τὰ σημεῖά μου καὶ τέρατα, *I will multiply my signs and wonders in the land of Egypt.* And again, ver. 9. Deut. iv. 32. *He took his people out of that nation,* ἐν σημείοις καὶ τέρασι, *by signs and wonders:* shewing, σημεῖα καὶ τέρατα μεγάλα, *signs and great wonders upon Pharaoh, and all his house,* vi. 22. vii. 19. xi. 3. xxvi. 8. xxix. 3. *And there arose not a prophet like unto Moses,* ἐν πᾶσι τοῖς σημείοις καὶ τέρασιν, *in all the signs and wonders which God sent him to do in the land of Egypt,* Deut. xxxiv. 11. (See Nehem. ix. 10. Psal. cxxxiv. 9. Jer. xxxii. 42.) Thus Nabuchodonosor declares, σημεῖα καὶ τέρατα, *the signs and wonders which the most high God had shewed him,* Dan. iv. 2. And Darius saith of him, vi. 27. ποιεῖ σημεῖα καὶ τέρατα ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς, *He doth signs and wonders in the heavens, and on the earth.*

Moreover, σημεῖα and δυνάμεις are used in the New Testament, with relation to the miracles wrought by the apostles upon others, in casting out devils, making the blind to see, and the lame to walk, and healing all manner of diseases; now none of these things were done by Moses, and very rarely by any of the prophets. And, lastly, as for the distributions of the Holy Ghost, consisting in the internal gift of wisdom, knowledge, faith, the gift of tongues, and the interpretation of them; these were peculiar to the latter days, that is, the times of the Messiah.

[6] Ver. 5.] For explication of these words, let it be observed,

1. That both the Scriptures, the Jewish records, and the primitive fathers, do represent the state preceding our Lord's advent, and his advancement *to the right hand of Majesty in the heavens,* as a state subject to angels, or in which God dealt with them by the ministry of his angels; this of the Jews hath partly been confirmed already, by shewing, that their law was the *word spoken by angels.* That they were brought out of Egypt by the ministry of an angel, Moses himself declares, in his message to the king of Edom, *When we cried to the Lord, he heard our voice, and sent an angel, and has brought us forth out of the land of Egypt,* Numb. xx. 16. This angel, saith the Targum of Jonathan, was a *ministering angel.* Nor is it to be thought the king of Edom, who had no notion of the Logos, could understand him otherwise. And hence the note of Paulus Fagius runs thus: "Omnis Israelitici populi salus et ductio per angelos administrata est," *The whole conduct and preservation of the people of Israel was administered by angels.* That they were led through the wilderness by an angel, and that an angel drove out the inhabitants of the land of Canaan before them, we learn from these words of God himself, *Behold, I send an angel before thee, to keep thee in the way, and bring thee into the land I have prepared for thee,* Exod. xxiii. 20. *He shall go* (saith the Greek), ἡγούμενός σου, *as thy guide and captain.* And, ver. 23. *My angel shall go before thee, and bring thee to the Amorites and Hittites,* &c. *and I will cut them off.* Now that here he speaks of *a ministering angel,* may be argued from these words, *My name is in him;* that is, as the Targums of Onkelos and Jonathan will expound the phrase, *His word is in my name;* by him I do declare my will and pleasure. So Maimon. in More Nevoch. par. i. cap. 64. *Some think this angel was the eternal Son of God; but this I am afraid to assert* (saith the Bishop of Ely), *because it seems dangerous to me to call him simply an angel,* i. e. *a minister or messenger, without any such addition as that in* Mal. iii. 3. *The angel of the covenant; for so he was at his incarnation, of which he there speaks, before which I dare not ascribe to him such ministerial works as these, of bringing the children of Israel out of Egypt, and going before them to lead them in the way to Canaan: this was properly the work of an angel, to whom Moses ascribes it.* But though we thus understand it, this excludes not the presence of God himself, but rather proves it; for this angel was sent from the Schechinah, or majestic presence of God which was in the cloud, and is therefore styled *the angel of his presence,* Isa. lxiii. 9. because, saith the Targum, he was an angel sent מן קדמוהי, *from before him,* or, *from before his face:* and thus it was true, which the Lord said to Moses, *My presence shall go with thee,* Exod. xxxiii. 14. *in the cloud, and my angel shall go before thee,* Exod. xxiii. 23. as being sent from before me, to conduct thee. And again, Exod. xxxiii. 2. *I will send an angel before thee, and will drive out the Canaanite, the Amorite,* &c. *for I will not go up in the midst of thee, for thou art a stiffnecked people, lest I consume thee in the way.* He therefore who was to be sent could not be God himself, or the Divine Logos equal to him, for then he

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would have had the same reason to consume them for their disobedience. Accordingly we find Masius on Josh. v. 14. confessing, that the Jews generally thought this was the angel Michael. And partly from them, and partly from Daniel, who styles him *Michael their prince*, x. 21. *And Michael the prince which standeth for the children of thy people*, xii. 1. it seems to be, that many Christian fathers * and ancient commentators have so expressly said, that *God over all placed over them the angel Michael, as Daniel hath taught us; and God also promised Moses, he would send an angel with his people.* And both Theodoret and St. Jerome, in their comments on Dan. xi. 21. say, that Michael "est archangelus cui creditus est populus Judæorum," *is that archangel to whom was committed the care of the people of the Jews.* And the author of the Recognitions, speaking of God's dividing the *nations to angels*, adds,† that *the government of the Jews themselves, and the disposal of their affairs, were by God committed to an archangel.* Certain it is from the Scripture, that the law, which was the foundation of the Judaical church-state, was given by the disposition of angels, Acts vii. 53. Gal. iii. 19. whence the apostle here styles it *the law spoken by angels*, ver. 2. They being therefore so far interested in the promulgation of the law, as that it was given to the Jews by their ministry (though they did this in the name and by the authority of God), the Mosaical church-state was so far put in subjection to them.

Now if this supposition be admitted, and *the world to come*, according to the Jewish import of that phrase, be taken for the *gospel-state*, then the apostle's argument runs thus: "You have greater reason to take heed to the things taught by Christ under the gospel-dispensation, than had the Jews to take heed to the things taught by the Mosaical dispensation: for *unto the angels God hath not subjected the gospel-state*, but unto Christ; *i. e.* to him who is more able to reward his obedient servants, and bring them into the celestial Canaan, and more able to consume and punish them, who do neglect the great salvation tendered in this dispensation."

As to the gentile world, the doctrine of the Jews, in relation to them, is evident from these words of the Septuagint, *When the Almighty divided the nations, he set the borders of them, κατ' ἀριθμὸν ἀγγέλων Θεοῦ, according to the number of the angels of God*, Deut. xxxii. 8. *That is* (saith R. Menachem), *he placed seventy angels over the seventy nations.* For, saith the son of Sirach, Ἑκάστῳ ἔθνει κατέστησεν ἡγούμενον, *In the division of the nations of the whole earth, he set a ruler over every people*, Ecclus. xvii. 17. Accordingly in Daniel we find mention of the prince of Persia, and of Greece, *i. e.* of the angels which presided over those places. Eusebius ‡ doth frequently inform us, *that all the nations of the earth were formerly, by lot, divided to many angels:* and this was the doctrine of Justin Martyr, * of Irenæus, † Athenagoras, ‡ and the two Clements. § So that, in the judgment of the Jews, and of the primitive fathers, all the whole heathen world were subject to the government of angels.

And then the argument of the apostle is to this effect: "That now the world of believers, gathered from the heathens, is put under Christ's immediate power, and subject not to *angels, but to him who will come in flaming fire to execute vengeance upon all that obey not his gospel;* and that therefore it concerns them to give more diligent heed to the words spoken by him, and not to neglect that great salvation which he tenders."

[7] Οἰκουμένην τὴν μέλλουσαν, *The world to come.*] This I conceive imports primarily the Christian state; and in order to the government of that, the whole world subjected to Christ, from the time of his resurrection and ascension, *(when he sat down on the right hand of the Majesty on high, and had all power in heaven and earth committed to him:* for when God brought him, by his resurrection, εἰς οἰκουμένην, *into the earth*, he said, *Let all the angels of God worship him; i. e.* let them all bow, and be subject to his authority, i. 6.) to the time when he shall abolish death, the last enemy of his subjects, and put the crown upon their heads, and condemn all his enemies to endless punishments, and so give up his mediatory kingdom to the Father. (1 Cor. xv. 28.) And this I gather from the following proof of this subjection of the world to Christ, taken from Psal. viii.: for the apostle plainly doth insinuate, that it is begun already, in that Jesus is already *crowned with glory and honour*, ver. 9. and he as plainly testifies, that it must continue till the day of judgment, and only will be then completed, by saying, that *he must reign till all his enemies be put under his feet*, 1 Cor. xv. 25. and proving this, from those words of the Psalmist, *For he hath put all things under his feet*, ver. 27. So then the argument runs thus: "How shall they escape, who neglect that great salvation, tendered by him who hath all the world, and all things in it, so subject to him, as to continue so, till he hath put all his enemies under his feet?"

It may be also noted, that when this world to come doth respect only the Christian state, from the resurrection of Christ to the final judgment, then it is styled *Holam habba*, the age to come; which is the frequent import of the world to come, in the Jewish writers; and in this sense is Christ styled, ὁ πατὴρ μέλλοντος αἰῶνος, *The Father of the world to come*, Isa. ix. 6. and the gifts vouchsafed to believers, and exercised by them in the first ages of the church, are styled, in this Epistle, δυνάμεις μέλλοντος αἰῶνος, *The powers of the world to come:* but when it also doth include that earth in which they dwell, and in which they are to continue to the day of judgment, then is it styled οἰκου-

* Καὶ γὰρ τὸν Μιχαὴλ αὐτοῖς ἐπίστησεν ὁ τῶν ὅλων Θεὸς, καὶ τοῦτο ἡμᾶς ὁ μακάριος ἐδίδαξε Δανιὴλ, καὶ τῷ μεγάλῳ δὲ Μωσῇ ὑπέσχετο συμπέμψειν τὸν ἄγγελον τῷ λαῷ. Theod. in Gal. iii. 19.

† "Uni vero, qui in archangelis erat maximus, sorte data est dispositio eorum, qui præ cæteris omnibus excelsi Dei cultum et scientiam receperant." Recog. lib. ii. §. 42. p. 428.

‡ Αὐτὸς ἤδη λοιπὸν ὁ σωτὴρ, καὶ ἰατρὸς τῶν ὅλων κατεῖσαν εἰς ἀνθρώπους πάντα τὰ ἐπὶ γῆς ἔθνη τὸ πρίτερον πλείοσιν ἀγγέλοις κεκληρωμένα, ὑπὸ τὴν οἰκείαν ὑποβάλλων ἐξουσίαν. Euseb. Demon. Evang. lib. iv. cap. 10. p. 162. D. 163. A.

* Ὁ Θεὸς τὸν πάντα κόσμον ποιήσας, τὴν μὲν τῶν ἀνθρώπων, καὶ τῶν ὑπὸ τὸν οὐρανὸν πρόνοιαν ἀγγέλοις, οἷς ἐπὶ τούτοις ἔταξε, παρέδωκεν. Just. Martyr, Apol. i. p. 44.

† "Et quando divisit Altissimus gentes, statuit terminos gentium secundum numerum angelorum Dei; populum autem qui credit Deo, jam non esse sub angelorum potestate, sed sub Domini." Iren. lib. iii. cap. 12. p. 266. Vid. Feuardentium in locum.

‡ Ἡ γὰρ τῶν ἀγγέλων σύστασις τῷ Θεῷ ἐπὶ προνοίᾳ γέγονε τοῖς ὑπ' αὐτοῦ διακεκοσμημένοις. Athenag. Legat. p. 27. C.

§ Εἰσὶ γὰρ συνδιανενεμήνοι προστάξει θείᾳ τε καὶ ἀρχαίᾳ ἄγγελοι κατὰ ἔθνη, ἀλλ' ἡ μερὶς Κυρίου ἡ δόξα πιστευόντων. Clem. Al. Strom. vii. p. 702. C. D. "Est enim unicuique gentis angelus, cui credita gentis ipsius dispensatio à Deo." Clem. R. Recog. lib. ii. §. 42.

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μένη μέλλουσα, *the world to come*, after the other four kingdoms, which are styled οἰκουμένη, *the earth*, and are said to have *dominion over all the earth*. Thus, of the kingdom of Assyria and Babylon, Daniel saith to Nebuchadnezzar that *God had made him lord of all things*, and settled his kingdom *wherever the sons of men dwell*, Dan. ii. 37, 38. And this kingdom is, by Isaiah, often styled οἰκουμένη; and the fall of it is represented as *the desolation of the whole earth*. Thus, in his vision against Babylon, he saith, *The Lord cometh,* καταφθεῖραι πᾶσαν τὴν οἰκουμένην, *to lay waste the whole earth*, ver. 6. *Behold, the day of the Lord comes cruel, and with fierce anger,* θεῖναι τὴν οἰκουμένην ἔρημον, *to lay the land* (of Babylon) *desolate*, xiii. 9. and, ver. 11. ἐντελοῦμαι τῇ οἰκουμένῃ ὅλῃ κακὰ, *I will pronounce evil to the whole earth;* (see also xiv. 26.) Cyrus the king of Persia speaks thus: *The Lord hath given me all the kingdoms of the earth*, Ezra i. 2. and he is styled, τῆς οἰκουμένης ὁ Κύριος, *the Lord of the earth*, Esd. ii. 3. And Artaxerxes, in his epistle for the destruction of the Jews, writes thus; Being Lord over many nations, καὶ πάσης ἐπικρατήσας οἰκουμένης, *and having dominion over all the world*, &c. Esth. xiii. 2. 4.

As for the third, that is, the Grecian monarchy, the prophet Daniel saith expressly of it, *It shall bear rule over all the earth*, Dan. ii. 39. accordingly, Alexander is celebrated, in all historians and poets which speak of him, as the conqueror of the world; when he came to Babylon, ambassadors were sent to him, ἐξ ἁπάσης σχεδὸν τῆς οἰκουμένης, *from almost the whole world*, saith Diodorus Siculus, Hist. lib. xvii. p. 579. and when he died, this inscription was writ upon his tomb, Γᾶν ὑπ' ἐμοὶ τέθειμαι, *I have put the earth under me*. And, lastly, As for the Roman monarchy, as it was styled by the poets, παμβασιλεία, *the universal kingdom;* and by the historians, "orbis terrarum," *the world;* so is it in the Scripture represented as the government, πάσης τῆς οἰκουμένης, *of the whole earth*, Luke ii. 1. for, saith Dionysius Halicarnasseus,* Ἡ Ῥωμαίων πόλις ἁπάσης μὲν ἄρχει τῆς γῆς, ὅση μὴ ἀνέμβατός ἐστιν, ἀλλ' ὑπ' ἀνθρώπων κατοικεῖται, *Rome presides over the whole habitable earth*. Now this kingdom of Christ being prophesied of by Daniel, as that which was to be set up *after these kingdoms* which bore that name, and to break in pieces all other kingdoms, is therefore styled ἡ οἰκουμένη μέλλουσα, *the kingdom of the world to come:* and if (as we may probably conjecture from *the angel of the prince of Persia*, and *the angel of the prince of Greece*, Dan. x. 13. 20.) angels were by God appointed to preside over those monarchies, then hence ariseth another reason why the apostle might say, *Unto the angels hath he not subjected the world to come, of which we speak.*

[8] Ver. 6, &c.] Here note, first, that though these words of the Psalmist may be allowed, in their first and obvious sense, to relate to the first Adam, created after God in his similitude and likeness, with respect to his dominion; yet doth not this hinder that they be expounded in the mystical sense, of Christ the second Adam; for the Jews acknowledge that the first Adam was a type of the second Adam, that is, of Christ, who is by them styled, האדם האחרון, *the last or second Adam*. Moreover, the *mystery of Adam* is, say they, *the mystery of the Messiah;* and the man created the sixth day, signifies the Messiah. For thus they speak;* *Our redemption is signified by the six days of the creation, especially by the sixth, in which man was created;* by whom we are not to understand the nations of the world, but סוד משיח סוד אדם חוא, *the mystery of man is the mystery of the Messiah;* as it is said, Dan. vii. 13. *He came like to the Son of man.* And this lays a foundation for the inference of the apostle, that what was spoken of man in general, and more particularly related to the first Adam, was only punctually fulfilled in the second Adam taking the nature of man on him: for, saith he, we see it not in any measure fulfilled in any other man; but as for Christ, we do already see it actually fulfilled, as to the first cause of it, he being *now crowned with glory and honour;* and so, as all things are already subject to his feet, as far as the present necessities of the church require, (Eph. i. 22.) so will they completely and actually be so, when death, *the last enemy, shall be destroyed.* (1 Cor. xv. 25—27.)

[9] Ver. 7. Καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.] These words are wanting in Œcumenius, Theophylact, and some MSS. but they are in Chrysostom, Theodoret, and all the ancient versions.

[10] Ver. 9. Δόξῃ καὶ τιμῇ ἐστεφανωμένον, *Crowned with glory and honour.*] That these words are, in construction, to follow the ensuing words, that *he by the grace of God might taste death for every man*, see note on vii. 20. but the apostle puts these words last, as being to discourse of our Lord's sufferings for us.

[11] Ver. 10. *He,* χάριτι Θεοῦ, *by the grace of God tasted death.*] Origen,† in his commentary upon the Gospel of St. John, twice saith, that some copies read χωρὶς Θεοῦ, *without God;* so read the Syriac, and Ambrose, lib. ii. de Fide ad Gratian. cap. 4. et Vigilius Tapsensis, lib. ii. p. 17. 20. And this reading either confutes the Patripassians, or confirms the doctrine of Irenæus, that Christ suffered ἡσυχάζοντος τοῦ λόγου, *the Divine nature being quiescent, and not exerting its energy to strengthen him against, or deliver him from, these sufferings;* it making its impressions upon the human nature, saith Grotius, not always, but *pro temporum ratione*. Note also, that to *taste death* is a Jewish phrase, signifying *to die*, as when they say *the first Adam was worthy not to taste of death.*

Ἔπρεπε γὰρ.] *Conveniens hoc fuit Dei sapientiæ*, saith Grotius: He thought fit to do this, saith Dr. Hammond; first, because thus the same nature suffered which had sinned, and therefore purged us from the guilt we in that nature had contracted, and so dissolved that death to which we became subject by the sin of Adam. This is the reason of Christ's sufferings, which all the primitive fathers do suggest, and on which they especially insist, assigning this reason of our Lord's death, ἵνα τὸ θνητὸν ἡμῶν καθαρισθῇ, *that our obnoxiousness to death might be expiated:* so Ignatius.‡ He died, saith Justin Martyr,§ for mankind, ὃ ἀπὸ τοῦ Ἀδὰμ ὑπὸ θάνατον, καὶ πλάνην τὴν τοῦ ὄφεως ἐπεπτώκει, *which, from Adam, became subject to death, and the deceit of the serpent.* Irenæus saith,‖ that *as mankind, by man overcome, was obnoxious to death,* "sic enim per hominem victorem ascendamus in vitam," *so by a man*

* Vid. Lipsium de Magn. Rom. lib. i. cap. 3.

* Tzeron. Hammor. sect. Bereschith. † P. 38. 360.
‡ Apud Theod. Dial. 1. § Just. Mart. Dial. cum Tryph. p. 316. A.
‖ Iren. lib. v. cap. 21. 23. lib. iii. cap. 20. 31. et passim.

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conquering death we may rise to life: and as death prevailed against us by man, "sic iterum nos adversus mortem per hominem accipiamus palmam," so we may prevail against it by man; that as in the animal Adam we all died, so in the spiritual we might all be made alive. And Athanasius,* in his oration of the incarnation, is very copious on this subject; declaring, that Christ *took our nature on him,* πάλιν τὸ φθαρτὸν εἰς ἀφθαρσίαν ἐνεγκεῖν, *to reduce again our corruptible to incorruption:* that our Lord seeing mankind lost by death, exercising the dominion of corruption over them, and seeing the punishment threatened to our transgression, διακρατοῦσαν τὴν καθ' ἡμῶν φθορὰν,† *prevailing over us to corruption; and seeing the whole race of men subject to death, he, in compassion to them,*‡ καὶ τὴν θανάτου κράτησιν οὐκ ἐνέγκας, *and not enduring this dominion of death, that what he created might not perish, took a body to himself, not alien from ours; and because we were all subject to corruption,*§ ἀντὶ πάντων αὐτὸ θανάτῳ παραδιδοὺς, *delivering it to the death for us all, he offered it to the Father, that, as it were, all men dying in him, the law of the corruption of mankind might be dissolved, and he might translate them again to incorruption: and this* (saith he‖) *is the first cause of his incarnation.* Hence many of them say,¶ that *the handwriting which was blotted out by the death of Christ, was the threat made to Adam, In the day that thou eatest thereof, thou shalt die.* Here then is one reason why the death or *blood of bulls or goats could not take away sin; viz.* they did not partake of the same nature that had sinned, and therefore could not in that nature dissolve the debt we had contracted, and so translate us to incorruption. Secondly, It became him thus to suffer, because these sufferings fitted him to be a merciful high-priest to them that suffer as he did, and also to be a faithful high-priest, to make *atonement for our sins,* (ver. 17.) Observe here, that the apostle does not say, Christ's sufferings were absolutely necessary to satisfy Divine justice; that infinite mercy could not pardon sin, without a satisfaction made to justice; and that infinite wisdom could contrive no other way for the atonement of our sins: but, that Divine wisdom *saw it fit* that Christ should suffer for the ends forementioned. And why then may not others be permitted to think and speak with the apostle, without adding that which the apostle, in all this long and excellent discourse, concerning the ends, the reason, and necessity of our Saviour's sufferings, thought not once fit to mention?

[12] Τελειῶσαι διὰ παθημάτων, *To sanctify, to consecrate, and dedicate him to that work, by his sufferings.*] That this is the true import of these words will appear, first, from the like words used by this apostle, v. 8—10. *Though he were a son, yet learned he obedience by the things that he suffered; and being made perfect* (τελειωθεὶς), i. e. *being consecrated to his priestly office, he became the author of eternal salvation to all that obey him, being called of him a high-priest after the order of Melchisedec.* And again, vii. 27, 28. *The law maketh them high-priests which have infirmity; but the word of the oath, which is after the law, maketh the Son so,* εἰς τὸν αἰῶνα τετελειωμένον, *who is consecrated a high-priest for evermore.* Secondly, From the collation made betwixt the call of Aaron to his priesthood, and of Christ to his: for as Aaron took not this honour to himself, *but was called of God to it;* so Christ *glorified not himself to be a high-priest,* but was constituted so by him who said, *Thou art a priest for ever after the order of Melchisedec.* Now the consecration of Aaron and the legal priests is continually expressed by this word: for what is in the Hebrew, *Thou shalt fill the hands of Aaron and his sons,* and is by us translated, *Thou shalt consecrate them,* is by the Septuagint thus rendered, τελειώσεις Ἀαρὼν τὰς χεῖρας αὐτοῦ ἁγιάσαι αὐτούς. So Numb. iii. 3. ἐτελείωσαν τὰς χεῖρας αὐτῶν ἱερατεύειν, *they consecrated them to the priesthood.* Accordingly, the priest consecrated is, in the Greek, ὁ τετελειωμένος, Lev. xxi. 10. The day of his consecration is ἡμέρα τῆς τελειώσεως, Lev. viii. 33. The sacrifice then offered for sin is θυσία τελειώσεως· *the burnt-offering,* ὁλοκαύτωμα τελειώσεως, ver. 28. The *ram offered* is κριὸς τελειώσεως, ver. 22. The *flesh of consecration,* τὸ κρέας τῆς τελειώσεως, Exod. xxix. 34. By these sufferings he became *a high-priest for ever, after the order of Melchisedec,* and the *author of salvation to all that obey him:* because appearing with this sacrifice before God in heaven *for ever, he is able to save for ever them that come unto God by him.*

[13] Ver. 11. Ὁ ἁγιάζων, *He that sanctifies,* &c.] I have shewed, note on ix. 13. that the word ἁγιάζειν, in this Epistle, is used in the sacrificial sense, or with relation to the expiation of sin: in the Old Testament, when it respecteth sacrifices, it sometimes signifies to *devote, consecrate,* and offer them to God. So Lev. xxii. 3. *The holy things which the children of Israel hallow to the Lord,* ὅσα ἂν ἁγιάσωσιν, *which they shall offer to the Lord:* for, Numb. xviii. 9. these holy things are thus enumerated; *Every heave-offering,* (ver. 8.) *every meat-offering, every sin-offering, every trespass-offering;* Deut. xv. 19. *All the firstlings of thy flock, thou shalt sanctify to the Lord thy God,* ἁγιάσεις τῷ Κυρίῳ. For if they were clean, they were to be offered to God, and their blood was to be sprinkled on the altar, and their fat burnt for an offering made by fire: (Numb. xviii. 19.) but if they were unclean, οὐ θύσεις αὐτὸ τῷ Κυρίῳ, *Thou shalt not sacrifice them to the Lord,* saith the text, Deut. xv. 21. and 1 Chron. xxiii. 13. *Aaron was separated, that he might sanctify the most holy things,* τοῦ ἁγιασθῆναι, *i. e.* that he might offer them in sacrifice, *and to burn incense:* for he was separated to execute the priesthood; (Exod. xxviii. 1.) and that was to be performed by *offering gifts and sacrifices for sin:* (Heb. v. 1.) and in this sense our Saviour saith, ὑπὲρ αὐτῶν ἁγιάζω ἐμαυτὸν, ἵνα ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ, *for their sakes I sanctify myself,* i. e. I offer myself a piacular victim, that they may be sanctified in the truth; (John xvii. 19.) *i. e.* that they may be consecrated to their office, or set apart for my service: for as Aaron and his sons were hallowed, and set apart for God's service by a sacrifice, to expiate them from their sins; and this was done, ἁγιάζειν αὐτοὺς ὥστε ἱερατεύειν, *to sanctify them to the priesthood,* (Exod. xxix. 1. 14. 21.) as well as by the holy anointing: (Exod. xxx. 30, 31. xl. 10.) so Christ's apostles were sanctified, and set apart to their office, not only by the unction of the Holy Ghost, but also by that piacular victim Christ offered for their sins: and accordingly, in these words, *he that sanctifies* is Christ that offers himself, that he might sanctify, ἁγιάζειν, *i. e.* purge them from their sins by his own blood; (Heb. xiii. 12.)

* Athan. Orat. Incarn. p. 60. Ὅθεν εἰκότως ἔλαβε σῶμα θνητὸν, ἵνα καὶ ὁ θάνατος ἐν αὐτῷ λοιπὸν ἐξαφανισθῆναι δυνηθῇ, καὶ οἱ κατ' εἰκόνα πάλιν ἀνακαινισθῶσιν ἄνθρωποι, p. 66. C.
† Ibid. C. ‡ Ibid. D. § P. 61. A. ‖ P. 68. B.
¶ Chrys. Œcum. Theod. in Colos. iii. 14.

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and *they that are sanctified,* are they that by this blood are purged from their sins, and so are fitted to draw nigh to God, and made a *royal priesthood to shew forth his praises, and offer up spiritual sacrifices acceptable to God, through Jesus Christ.*

Secondly, The word doth also signify, to *purge, purify,* and *make clean,* by *sacrifice,* both in the Scripture and profane authors. Thus of the altar, it is said, *He shall sprinkle the blood upon it with his finger seven times, and he shall cleanse it, and hallow it,* καθαριεῖ αὐτὸ καὶ ἁγιάσει αὐτὸ, *from the uncleanness of the children of Israel,* Lev. xvi. 19. So Exod. xxix. 33. And they shall eat those things, אשר כפר בהם, ἐν οἷς ἡγιάσθησαν ἐν αὐτοῖς, *by which,* or *for whom, the atonement was made, to consecrate,* καὶ ἁγιάσαι αὐτοὺς, and to sanctify them; and, ver. 36. *Thou shalt cleanse the altar,* בכפרך עליו, ἐν τῷ ἁγιάζειν σὲ ἐπ' αὐτῷ, when thou hast made an atonement for it. In profane authors, to purge by sacrifices, from guilt or uncleanness, is sometimes ἁγιάζειν, sometimes ἁγνίζειν; and the sacrifices that did this are styled, ἁγνιστικὰ, *sacrifices of purgation.* According to this sense of the word, *he that sanctifieth,* is he that purgeth; and *they that are sanctified,* are they who are purged from the guilt of sin.

[14] Ver. 12.] Psal. xxii. 22. This Psalm being interpreted by the Jews themselves concerning the Messiah, the apostle might well apply this passage of it to him.

[15] Ver. 13. *I will put my trust in him; and again, I and the children which God hath given me.*] These two citations being from the same place, Isa. viii. 17. make but one proof, *that he who sanctifies, and they who were sanctified,* have the same nature; shewing, that he who said, *I will put my trust in him,* called them whom God had given him, *his children,* or *offspring,* and so declared them to be of the same nature or original with him. Now that these words were anciently adapted to Christ, we learn from the words of Simeon, who applies the words following to him, Luke ii. 4. and from the Jews, who expound the words, *He shall be a stumbling-stone, and a rock of offence,* of our Saviour, Pug. Fid. par. ii. cap. 5. §. 2. to whom they are applied by St. Paul, Rom. ix. 33. and by St. Peter, 1 Pet. ii. 7. Dr. Owen here contends, that the words ἐγὼ ἔσομαι πεποιθὼς ἐν αὐτῷ, are not taken from Isa. viii. 17. where they are almost expressly found, but from Psal. xviii. 3. *Echasah bo,* ἐλπιῶ ἐπ' αὐτὸν, where they are not found; because, saith he, were both these citations taken from the same place, the apostle would not have said, καὶ πάλιν, *and again,* this being an evidence that he cites another place. To which the answer is, that he doth so, citing the first words from ver. 17. and the second from ver. 18.

[16] Ver. 14. Καταργήσῃ τὸ κράτος ἔχοντα τοῦ θανάτου, *That had the power of death.*] That by seducing Adam to eat of the forbidden fruit, the devil, whom the Jews called Sammael, had power to accuse men, and to demand that they might die according to the threat pronounced against them, is the constant opinion of the Jews. Our wise men say,* it is a tradition, that Satan, the adversary, the angel of death, *descendeth and seduceth, ascendeth and accuseth, receives power, and takes away the soul or life.* Hence they say of him, that † *he causeth death to the whole world.*

Καταργεῖν τὸν διάβολον, is to frustrate and bring to nought his design of subjecting all men to the power of death, and keeping them under the dominion of it, and render it of no effect. (Rom. iii. 3. 21. iv. 14. 1 Cor. i. 28. ii. 6. vi. 13. xiii. 8. 10, 11. xv. 24. 26. 2 Cor. iii. 7. 11. 13, 14. Gal. iii. 17. v. 11. 2 Thess. ii. 8.) And thus Christ is said, καταργεῖν θανατὸν, *to abolish death,* 2 Tim. i. 10. That therefore we are still subject to death, is, say the fathers, not that we are now punished with it; but out of mercy, that sin might not be immortal in us, the time of our resurrection being that in which death shall be totally abolished. (1 Cor. xv. 26.)

[17] Ver. 15. Φόβῳ θανάτου, *Through fear of death.*] That the whole heathen world was subject to this fear, and that it was the *king of terrors* to them, see note on Rom. viii. 2. From this fear we are delivered at present, by our deliverance from that guilt of sin, which alone makes it truly terrible, (1 Cor. xv. 55, 56.) and by the promise of a glorious resurrection, when *death shall be swallowed up in victory,* (ver. 54.)

[18] Ver. 16. Οὐκ ἐπιλαμβάνεται.] This word, say the glossaries, signifies, "Manum injicere," *To lay hold upon;* "Manu prehendere," *To hold with the hand:* so Ecclus. iv. 11. *Wisdom;* ἐπιλαμβάνεται, *layeth hold of them that seek her;* Susan. ver. 36. 40. *The man we could not hold, being too strong for us;* ταύτης δὲ ἐπιλαμβανόμενοι, *but laying hold of her, we asked her,* &c. And so, in the Septuagint, it signifies almost continually, ἐπιλάβου, *take hold of his tail,* Exod. iv. 4. (See Kircher, in the words, תפש חזק אחז.) But then, that he thus laid hold of fallen man, and of the seed of Abraham, by taking of the human nature from one derived from the stock of Abraham, that in that nature he might suffer death for the propitiation of those sins which rendered them so obnoxious to death, is extremely evident, both from the words preceding, and from the words following: for, ver. 14. we read thus, *Because therefore the children were partakers of flesh and blood, he also did partake of the same flesh and blood, or mortal nature, that through* (his) *death he might destroy him that had the power of death, for* (saith he) *he took hold of the seed of Abraham, i. e.* by partaking of the same nature with them, (ver. 14.) And again, he took hold on the seed of Abraham, to rescue them from that death they feared, by his own death, (ver. 17.) ὅθεν ὤφειλε, wherefore he ought in all things (belonging to their nature) to *be made like to his brethren,* that, as their high-priest, he might make an atonement for the sins of the people, by his sacrifice made on the cross, ἐν ᾧ γὰρ πέπονθ-, *for in that he suffered,* &c. (ver 18.)

[19] *The seed of Abraham.*] The note of the best commentators here, is this, that the apostle, writing to the Jews, thought it sufficient to mention only the mercies designed by the Messiah for the Jews. And true it is, that they confined the seed of Abraham to themselves; but the apostle reckons all believers as the seed of Abraham, Rom. iv. 12. 16, 17. Gal. iii. 14. 29. though Christ is here said to have taken upon him the seed of Abraham, because he derived his flesh from his posterity.

[20] Ver. 17. Εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, *To make atonement for the sins of the people:*] i. e. Ἱλάσκεσθαι τὸν Θεὸν περὶ ἁμαρτιῶν, *To make atonement to God for their sins.* So in Porphyry, * Ἀπομειλίσσειν τὰς τῶν πολλῶν

* Maim. Duct. lib. iii. cap. 22. p. 398. † Buxt. in voce *Sammael.*

* De Abstinentia, &c. lib. iv. §. 5. p. 148.

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ἁμαρτίας, *to propitiate for the sins of many*, is, in the same place, ἀπομειλίσσειν τὸ Θειὸν, *to propitiate the Deity for them*. This sense the words require: for Christ is here said to be *a faithful high-priest*, τὰ πρὸς τὸν Θεὸν εἰς τὸ ἱλάσκεσθαι, *in things pertaining to God*, that he might *make atonement*, surely, to him. This reconciliation, therefore, must respect God. Again, this phrase, when it respects the Jewish sacrifices, hath still relation to the guilt of sin to be expiated and taken away by them; and every sin-offering, offered by the priest, is said to be offered by him, ἱλάσκεσθαι, περὶ ἁμαρτίας αὐτῶν, *to make atonement for their sins*. (Lev. iv. 35. v. 6. 10. xiii. 44. Ezek. xliv. 27.) And of the piacular victim it is still said, καὶ ἐξιλάσεται περὶ αὐτῶν ὁ ἱερεὺς, καὶ ἀφεθήσεται αὐτοῖς ἡ ἁμαρτία, *the priest shall make atonement for them, and the sin shall be forgiven*. (Lev. iv. 20. 31. v. 6. 10. 13. 18. xii. 7, 8. xiv. 18, 19. 29. 31. xv. 30. xix. 22. Numb. vi. 11. 15. 28.) The apostle, therefore, here speaking to the Jews, in the phrase always used by them, of such sacrifices as suffered in their stead, to expiate the guilt of their sin, must be supposed to teach them, that the like was done for them by our Saviour's sacrifice.

[21] Ver. 18. Πειρασθεὶς, *Being tempted:*] i. e. *Exposed to agonies and sufferings;* for πειρασθῆναι, in the Epistles, signifies, to be exposed to such afflictions, as subject us to great temptations to desist from our duty and obedience; as when the apostle saith, *No temptation hath befallen you, but what is* ἀνθρώπινος, *supportable by man; for the Lord is faithful, who will not suffer you,* πειρασθῆναι, *to be tempted above what you are able* (or, exposed to sufferings beyond your strength), *but will, with the temptation, make a way* (so far) *to escape, that you may be able to bear it*. (1 Cor. x. 13.) So the apostle, finding his Thessalonians, ἐν ταῖς θλίψεσι, in great afflictions from their persecutors, sends to know their faith, μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων, *lest the tempter might have prevailed on them, by reason of these tribulations*, to desert it. (1 Thess. iii. 5. Rev. ii. 10.) *Fear none of those things which thou shalt suffer: Behold, Satan shall cast some of you into prison,* ἵνα πειρασθῆτε, *that you may be tempted*, i. e. *be tried by temptations*. (See James i. 2. 12. 1 Pet. i. 6. 2 Pet. ii. 9. Rev. iii. 10.) So here, our Saviour, tried by these agonies, which he suffered in the hour of darkness, when the tempter fell upon him with all his fury, is become experimentally able to succour us under those sufferings which render obedience so hard to flesh and blood.

[22] Δύναται, *He is able.*] He hath δύναμιν συμπαθητικὴν, a power joined with a sympathy towards us, and a propensity to succour us. So Rom. xi. 23. *They shall be graffed in,* δυνατὸς γάρ ἐστιν ὁ Θεὸς, *for God is able:* and, xiv. 4. *The weak shall stand,* δυνατὸς γὰρ, *for God is able to make him stand*. Thus, to encourage us to charity, the apostle saith, δυνατὸς ὁ Θεὸς, *God is able to make all grace abound towards us:* (2 Cor. ix. 8.) *I know whom I have believed, and I am persuaded,* ὅτι δυνατός ἐστι, *that he is able to keep that which I have committed to him to that day*. (2 Tim. i. 12.)

CHAP. III.

1. WHEREFORE, holy brethren, partakers of the heavenly calling *(i. e. the calling to celestial blessings)*, consider the apostle and high-priest of our profession, Christ Jesus *(who, as our apostle, taught these things; and, as our high-priest, suffered, to obtain these blessings for us, and confirm them to us)*;

2. [1] Who was faithful to [2] him that appointed him *(to be an apostle and high-priest)*, as also *(it is said of)* Moses, *(that he)* was faithful in all his house, *(i. e. in all the house of God*, Numb. xii. 7.)

3. For this man *(this Jesus)* was counted worthy of *(or, dignified with)* more glory than Moses, inasmuch as he [3] who hath builded (Gr. ὁ κατασκευάσας, *who orders, or governs)* the house hath more honour than the house *(of which Moses only was a part)*.

4. For every house is builded (κατασκευάζεται, *ordered and governed)* by some man; but [4] he that built (ὁ κατασκευάσας, *that orders and governs)* all things is God.

5. And Moses verily was faithful in *(the administration of)* all *(things in)* his house, *(but this he was only)* [5] as a servant, for a testimony of those things which were to be spoken after *(by God to them)*;

6. But Christ as a son *(is placed)* over his own house; *(i. e. he enters upon the government of it, as an heir and successor to the rights of his Father; the Father now judging no man, but having committed all judgment to his Son*, John v. 22.) whose house we *(Christians)* are, *(and shall continue to be)*, if we hold fast the [6] confidence and [7] the rejoicing of the hope firm to the end.

7. Wherefore, as the [8] Holy Ghost saith, *(by David*, Psal. xcv. 8.) [9] To-day if you will hear his voice,

8. Harden not your hearts, as *(your forefathers did)* in the *(time of)* provocation, in the day of temptation in the wilderness: *(hence learn, that it was in their power to prevent the hardness of their hearts:)*

9. [10] When *(where)* your fathers [11] tempted me, *(i. e. doubted of my presence with them, saying, Is the Lord among us, or not?* Exod. xvii. 7. Numb. xiv. 11. 21.) [12] proved me, and saw my works [13] forty years.

10. Wherefore I was grieved with that generation, and said, They do always err in their hearts, *(not with the heart believing*, ver. 11.) and they have not known my ways, *(i. e. not hearkened to me, to walk in them*, ver. 22.)

11. So I sware in my wrath, (ver. 21.) [14] They shall not enter (Gr. *If they shall enter)* into my rest *(i. e. into the land where they were to rest from their wars)*.

12. Take heed *(therefore)*, brethren, lest there be in any of you *(as there was in them)* an evil heart of unbelief, [15] in departing from the [16] living God.

13. But exhort one another *(to steadfastness in the faith)* daily, while it is called To-day, *(before the night cometh upon you*, John xii. 35.) [17] lest any of you be hardened through the deceitfulness of sin.

14. For we are made partakers of *(the blessings purchased by)* Christ, if we hold the [18] beginning of our confidence steadfast to the end;

15. While it is said, (Gr. Ἐν τῷ λέγεσθαι, *In that it is said,)* To-day if you will hear his voice, harden not your hearts, as in the provocation. *(You may discern the mischief of unbelief, and hardness of heart, and the necessity of the exhortation tendered*, ver. 12, 13.)

16. For [19] some, when they had heard, did provoke: howbeit, not all that came out of Egypt *(not Caleb and Joshua)* by Moses.

17. But *(and)* with whom was he grieved forty years?

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was it not with them that had sinned *(by unbelief)*, whose carcasses fell in the wilderness?

18. And to whom sware he that they should not enter into his rest, but to them that believed not?

19. [20] So we see (Καὶ βλέπομεν, *We see therefore*) that they could not enter in, because of unbelief.

ANNOTATIONS ON CHAP. III.

[1] Ver. 2. ΠΙΣΤΟ'Ν ὄντα, *Who was faithful*, &c.] *i. e.* As Moses faithfully discharged all that the Lord commanded him to say or do for the church of Israel; so Christ was faithful in the discharge of his prophetic office, doing and speaking as the Father had given commandment, John xii. 49, 50. xiv. 10. and in his priestly office, in laying down his life for the sheep, according to the commandment he had received from the Father, John x. 18. and doing all things requisite to make atonement for the sins of the people, ii. 17. I know indeed, the critics say, נאמן and πιστὸς signify one established in his office; as in those words, πιστὸς Σαμουὴλ εἰς προφήτην τῷ Κυρίῳ, *Samuel was established a prophet to the Lord:* but this criticism is here needless; and the word πιστὸς, ii. 17. bearing not this sense, I choose rather to follow the ordinary import of the word.

[2] Τῷ ποιήσαντι αὐτὸν, *To him that appointed him.*] So the word signifies, 1 Sam. xii. 6. *God is witness,* ὁ ποιήσας, *who appointed,* or chose Moses and Aaron. (See ver. 8.)

[3] Ver. 3. Ὁ κατασκευάσας] Is he that orders, and governs, and provides, or prepares all things. So Phavorinus, κατασκενάζω, καταρτύομαι, ἐξαρτύομαι, *ordino, guberno, moderor.* And thus, τὴν πολιτείαν καὶ πόλεις κατασκευασθῆναι, in Plato, Epist. 11. is *to have cities and polities well ordered.* So Wisd. ix. 2. *Thou in thy wisdom,* κατασκενάσας ἄνθρωπον, *hast ordered man to have dominion over thy creatures.* Thus Philo, de Cherub. p. 100. saith, *God is the cause of the world,* δι' οὗ γέγονεν, *by which it was made, and the* Λόγος δι' οὗ κατεσκενάσθη, Logos, *the cause by which it was ordered,* or put into that frame and order in which it is. The words preceding, ἠξίωται, *he was dignified with more honour,* seem plainly to refer to Christ's regal office, by which all power in heaven and earth was given to him, and he was made *head over all things for his church,* which is his body, and in which he dwells, as in his house. (Eph. ii. 21. 22.) And this to me seems to establish this sense of the word.

[4] Ver. 4. Ὁ δὲ κατασκενάσας τὰ πάντα ὁ Θεὸς, *He that built all things is God.*] The apostle, say the Socinians on the place, proves "Christum tanto præstantiorem esse Mose, quanto Deus præstantior est suo populo, qui Dei domus est; idque merito;" *that Christ is as much more excellent than Moses, as God is more excellent than his own people; and this they had just cause to say.* And if so, Christ must be properly and truly God; for nothing else can so far excel Moses, the chiefest of that people, as God himself excels them. By this interpretation therefore they do not avoid, but confirm the argument for our Saviour's Deity, from this text. The argument seems plainly to run thus,—He that governs all things is God; but Christ, as *pater-familias,* father of his family, governs all things in his house, that is, the church dispersed throughout all the world; and hath, in order thereunto, all judgment, and all power in heaven and earth, committed to him: he therefore must be God; that is, the exercise of his kingly office shews, that he must be God as well as man. Thus Philo, (de Victim. Offer. p. 661. C.) often saith of that power, καθ' ἣν ἀνῆπται τῶν ὅλων τὸ κράτος, *to which the government of all things is committed,* that οὐκ ἀνθρώπων μόνον, ἀλλὰ καὶ θεῶν ἐστι Θεὸς, μέγας τέ ἐστιν, ὄντως καὶ ἰσχυρὸς, καὶ κραταιὸς, *he is God not only of men, but angels, a great being, who truly doth exist, both strong and mighty.*

[5] Ver. 5. Ὡς θεράπων, *As a servant.*] The government of Israel was a theocracy, where God gave all the laws and precepts; and Moses, only as his servant and minister, told them what things God thought fit to command them: but the government of the Christian church is entirely committed to our Lord Jesus, and he, as supreme head, and Lord of all things, governs both it, and all things in earth and heaven for the good of it; and therefore, if he be not truly God, God doth not now govern the world as formerly, but hath given up the administration of it to a creature. —*Whose house we are;*] *Christ living in our hearts by faith,* Gal. ii. 20. Eph. iii. 17. *abiding in us by his Spirit,* John xiv. 23. Rom. viii. 9—11. *and dwelling in our bodies, and in the body of the church, as in his temple,* 1 Cor. iii. 16, 17. vi. 17. 2 Cor. vi. 15, 16. Eph. ii. 20—22. iv. 16.

[6] Ver. 6. Παῤῥησίαν, *The confidence.*] Or, the free profession of the faith: for παῤῥησία is a liberty of freedom of speaking; as when it is said of Christ, that he spake, ἐν παῤῥησίᾳ, *freely,* Mark viii. 32. John vii. 13. 18. 20. and of his apostles, that they spake, μετὰ παῤῥησίας, *with all freedom and courage,* Acts ii. 29. iv. 13. 29. 31. xxviii. 31. 2 Cor. iii. 12. vii. 14. Eph. vi. 19. Phil. i. 20. 1 Tim. iii. 13. Heb. iv. 6. So Phavorinus, παῤῥησιάζομαι, ἐλευθεροστομῶ.

[7] Καύχημα τῆς ἐλπίδος, *The rejoicing of hope.*] *i. e.* The hope which causes us to rejoice, in expectation of the glory of God, Rom. v. 2. 2 Cor. i. 14. Gal. vi. 4. *if we hold this firm unto the end;* which supposes, that they who were partakers of this heavenly calling, and had at present this cause of rejoicing, might not *hold it firm unto the end,* but might fall off from it, ver. 14. might *depart from the living God,* ver. 11. iv. 11. Yea, the apostle, in this Epistle, plainly doth suppose, that they who had *tasted of the heavenly gift, and were made partakers of the Holy Ghost,* &c. *might fall away,* vi. 4—6. that *the just who live by faith, might draw back unto perdition,* x. 38, 39. that they might *fall from the grace of God,* xii. 15. See the reading of the text justified, Examen Millii hic.

[8] Ver. 7. Τὸ πνεῦμα τὸ ἅγιον, *The Holy Ghost saith.*] Hence it appears, that David writ his Psalms, by the *afflatus* or inspiration of the Holy Ghost. (See note on Matt. xxiii. 43.)

[9] Σήμερον, *To-day.*] At present; for *now is the day of salvation,* 2 Cor. vi. 2. the present time being only ours. We must *do God's commandments to-day,* say the Jews, from Deut. vii. 11. *and receive the reward to-morrow. We must repent to-day, lest we die to-morrow, before we have repented.* (See Cartw. in locum.) And again, *If Israel would repent but one day, the Messiah would come;* and this they prove from these words of the Psalmist, תשמעו אם בקלו, *when you hear his voice,* speaking in the prophets; or, as the Targum, אם במימרה, *when you hear him speaking by the Word,* proceeding from the Father, *harden not your hearts.* That this is the frequent sense of the

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particle אם, see Noldius, p. 89. §. 31. and it is also the sense of the Greek ἐὰν. So ἐὰν εἴπῃ, *when he said thus*, Gen. xiii. 8. ἐὰν ἐξελθῶσιν, *when the daughters of Shiloh come forth*, Judg. xxi. 21. ἐὰν κοιμηθῶ, *when I lie down*, 1 Sam. xi. 12. ἐὰν πληρωθῶσι, *when thy days be fulfilled*, 1 Kings xiii. 31. ἐὰν ἀποθάνω, *when I die*, Job vii. 4. ἐὰν κάθῃ, *when thou sittest*; ἐὰν καθεύδῃς, *when thou liest down*, Prov. iii. 24, 25. ἐὰν πορεύῃ, *when thou goest*; ἐὰν τρέχῃς, *when thou runnest*, Prov. iv. 12. See also in the New Testament, ἐὰν ὑψωθῶ, *when I shall be lifted up*, John xii. 32. ἐὰν πορευθῶ, *when I shall go*, John xiv. 3. xvi. 7. ἐὰν φανερωθῇ, *when he shall appear*, 1 John iii. 2. These words are therefore to be extended to the whole time of their hearing God speaking to them by his prophets, and especially to the time of God's speaking to them by his Son, who was to bring them into a better rest than that of Canaan, into which Joshua led them.

[10] Ver. 9. *When,*] Οὗ, *Where.* So the Hebrew אשר is rendered, Numb. xxii. 26. Deut. viii. 15. Psal. lxxxiv. 3. Eccles. viii. 10. So Numb. xx. 13. *These are the waters of contention,* אשר, *where the children of Israel contended.*

[11] Ἐπείρασάν με, *Tempted me.*] That to *tempt God,* in the Scripture phrase, is always to distrust his power or goodness, after sufficient demonstrations given of it, see note on Matt. iv. 7. And note here, that the apostle saith, they tempted Christ, (1 Cor. x. 9.) which shews, that these words may truly be applied to him.

[12] Ἐδοκίμασαν, *Proved me.*] The Hebrew word, which is here rendered *proved me,* is, Mal. iii. 16. rendered by the Greek ἀντέστησαν, *they resisted* God; and by the Chaldee, the Syriac, and by our version, they who *tempted* God; that is, saith Dr. Pocock, who went about to try and prove him, whether he could or would punish sinners, and to provoke and dare him to do his worst to execute his judgments, if he were a God of judgment: and then, *to see his works forty years,* must be, to see his judgments executed upon them forty years.

[13] Τεσσαράκοντα ἔτη, *Forty years.*] If this be the right connexion of the words, then, *to see God's works forty years,* must be, to see his punishments so long upon them, as he plainly threatened they should, saying, *You shall bear your iniquities forty years,* Numb. xiv. 33. and that so visibly, that all the nations should discern his judgments on them: for, *Surely as I live* (saith he), *all the earth shall be filled with the glory of God,* ver. 21. But if, according to the reading of the Hebrew and the Septuagint, the forty years should be added to the following verse, thus, *Wherefore I was angry with that generation forty years,* as the apostle doth intimate by that inquiry, ver. 17. *with whom was he angry forty years?* then the גם ראו, and καὶ εἶδον, will be best rendered, *though they say my work,* as גם signifies, Noldius, p. 220. and καὶ, Luke xviii. 7. John xvi. 32. Acts vii. 5. According as God speaks to them, Numb. xiv. 22. *For all these men which have seen my glory, and my signs which I did in Egypt and the wilderness, and yet have tempted me these ten times, and have not hearkened to my voice, surely they shall not see the land.* And, ver. 11. *How long will it be ere they believe me, after all the signs,* &c.

[14] Ver. 11. אם יבאון, Εἰ εἰσελεύσονται, *If they shall enter.*] *i. e.* Let me not be God, or, Let me not be true, if they enter. This is a form of swearing very frequent in the Old Testament. So Deut. i. 35. *The Lord was wroth, and swore, saying,* εἰ ὄψεται, אם יראה, *If any of these men shall see that good land of promise:* (Psal. xcv. 11.) so 1 Sam. iii. 14. אם יתכפר, εἰ ἐξιλασθήσεται, *If the iniquity of the house of Eli shall be purged with sacrifices;* Psal. lxxxix. 35. *Once have I sworn by my holiness,* אם אכוב, εἰ ψεύσομαι, *if I fail David;* Psal. cxxxii. 1—4. *Lord, remember David, how he sware;* אם אבא, εἰ εἰσελεύσομαι, *If I go into my tabernacle;* אם אעלה, εἰ ἀναβήσομαι, *If I climb up into my bed;* אם אתן, εἰ δώσω, *If I give sleep to my eyes.* So Mark viii. 12. *Verily, I say unto you,* εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, Let me not be true, *if a sign be given to this generation;* where Christ himself swears, and therefore cannot be supposed absolutely to forbid all swearing, Matt. v. 34.

[15] Ver. 12. Ἐν τῷ ἀποστῆναι, *In departing.*] The Jews that tempted God, Numb. xiv. are said, ἀποστῆναι, *to depart from the land of Canaan,* ver. 31. *They said one to another, Come, let us make a captain,* καὶ ἀποστρέψωμεν, *and let us turn back into Egypt,* ver. 4. and are said, οὐ πιστεύειν, *not to believe God,* ver. 11.

[16] *The living God:*] So styled, to shew that he is always able to punish unbelievers. Note also, that as he who believeth in Christ, believeth in God the Father also; (John xii. 44.) so he that deserts him, doth also desert the Father, who sent him, and makes him a liar: (1 John v. 9, 10.) *for he that denies the Son, hath not the Father.* (1 John iii. 23.)

[17] Ver. 13. Ἵνα μὴ σκληρυνθῇ τις, *Lest any man be hardened.*] To be *hardened,* in the New Testament, imports infidelity, and want of faith. Thus Christ upbraids to his disciples their unbelief, καὶ σκληροκαρδίαν, *and hardness of heart,* that they believed not, Mark xvi. 14. And the Jews that believed not are said to be *hardened,* Acts xix. 9. and so it will be evident that here it signifies, to him that compares ver. 15. with ver. 19.

[18] Ver. 14. Τὴν ἀρχὴν ὑποστάσεως, *The beginning of their hope.*] That hope to which we have *fled for refuge,* vi. 18. that hope which causeth us to *rejoice,* ver. 6. faith being, ἐλπιζομένων ὑπόστασις, *the firm expectation of things hoped for,* chap. xi. (See the note there.)

[19] Ver. 16. Τινὲς γὰρ ἀκούσαντες παρεπίκραναν, ἀλλ' οὐ πάντες, &c.] I would render these words thus; *For who are they, that, hearing, did provoke? Were they not all that came forth out of Egypt?* For τινὲς signifies as well *who* as *some.* So Acts xix. 15. Τίνες ἐστέ, *Who are ye?* Rev. vii. 13. Τίνες εἰσί, *Who are they that are clothed with white robes?* Isa. lx. 8. Τίνες οἵδε, *Who are these?* So Heb. i. 5. Τίνι γὰρ, *For to whom of the angels said he?* And here, ver. 18. Τίνι δὲ, *To whom did he swear?* So Josephus, chap. xvii. of his Maccabees, Τίνες οὐκ ἐθαύμασαν τοὺς τῆς θείας νομοθεσίας ἀθλητάς; Τίνες οὐκ ἐξεπλάγησαν; *Who did not admire? Who were not astonished at the champions of the Divine law?* And the answer to this inquiry must be this, *Were they a few? Yea, were they not all?* &c. as if it had been οὐχὶ πάντες; It is also evident, that οὐ and οὐκ are often interrogatives, as 1 Cor. xii. 15. John vii. 42. see Noldius, p. 487. And if the Greek will bear this construction, it answers best, (1.) to the story, as it is represented, Numb. xiv.: for, notwithstanding the exception made, ver. 38. of Joshua and Caleb, it is said, ver. 12. that πᾶσα ἡ συναγωγὴ, *all the congregation,* καὶ πάντες, *and all the children of Israel murmured against Moses and*

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Aaron; that πᾶσα ἡ συναγωγὴ, *all the congregation spake of stoning Joshua and Caleb,* ver. 10. and πάντες οἱ ἄνδρες, *all the men,* ver. 22. are the οἱ παροξύναντες, *provokers,* ver. 23. the συναγωγὴ πονηρὰ, *evil congregation, and the murmurers,* ver. 27. 35. Josh. v. 6. And (2.) it agrees best with the following verses, which are plainly interrogatives and answers, *With whom was he grieved? was it not with them? To whom sware he? was it not to them that believed not?* And, lastly, with the close of the argument, which saith generally, *They could not enter in.*

[20] Ver. 19.] Καὶ here signifies *idcirco,* therefore; as the Hebrew ו often does: (see Noldius, p. 279.) so Josh xxiii. 11. Καὶ φυλάξετε, *Take good heed therefore;* Psal. ii. 10. Καὶ νῦν σύνετε, *Be wise now therefore.* (See Psal. vii. 7. xviii. 42.)

CHAP. IV.

1. LET us therefore fear, lest, a promise being left us of entering into his rest *(in the celestial Canaan, as to them in the terrestrial),* any of you should [1] seem to come short of it *(i. e. should fail of it).*

2. For unto us was (Gr. *is)* the gospel preached, [2] as well as (Gr. *as it was also)* to them, *(they being* οἱ πρότερον εὐαγγελισθέντες, *the first to whom it was preached, or formerly evangelized,* ver. 6.) but the word preached (Gr. *heard)* did not profit them, not being mixed with faith in them that heard it. *(That is, we have now the glad tidings, and gospel-promise of a future rest; as they also had in types: their rest in Canaan being a type of their future rest with God in the heavenly Canaan.)*

3. For we which have believed do enter into rest, as *(may be gathered from what)* he said, As I have sworn in my wrath, if they shall enter [3] into my rest: although the works were finished from the foundation of the world. (Gr. καίτοι τῶν ἔργων ἀπὸ καταβολῆς τοῦ κόσμου γενηθέντων, *and indeed, or for,* see Budæus and Stephanus, *this phrase, my rest, relates to the works done by God from the foundation of the world. This sense seems certain from the reasons following.)*

4. For he *(Moses)* spake in a certain place (Gen. ii. 1.) of the seventh day *(from the beginning of God's work of creation, saying)* on this wise, And God did rest the seventh day from all his works.

5. And in this place *(he, i. e. God saith)* again *(long after),* If they shall enter into my rest, *(i. e. If they shall have a rest from their labours and travels, resembling that of mine from the creation of the world,* see ver. 10.)

6. Seeing therefore it remaineth that some must enter therein *(to the rest of God spoken of in these words),* and they to whom it was first preached (οἱ πρότερον εὐαγγελισθέντες, *they who had the gospel first preached to them, concerning this rest of God,)* entered not in *(to it)* because of unbelief:

7. [4] Again, he *(God)* limiteth a certain day, saying in *(these words of)* David, To-day, after so long a time *(of their continuance in the rest of Canaan);* as it is *(there)* said, To-day, if you will hear his voice, harden not your hearts, &c. *(speaking not of the rest of Canaan, of which they were possessed in the days of Joshua, as he saith to the Reubenites and Gadites: And now the Lord hath given rest unto your brethren, as he promised them,* Josh. xxii. 4.)

8. [5] For if Jesus *(i. e. Joshua)* had given them *(a)* rest *(like to that of God),* then would he not *(i. e. God, by David)* afterward have spoken of another day *(of rest, after their rest in Canaan).*

9. There remaineth therefore *(yet)* a *(more glorious and complete)* [6] rest to the people of God.

10. For he that is *(thus)* entered into his rest, he also hath ceased from his own works, *(i. e. from the labours and travels of this life,* Rev. xiv. 13.) as God *(after he had finished the creation)* did from his.

11. Let us labour therefore to enter into that rest *(which yet remaineth for the people of God),* lest any man fall (Gr. *that we may not fall from it)* after the same example of unbelief *(by our infidelity, as they did).*

12. [7] For the word of God (mentioned ver. 1, 2.) is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner *(or censurer)* of the thoughts and intents of the heart.

13. Neither is there any creature which is not manifest in his sight *(whose word this is):* but all things are naked and open to the eyes of him [8] with whom we have to do (Gr. *to whom we must give an account, and so there is no hope these unbelievers should escape his judgments).*

14. Seeing then that we have a great high-priest *(merciful and faithful, to make reconciliation for our sins,* ii. 17.) that is passed into the heavens, *(to appear for ever there to make intercession, and to prepare this resting-place for us,* John xiv. 2. *even)* Jesus the Son of God, let us hold fast our profession *(without wavering).*

15. For we have not a high-priest who cannot be touched with the sense of our infirmities; but *(one who)* was in all points tempted *(i. e. exposed to sufferings)* like as we are, yet *(and this)* without sin *(to deserve the least of them:* see note on ii. 18.)

16. Let us therefore *(depending on his power, his intercession for, and sympathy with us)* come coldly [9] to the throne of grace, *(this* ἱλαστήριον, *or mercy-seat,* Rom. iii. 25.) that we may obtain mercy *(in the pardon of our sins),* and find grace *(or favour)* to *(a suitable)* help in time of need (Gr. εἰς εὔκαιρον βοήθειαν, *for seasonable help in all our sufferings for his sake).*

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. ΔΟΚΗῖ τις ὑστερηκέναι, *Should seem to come short.*] That the word ὑστερηκέναι, signifies *to fail of,* or *fall from,* any thing, see note on xii. 13. and that δοκέω is oft an expletive, all critics do acknowledge: so μὴ δόξητε λέγειν, *say not,* Matt. iii. 9. οἱ δοκοῦντες ἄρχειν, *they who rule,* Mark x. 42. ὃ δοκεῖ ἔχειν, *that which he hath,* Luke viii. 18. Matt. xxv. 29. ὁ δοκῶν ἑστάναι, *he that standeth,* 1 Cor. x. 12. (See the note on 1 Cor. vii. 40.)

[2] Ver. 2. Καθάπερ κἀκεῖνοι, *As well as they.*] This, by some, is referred to their hearing of the law, as in the paraphrase; by others, as probably to the gospel blessings then typified to them: for the apostle informs us, that *they all did eat the same spiritual meat, and drank the same spiritual drink; for they drank of the rock that followed them, and that rock was Christ.* (1 Cor. x. 3, 4.) This sounds flat to them only who are averse to this doctrine, that the blessings of the gospel were typified to the Jews; but is confirmed from ver. 6.

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[*] Ver. 3. Εἰς τὴν κατάπαυσίν μου, *Into my rest.*] Upon the true interpretation of these words here, and ver. 1. κατάπαυσιν αὐτοῦ, depends the true sense of this chapter. Now some refer this to that deliverance from their persecutors, and the peaceable days of professing the gospel, the Christians in Judea and elsewhere should enjoy after the destruction of Jerusalem: but to this I can by no means assent; for (1.) the bearing of the cross, the suffering persecution, being so often hinted as the portion of *all that will live godly*, I cannot believe that a promise of deliverance from them should be so often represented by the Holy Ghost, as the great gospel blessing promised to believers, the εὐαγγελία, the evangelical promise made to Christians by God, that *they should enter into his rest*, ver. 1. the *sabbatism remaining for the people of God*, ver. 9. the rest which they should *strive to enter into*, ver. 11. and *be afraid lest they should fail of*, ver. 1. (2.) I know of no such happy change of the affairs of Christians in all other parts of the world, that the apostle should here, and almost in all his other Epistles, speak of it, as this interpretation maketh him to do, as one of the greatest blessings of Christianity; nor were there any such halcyon days enjoyed by Christians after the desolation of Jerusalem. This will be evident from Christ's message to the Asiatic churches, after the times of Domitian; for there he speaks to the angel of the church of Smyrna, *Fear none of those things which thou art about to suffer: behold, Satan is about to cast some of you into prison, that ye may be tried ten days. Be thou faithful to the death, and I will give thee a crown of life*, Rev. ii. 10. To the church of Pergamus thus: *I know thy works, and where thou dwellest, where is the throne of Satan; and thou holdest my name, and hast not denied the faith in the days in which Antipas my faithful martyr suffered, who was slain among you where Satan dwells*, ibid. ver. 13. To the church of Philadelphia thus: *Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth*, iii. 10. This argument a reverend person endeavours to evade, by saying, that John writ his Revelation in the ninth year of Claudius. But, first, this is contrary to the testimony of all antiquity, excepting only the single testimony of Epiphanius; which also is fully answered by Dr. More: for it is generally agreed, that he writ his Revelation in, or after he came from, the isle of Patmos, as may be proved from i. 9—11. Now all the ancients say, that John was banished thither by Domitian; and writ his Revelation about that time. So Irenæus* speaks expressly, saying, If the name of antichrist had been to be divulged, it would have been mentioned *by him who saw the revelation; for it was not seen long ago, but almost in our age, at the end of the reign of Domitian:* which passage cannot be understood of the name only of the beast, but of the whole revelation; as is evident, (1.) because Eusebius, who cites this passage, must understand him so: for he saith, that *he returned from his exile in this island*, μετὰ τὴν Δομιτιανοῦ τελευτήν, (chap. xxiii.) *after the death of Domitian;* and so he must have writ his Revelation while he lived. And (2.) because *the name of the beast* is not said to be revealed to the evangelist, but only *the number of his name.* And (3.) the words καὶ τὴν ἀποκάλυψιν ἑωρακότος even force this sense; for they are properly rendered, *who saw also the revelation*, distinguishing the revelation from the name. And, lastly, a name cannot properly be said *to be seen*, nor doth St. John ever use any such expression about it; but a revelation may be properly said to be seen, and St. John often saith he saw them. Again, in this persecution of Domitian, saith Eusebius,* κατέχει λόγος, *the tradition runs, that John the evangelist was banished to the isle of Patmos, for the testimony he gave to the Divine Word.* And in his Chronicon† he adds, that under him the apostle John *being banished into the isle of Patmos*, ἔνθα τὴν ἀποκάλυψιν ἑώρακεν, ὡς δηλοῖ Εἰρηναῖος, *there saw his revelation, as Irenæus testifies;* which both confirms the tradition, and gives the true sense of the words of Irenæus, cited by him. So also St. Jerome‡ saith, *That St. John being banished into the isle of Patmos, in the fourteenth year of Domitian,* "scripsit Apocalypsin," *composed the book of the Revelation.* So almost all the Greek and Latin writers, saith Huet. in Orig. Com. p. 72. Vid. Oros. lib. vii. cap. 10, 11. Martyr. Timoth. apud Phot. Cod. 254. p. 1403. lib. i. Aret. in Apoc. 1. 9. Secondly, It is certain, from the second text here cited, that Antipas had suffered martyrdom before the writing of these Epistles to the churches. Now that Antipas suffered martyrdom under Domitian, the old Roman martyrology assures us, and Dr. Hammond on the place confesses: it is therefore evident, that St. John, speaking of this martyrdom, which happened in the days of Domitian, as a thing past, must write the Revelation in or after the reign of Domitian. This the doctor saw, and therefore interprets these words, *Thou hast not denied my faith*, καὶ ἐν ταῖς ἡμέραις, *even in those days* (of fiery trial) *in which Antipas*, ἀπεκτάνθη, *was or hath been slain:* thus *the time is approaching wherein Antipas I foresee will be cruelly martyred;* that is, if this was written in the ninth of Claudius, and Antipas slain the tenth of Domitian, I foresee he will be slain forty years hence; which descant, to speak in his own words, *is too vain to be seriously* considered. Lastly, The Christians had no such halcyon days for any considerable time after the destruction of Jerusalem: for Jerusalem was destroyed anno Christi 70; and the second persecution began under Domitian, anno Domini 96. They had therefore only *rest for twenty years*, and then comes the second persecution, in which many Christians § were exiled, and some *suffered martyrdom; for even heathen writers*, saith Eusebius, ‖ mention τὸν διωγμὸν καὶ τὰ ἐν αὐτῷ μαρτύρια, *the persecutions and the martyrdoms of our men.* And in his Chronicon he saith, *That Brutus, in his history, affirms, that* πολλοὶ Χριστιανῶν ἐμαρτύρησαν κατὰ Δομιτιανὸν, *many Christians suffered martyrdom under Domitian.* Ten years after the end of this persecution, comes on a third persecution under Trajan, in which, saith Eusebius,¶ *so great and heavy was the persecution, in most places, that*

* Δι' ἐκείνου ἂν ἐῤῥέθη τοῦ καὶ τὴν ἀποκάλυψιν ἑωρακότος· οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς Δομιτιανοῦ ἀρχῆς, Apud Euseb. Hist. Eccl. lib. iii. cap. 18.

* Τῆς εἰς θεῖον λόγον ἴσμεν μαρτυρίας Πάτμον οἰκεῖν καταδικασθῆναι τὸν νῆσον. Ibid. cap. 8.

† Ad An. 14. Dom.

‡ Verbo Joan.

§ Μετὰ πλείστων ἑτέραν καὶ Φλαβίαν.

‖ Hist. Eccl. lib. iii. cap. 18.

¶ Τοσοῦτός γε μὴν ἐν πλείοσι τόποις ὁ καθ' ἡμῶν ἐπετάθη ὁ διωγμὸς, ὡς Πλίνιον Σεκοῦνδον ἐπὶ τῷ πλήθει τῶν μαρτύρων κινηθέντα βασιλεῖ κοινῶσαι περὶ τοῦ πλήθους τῶν ὑπὲρ τῆς πίστεως ἀναιρεμένων.——

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Pliny, one of the celebrated presidents of the provinces, being moved with the multitude of the martyrs, writ to the emperor concerning the multitude of the martyrs that had suffered; and received this answer from him, That they should not be inquired after, but only punished as they fell into their hands. And that though hereupon the open persecutions ceased, yet in divers provinces they continued, and exercised many of the Christians with divers kinds of martyrdom.*

In the seventeenth year of Trajan, the Jews in Mesopotamia rebel, and many myriads of them perish. In the second of Hadrian they rebel again, and overcome. In the seventeenth of Hadrian, Barchochebas set himself up for their Messiah, *and drew an infinite multitude of Jews after him.* Now all these, and especially the last, were severe persecutors of the Christians of those places. For Justin Martyr† oft informs us, *That even after the destruction of Jerusalem, they retained still the same hatred to the Christians, and cut them off wherever they had power and opportunity;* and in the days of Barchochebas, *put those Christians to exquisite torments, who would not deny Christ.* And could these be the times of quiet and safety to the Christians, from their persecutors? and of prosperous and peaceable days for the public worship and service of God? Is this the ἐπαγγελία, *gospel-promise of a rest and sabbatism to the people of God?* the reward, which it is just with God to render them for all their sufferings for his sake? (2 Thess. i. 7. see Dr. Hammond on that place.)

To come then to the true import of this phrase, let it be noted, that there is a double rest mentioned in this and the former chapters; *viz.*

1. The rest promised to the Jews in the land of Canaan, iii. 11. And this, saith the apostle, could not be the rest of God; for *if Joshua had given him* (such) *rest, David could not have spoken of another day,* ver. 8. Why not? saith Mr. Clerc. Answer, Because then, by entering into that, they would have already entered *into the rest of God.*

2. A rest, after the example of God, *ceasing from his labours,* when he had finished the creation, which is the rest of the blessed that die in the Lord, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν, *that they may rest from their labours,* Rev. xiv. 13. And that this is the rest which the apostle now begins to speak of, is evident from these words, ver. 10. *He that is entered into rest, he hath also ceased from his own works, as God did from his;* for what can we understand by *resting from his own works,* but as the fathers‡ do interpret it, τῶν διωγμῶν, τῶν πειρασμῶν, τῶν θλίψεων, *from his persecutions, temptations, and afflictions,* to which he is obnoxious in this present world? The phrase seems plainly to be taken from Isa. lvii. 1. where it is said of the *righteous taken away from the evil to come, They shall enter into peace, they shall rest in their beds.* Of this rest, that of Canaan, and the sabbatism there observed, were a type, as the Jews themselves inform us; and therefore it seems reasonable to interpret these words agreeably to that sense.

[4] Ver. 7.] Here Mr. Clerc speaks thus; *I say again, There is no* mention *in the Psalmist of any future rest:* which if true, there is no sense in the apostle's words, nor any strength in his argument, for it doth evidently run thus, There must be a rest to the people of God, besides, *i. e.* succeeding, that which Joshua procured them in the land of Canaan; because the Psalmist, so long after their rest in Canaan, makes mention of a future rest: so the apostle. *There is no mention in the apostle of a future rest,* saith Mr. Le Clerc. He had spoken in one place *of the rest of God,* saith the apostle, ver. 4. And he speaks again, ἐν τούτῳ, *in this place* of the Psalmist, of *this rest,* ver. 5. into which unbelievers not entering, in this passage of David, he again, τίνα ὁρίζει ἡμέραν, *sets or defines a certain day,* by saying to them, who lived so long after these unbelievers miscarried, *To-day if you will hear his voice* (and so enjoy this rest), iii. 18, 19. *harden not your hearts:* speaking there of a rest not already enjoyed, but hereafter to be enjoyed by them, and so not of the rest procured to them by Joshua: εἰ γὰρ, *for if Joshua had given then the rest called the rest of God,* David would not have here spoken of *another day of rest;* but having done so, ἄρα, certo utique, *we conclude, there remains yet a rest to be enjoyed by the people of God.*

[5] Ver. 8. Εἰ γὰρ Ἰησοῦς, *For if Joshua.*] For explication of the apostle's argument here let it be noted, that all the Greek commentators on this place concur in this, that the apostle speaketh of a threefold rest.

First, Of the rest of God, mentioned Gen. ii. 2. in these words, *And God rested on the seventh day from all his works that he had done.* Which rest, say the ancients, was *the symbol of the rest of the just from all their labours.* So Irenæus* saith, *The seventh day, which was sanctified, and in which God rested from all his works, is the true sabbath of the just, in which they shall do no earthly labour:* and Origen† saith, *That Celsus understood not the mystery of the seventh day, and the rest of God, in which all that had done their work in six, and had left nothing undone which belonged to them, should feast with God, ascending to the vision of him, and in that to the general festivity of the just and blessed.* And again, ‡ *If we farther inquire which are the true sabbaths, we shall find that the observation of the true sabbath reaches beyond the world; the true sabbath, in which God will rest from all his works, being the world to come, then when all grief, sorrow, and sighing, shall fly away, and God shall be all in all.*

Secondly, Of the rest of the Jews in Canaan: which is the rest God sware the murmuring and unbelieving Jews should not enjoy, perhaps as well in the spiritual sense as in the natural. For the Jews themselves represent their sin, as that in which they made bold, § ψευδολογίαν κατακρίνειν τῷ Θεῷ, *to charge God with a lie.* And the Jerusalem Targum saith,‖ God threatened to remember it in the day of

* Ὡς καὶ ἄνευ προφανῶν διωγμῶν μυρικοὺς κατ' ἐπαρχίαν ἐξάπτεσθαι, πλείους τε τῶν πιστῶν διαφόρους ἐναγκίζεσθαι μαρτυρίας, Hist. Eccl. lib. iii. cap. 33.

† Ἐχθροὺς ἡμᾶς καὶ πολεμίους ἡγοῦνται, ὁμοίως ὑμῖν ἀναιροῦντες καὶ κολάζοντες ἡμᾶς, ὁπόταν δύνανται.——Καὶ γὰρ Βαρχοχίβας——Χριστιανοὺς μόνους εἰς τιμωρίας δεινὰς, εἰ μὴ ἀρνοῖντο Ἰησοῦν τὸν Χριστὸν καὶ βλασφημοῖεν, ἐκέλευεν ἀπάγεσθαι. Apol. ii. p. 72. E. Dial. p. 254. Καὶ τῶν, &c. B. C. p. 335. D. Ἀλλὰ καὶ ἡμᾶς μισεῖτε καὶ φονεύετε ὁσάκις ἂν λάβητε ἐξουσίαν, p. 363. D.

‡ Chrysost. Theod. Œcum. Theoph.

* "Hæc sunt in regni temporibus, hoc est, in septima die quæ est sanctificata, in qua requievit Deus ab omnibus operibus quæ fecit, quæ est verum justorum sabbatum, in qua non facient omne terrenum opus." Lib. v. cap. 33.

† Οὐ γὰρ οἶδέ τις ἢ τοῦ σαββάτου, καὶ τῆς κατα παύσεως Θεοῦ ἡμέρα, ἐν ᾗ ἑορτάσωσιν ἅμα τῷ Θεῷ οἱ πάντα τὰ ἔργα ἑαυτῶν ταῖς ἓξ ἡμέραις πεποιηκότες, καὶ διὰ τὸ μηδὲν παραλελοιπέναι τῶν ἐπιβαλλόντων ἀναβαίνοντες ἐπὶ τὴν θεωρίαν, καὶ τὴν ἐν αὐτῇ τῶν δικαίων καὶ μακαρίων πανήγυριν. Lib. vi. p. 317.

‡ "Si altius repetamus quæ sint vera sabbata, ultra hunc mundum est veri sabbati observatio——Erit ergo verum sabbatum, in quo requiescet Deus ab omnibus operibus suis, secolum futurum; tunc cum sufugiet dolor, et tristitia, et gemitus, et erit omnia et in omnibus Deus." Hom. 23. in Num. F. 136. A. See Clem. Alex. Strom. vi. p. 682, 683. Barnab. Ep. §. 15. et Coteler. ibid.

§ Joseph. lib. iii. cap. 13. ‖ In Paal. xxxix. 2.

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judgment. In Midrash Tillim an evil tongue is said to be worse than idolatry; and this is proved from what these rebels spake against God, גזר דין, *the sentence of judgment being passed upon them for their evil words*, Numb. xiv. 28. Now idolatry is still reckoned by them a sin exclusive from the heavenly Canaan, *They shall not enter into the rest of the house of my sanctuary*, saith the Chaldee, on Psal. xcv. 11. However, those Jews who entered into Canaan, when they were to have rest from all their enemies round about, so as to dwell safely, (Deut. xii. 9, 10.) did so far disobey the voice of the Lord, that he said he would not drive their enemies out from before them, but would leave them to be as *thorns in their sides and pricks in their eyes, to vex them in the land where they dwelt*, Judg. ii. 2, 3. Josh. xxiii. 13. Numb. xxxiii. 55.: so that the Jews themselves expected a farther completion of that promise, in the times of the Messiah, as we learn from those words of Zacharias the father of the Baptist, *Blessed be the God of Israel; who hath visited and redeemed his people, and hath raised up a mighty salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hands of all that hate us: that we being delivered out of the hands of our enemies, might serve him without fear*, Luke i. 68—71. 74. And hence the apostle here concludes, that Joshua gave them not the rest emphatically styled *the rest of God*, as resembling his rest from all his works, when he had finished the world; and so there must be yet another rest remaining to the people of God, as it follows, ver. 9.

[6] Ver. 9. *A rest*, Σαββατισμὸς.] The apostle, by thus changing the word ἀνάπαυσις, *rest*, into *sabbatism*, and by comparing of this *sabbatism* with *the rest of God on the sabbath*, or seventh day, clearly leads us to the interpretation of all the ancient Christians, that our glorious and complete rest hereafter with God, is that of which God's *resting on the seventh day* was a symbol; and to the *spiritual sabbath*, of which the Jewish doctors speak so generally, as the great thing signified by their sabbath; as when they say, * *The sabbath was given to be* דוגמא של העולם הבא, δεῖγμα, *a sign, or exemplar, of the world to come. The sabbath-day, what is it?* † *A figure of the land of the living*, to wit, *of the world or age to come, the age of souls, the age of consolations.* Thus in their descants upon Psalm xcii. which bears this title both in the Hebrew and the Greek, A song, ליום השבת, εἰς τὴν ἡμέραν τοῦ σαββάτου, *upon the sabbath-day*, they say, ‡ *This is the age to come*, שכלו שבת, *which is all sabbath.* The Psalmist, saith R. Solomon Jarchi, in locum, *speaks of the business of the world to come, which is all sabbath.—A psalm upon the sabbath-day*, saith R. Eliezer, cap. 19. p. 42. that is, *upon the day which is all sabbath, and rest, in the life of the world to come.* And again, cap. 18. p. 41. *The blessed Lord created seven worlds* (i. e. *ages*), *but one of them is all sabbath, and rest in life eternal:* where he refers to their common opinion, that the world should continue six thousand years, and then a perpetual sabbath should begin, typified by God's resting the seventh day, and blessing it. So Bereschith Rabba; *If we expound the seventh day of the seven thousand years, which is the world to come, the exposition is,* And he blessed; *because that in the seventh thousand all souls shall be bound in the bundle of life; for there shall be there the augmentation of the Holy Ghost, wherein we shall delight ourselves. And so our rabbins, of blessed memory, have said in their commentaries, God blessed the seventh day, the Holy Ghost blessed the world to come, which beginneth in the seventh thousand of years.* Philo* is very copious in this allegory, who, disputing against those who, having learned that the written laws were σύμβολα νοητῶν πραγμάτων, *symbols of intellectual things*, did upon that account neglect them, saith, *That though the seventh day was a document of the power of God, and of the rest of the creature, yet was not the outward rest to be cast off.* And again, *It is fitly said, δι' ὑπονοιῶν, by allegories, or figurative expressions, the sabbaths of the land shall be meat for you*, Lev. xxv. 6. † *For rest in God producing the greatest good, peace, secure from war, is only that which nourisheth, and is to be enjoyed with pleasure.* And a third time, ‡ *This is the reason of the seventh day, or the septenary;* i. e. *of the soul resting in God, and performing no more mortal works.*

[7] Ver. 12. Ὁ λόγος τοῦ Θεοῦ, *The word of God.*] The apostle seems not to speak here of the *essential word* of God, the second person of the Trinity: (1.) Because St. Paul, in all his writings, never applies this phrase to our Lord Christ, it being peculiar to St. John. (2.) The apostle must have very abruptly spoken here of him, under this metaphor, of whom nothing went before, but very appositely of the gospel, to which these attributes do well agree: for, (1.) the word is quick and vital, not only promising life to the obedient, but threatening death to the disobedient, from the living God, who can quickly execute it, iii. 12. (2.) It is powerful, being *the power of God for the destruction of strong holds, and every thing that exalts itself against the knowledge of God*, 2 Cor. x. 4. 7. (3.) *It is sharper than a two-edged sword, and piercing even to the dividing asunder of the soul and spirit, the joints and the marrow:* slaying Ananias and Sapphira, and delivering up others to Satan, for *the destruction of the flesh*, 1 Cor. v. 5. 1 Tim. i. 20. It is, (4.) *A discerner of the thoughts and intentions of the heart*, there being then *a gift of discerning spirits*, attending the preachers of it, by which they judged and discerned of them; and *so the secrets of their hearts were made manifest*, 1 Cor. xiv. 24, 25. And, which makes this extremely pertinent to the present exhortation, all this was very visible in the instance of the unbelievers here mentioned, to terrify the Jews from falling by the same example of unbelief. For, (1.) the word of threatening was so quick upon those *spies, who brought up the evil report upon the land*, that they died immediately by the hand of God, or *by the plague before the Lord*, Numb. xiv. 37. And as for the rest of the unbelievers, *they were consumed* (saith Moses) *by God's anger, and by his wrath were troubled: they were carried away as with a flood; they vanished as a dream, or as the morning-grass, which in the evening is cut down, and withereth.* (Psal. xc. 5, 6.) And thus they found

* Boxt. Flor. 299.

† Zoar. in Gen. fol. 5. col. 2.

‡ Midrash Tillim, in v. 15.

* Μὴ γὰρ ὅτι ἡ ἑβδόμη δυνάμεως μὲν τῆς ἐπὶ τὸ ἀγένητον, ἀπραξίας δὲ τῆς περὶ τὸ γενητὸν δίδαγμά ἐστι τὰ ἐπ' αὐτῇ νομοθετηθέντα λύωμεν. De Migr. Abr. p. 314. E. 315. A.

† Τρέφιμος γὰρ καὶ ἀπολαυστὸν μόνη ἡ ἐν Θεῷ ἀνάπαυσις, τὸ μέγιστον ἀγαθὸν, περιποιοῦσα τὴν ἀπόλεμον εἰρήνην. Lib. de Profug. p. 371. D.

‡ Αὕτη δ' ἡ κατάστασις ἐστιν ἑβδομάδος ἀναπαυομένης ἐν Θεῷ ψυχῆς, καὶ περὶ μηδὲν τῶν θνητῶν ἔργων ἔτι πονουμένης. Lib. quod Deus sit Immut. p. 230. F.

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the weight of that threat, Γνώσετε τὸν θυμόν τῆς ὀργῆς μου, *Ye shall know the vehemency of my wrath,* Numb. xiv. 34. They were also thus punished for the evil intentions of their hearts; for, saith St. Stephen, *In their hearts they turned back into Egypt,* Acts vii. 30.: so that, by *the word of God,* I am inclined to understand his threats denounced against unbelievers, Numb. xiv. Psal. xcv. 11. It also may deserve to be noted, that Philo, lib. de Cherub. p. 86. G. ascribes most of these epithets to the Λόγος, saying, *The flaming sword was a symbol of the Word, especially of the First Cause,* ὀξυκινότατον γὰρ καὶ θερμὸν ὁ Λόγος, *for his Word is quick and fervent.* And again,* *God* (saith he), *whetting his sword, the dissector of all things, divides the inform essence of all things, and cuts them in the middle.*

[8] Ver. 13. Πρὸς ὃν ἡμῖν ὁ λόγος, *To whom we must render an account.*] So Matt. xii. 36. *Of every idle word that men shall speak,* ἀποδώσουσι λόγον, *they shall give an account in the day of judgment;* Matt. xviii. 23. *The kingdom of heaven is like to a certain king, who would,* συνᾶραι λόγον, *make up an account with his servants;* Luke xvi. 2. Ἀπόδος λόγον, *Give up an account of thy stewardship;* Rom. xiv. 12. *Every one,* λόγον δώσει τῷ Θεῷ, *shall give an account of himself to God;* Phil. iv. 17. *I desire fruit that may abound,* εἰς λόγον ὑμῶν, *to your account;* Heb. xiii. 17. ὡς λόγον ἀποδώσοντες, *As they that must give an account;* 1 Pet. iii. 15. *Being always ready to give to every one that asks you,* λόγον, *an account of the hope that is in you;* and, iv. 5. Οἱ ἀποδώσουσι λόγον, *Who shall give an account to him that is ready to judge the quick and dead.*

[9] Ver. 16. *To the throne of God.*] The Jews say, God hath a double throne, one of judgment, and the other of mercy; and when he beholds the world obnoxious to condemnation, he rises from his throne of judgment, and places himself on that of mercy. This throne of mercy is our blessed Jesus, styled by this apostle, ἱλαστήριον, *the true propitiatory, or mercy-seat:* by this high-priest and intercessor must we come unto God, *he being able to save to the utmost them that come unto God by him,* vii. 25.

Note also, That some great men think, the *rest* and *sabbatism,* discoursed of, chap. iii. iv. refers to the millenium, or the time of the conversion of the Jewish nation, and the new heavens and new earth, then promised; but I am not able to assent to that opinion, for this reason, that the apostle writes to the believing Jews of the present age, warning them, that *there be not in them an evil heart of unbelief in departing from the living God,* and exhorting them to continue unto the end in faith, iii. 13, 14. that *so they might not fail of this rest of God; and to fear, lest a promise being made of entering into this rest, any of them should fall short of it,* iv. 1, 2. And again, ver. 11. *Let us give diligence to enter into this rest, that we fall not by the same example of unbelief.* Now these exhortations could not properly be directed to the believing Jews of that age, concerning the millenium, or the glorious times which were to happen at the conversion of the Jewish nation, they being to die one thousand seven hundred years before that conversion, which is not yet accomplished, and before those glorious days, which are not yet come; for what advantage, in reference to that, could they receive by this diligence, who were to die so long before it happened, and being once in heaven or paradise, could neither expect nor desire to come down thence to be partakers of any enjoyments, or better company here on earth? But these exhortations are very properly directed to them, to take care they fail not of their rest in the celestial Canaan, typified by their rest in the earthly Canaan, the time when they should rest with God, saith Origen, *ascending to the vision of him, the rest of souls in the land of the living, the rest in the life and the world to come, and in life eternal;* (see note on ver. 8. 10.) seeing these blessings only can belong to, and at the time of retribution will only be conferred upon, them who use this diligence. And hitherto the apostle seems plainly to refer it, when he speaks of *so great salvation,* ii. 3. of *bringing many sons to glory,* ver. 10. of their being partakers, κλήσεως ἐπουρανίου, *of a heavenly calling,* iii. 1. the hope and confidence of which he exhorts them *to hold fast unto the end,* ver. 6. and then immediately begins his discourse of this rest.

* Ὁ Θεὸς ἀκοντισάμενος τὸν τομέα τῶν συμπάντων, αὐτοῦ λόγον, διαιρεῖ ἀμορφον καὶ ἄπειρον τῶν ὅλων οὐσίαν. Lib. quis Rer. Divin. Hæres. p. 391. A.

CHAP. V.

LET us come forth, saith he, to God's throne of grace with freedom, as having there such a high-priest in whom are all things by way of excellency to be found, for which the Levitical priesthood was ordained, and repaired to; as having,

1. *A better priesthood,* viz. *after the order of Melchisedec,* chap. vii.
2. *A better consecration to it,* viz. *by an oath.*
3. *A better tabernacle in which he ministers.*
4. *A better sacrifice offered there.*
5. *A better covenant established in his blood.*

1. For every high-priest taken from among men is ordained for *(the service of)* men in things [1] pertaining to *(the worship and propitiation of)* God, that he may offer both [2] gifts and sacrifices for sins:

2. *(And he is one)* who can have compassion [3] on the ignorant, and on them that are out of (Gr. *err from*) the way *(offering willingly and interceding affectionately on their behalf);* for that he himself also is compassed with *(the like)* infirmity.

3. And by reason hereof *(of which infirmities)* he ought *(by God's command, and from the nature of the thing),* as for the people, so also [4] for himself, to offer *(sacrifices)* for sins.

4. And [5] no man taketh this honour to himself, but he *(only enjoys it)* who is called of God, as was Aaron *(and his posterity.*

5. *And)* so also *(was it with our Lord)* Christ, *(for he)* glorified not himself to be made a high-priest; but he *(appointed him to be so)* who said unto him, Thou art my Son, [6] to-day have I begotten thee.

6. As he saith also *(of him)* in another place, Thou art a priest for ever after the order of Melchisedec, *(as being raised up to appear for ever in the heavens, and there officiate as a priest for us):*

7. Who in the days of his *(continuance in the)* flesh, when he had offered up (Gr. *offering up*) prayers and supplications, with strong crying and tears, to him that was able to save him from death, and was (Gr. *being*) [7] heard [8] in that he feared; *(and being heard so far as to obtain*

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deliverance from his fears, which he did by an angel sent to strengthen him, Luke xxii. 43.)

8. Though he were a Son, yet[9] learned he *(the difficulty of)* obedience *(to death)* by the things which he suffered *(i. e. by the agonies and terrors which he suffered at the apprehension and approach of the death he was to suffer, and so was the more fitted to be to us a compassionate high-priest under our sufferings for his sake);*

9. And being *(by these sufferings)* [10] made perfect (τελειωθεὶς, *consecrated to his priesthood),* he became the author of eternal salvation to all them that obey him;

10. *(Being)* called *(or, constituted)* of God a high-priest after the order of Melchisedec *(i. e. for ever).*

11. Of whom *(i. e. whose priesthood)* we have many things to say, and *(those)* [11] hard to be uttered, *(or explained, not from the nature of the things themselves, but)* seeing (ἐπεὶ, *because)* ye are dull of hearing.

12. For when for the time *(ye have professed the faith)* ye ought to *(have been able to)* be teachers *(of it to others),* ye have need that one teach you again which be the [12] first principles of the oracles of God; and are become such as have need of milk *(the food of babes),* and not of strong meat *(the food of men).*

13. For every one that useth milk is *(as yet)* unskilful in the word of righteousness: for he is *(but)* a babe *(in Christ,* 1 Cor. iii. 2. xiv. 20. Gal. iv. 19. Eph. iv. 14.)

14. But strong meat belongeth to them *(only)* [13] who are of full age *(i. e. perfect men),* even *(to)* those who by reason of use have their senses exercised to discern both good and evil.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. ΤΑ᾽ πρὸς τὸν Θεὸν, *In things pertaining to God.*] To procure *and perform those things which relate to the worship and the propitiation of the Deity.* So Crellius.

[2] Δῶρά τε καὶ θυσίας, *Gifts and sacrifices.*] Both these may relate to sacrifices for sin; for not only peace-offerings, but gifts of any kind are called הקרבנות, δῶρα, Matt. v. 23. and מנחה is by the Seventy interpreters often rendered θυσία, Gen. iv. 3. 5. Exod. xxix. 41. xxx. 9. xl. 26. Levit. and Numbers, *centies.*

[3] Ver. 2. Τοῖς ἀγνοοῦσι καὶ πλανωμένοις.] He refers to the sins which go under the names of אשם וחטאת: for the word חטאת belongs properly to the thing, in doing which we err from the way; and an expiatory sacrifice was therefore required from him that did so, because he knew שחטא ושגג בדרך, *that he had erred and gone from the way:* but אשם was a sin committed out of ignorance of the command of God: so Abarbanel. For sins committed ἑκουσίως, *wittingly,* and with *a high hand,* or from a will set in opposition to the law of God, there was no sacrifice appointed by the law: and to this the apostle alludes, x. 26. saying, *to them that sin wilfully there remains no more sacrifice for sin.*

[4] Ver. 3. Περὶ ἑαυτοῦ, *For himself.*] Here Grotius notes, that this being spoken generally of every priest taken from among men, Christ also must have offered for himself a sacrifice for sin; *i. e.* that he might be delivered from those sorrows, which were the punishment of sin, and were inflicted on him upon occasion of our sins. But in this he seems guilty of great and manifold mistakes; for, 1. the apostle plainly speaks of the sinful infirmities of these priests, who therefore were to offer for their own sin, vii. 27. whereas of Christ he declares, That though he was in all other things made like to us, yet χωρὶς ἁμαρτίας, *without sin,* iv. 15. that *he offered himself to God a lamb without spot,* ix. 14. that being thus *holy, free from evil, undefiled, and separate from sinners, he needed not,* upon a day, *as those high-priests, to offer up sacrifice first for his own sins, and then for the people's,* vii. 26. xxvii. 2. He was not nor could he, after he became our surety, be delivered from those sorrows, which were the punishment of our sins, he being, as our expiatory sacrifice, not only on occasion of our sins, but in our stead, to bear the punishment of our iniquity.

[5] Ver. 4. Καὶ οὐχ ἑαυτῷ τις, *No man.*] *i. e.* According to the law, say most interpreters; but I see no necessity of this limitation, it being true that no man can promise to himself God will accept his offerings, who hath no commission from God to make such offerings; whence doth arise a good argument, to shew that sacrifices are of Divine, and not of human institution only.

[6] Ver. 5. *This day.*] I have shewed, note on ii. 10. that Christ was by his death *consecrated to his priesthood;* whence it must follow, that he could not exercise his sacerdotal function till after death: and this the apostle sheweth here, by saying, He was made a high-priest by the Father, saying, *Thou art my Son, this day have I begotten thee:* for that this relates unto the resurrection of our Lord, is evident, because we find the same apostle proving his resurrection from these words, Acts xiii. 33. which he could not have done, had they not been intended as a prediction of his resurrection.

[7] Ver. 7. Εἰσακουσθεὶς, *He was heard.*] *i. e.* Delivered from his fear. So the word doth and must signify, when it relates to prayer for deliverance from evils. So Psal. xxii. 21. Σῶσόν με, *Save me from the mouth of the lion,* καὶ ἀπὸ κεράτων μονοκερώτων, *and bear me from the horns of the unicorn;* Psal. xxxiv. 6. *This poor man cried,* καὶ εἰσήκουσε αὐτοῦ, *and the Lord heard him, and saved him out of all his troubles;* and, ver. 4. *I sought the Lord,* καὶ εἰσήκουσε, *and he heard me, and delivered me from all my fears;* Psal. lv. 2, 3. *Attend unto me,* καὶ εἰσάκουσον με, *and hear me,* ἀπὸ φωνῆς ἐχθροῦ, καὶ ἀπὸ θλίψεως ἁμαρτωλοῦ, *from the voice of the enemy, and from the vexation of the wicked;* and, ver. 16. *I cried to the Lord, and the Lord* εἰσήκουσέ μου, *heard me;* ver. 18. *He delivered my life,* ἀπὸ τῶν ἐγγιζόντων μοι, *from those that drew nigh to me;* Ecclus. li. 10, 11. εἰσηκούσθη ἡ δέησίς μου, *My prayer was heard, for thou savedst me from destruction.* (See Psal. xxxi. 7.)

[8] Ἀπὸ τῆς εὐλαβείας, *From his fear.*] Some would have this rendered so, He was heard *by reason of his reverence of God;* but it is truly rendered, *from his fear:* and so the word continually signifies, both in the Old and the New Testament, and when it is used, as it very often is, by Philo. So Josh. xxii. 24. ἕνεκεν εὐλαβείας ἐποιήσαμεν τοῦτο, *We did this out of fear;* and, Wisd. xvii. 8. καταγέλαστον εὐλάβειαν ἐνόσουν, *They were affected with a ridiculous fear;* Heb. xii. 28. *Let us serve God acceptably,* μετ᾽ αἰδοῦς καὶ εὐλαβείας, *with reverence and godly fear;* Acts xxiii. 10. εὐλαβηθεὶς ὁ χιλίαρχος, *The captain fearing;* Heb. xi. 7. *Noah,* εὐλαβηθεὶς, *fearing, prepared an ark:* so Josephus saith of the king, Esther's husband, that *he held forth his sceptre,* εὐλα-

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βείας αὐτὴν ἀπολύων, *delivering her from her fear:* and in the Septuagint, εὐλαβεῖσθαι ἀπὸ προσώπου Κυρίου, is *to fear before God,* Exod. iii. 6. Jer. v. 22. Hab. ii. 20. Zeph. i. 7. iii. 13. Zech. ii. 13. and εὐλαβεῖσθαι ἀπὸ προσώπου αὐτοῦ, is *to fear before man,* or be afraid of men, 1 Sam. xviii. 15. Job xix. 29. Isa. lvii. 11. Jer. xxii. 25. Eccles. vii. 7. This sense also the particle ἀπὸ doth require, which rarely doth import the meritorious cause. His prayers and tears also do express the greatness of his fears; and, lastly, the scope of the apostle requires this sense, he being here representing our Lord as *one of like passions with us,* that he might shew he was *a merciful high-priest.* This fear he became subject to, say Grotius and the fathers, because the Divinity for a season as it were withdrew its influences from the human nature, καὶ γὰρ τὴν ἀνθρωπότητα τοῦτο παθεῖν ἡ θεότης συνεχώρησε, *for the Deity permitted the humanity thus to suffer,* saith Theodoret. And this doubtless all those fathers intended, who followed that reading, ii. 9. *that he tasted death for every man,* χωρὶς Θεοῦ: for that this was no depravation of the Nestorians, as Œcumenius and Theophylact fancied, is evident from this, that his words are thus cited by Origen,* and by St. Ambrose,† who lived before Nestorius.

[9] Ver. 8. Ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν, *He learned obedience, from* or *by the things that he suffered.*] These words I have expounded thus: *He learned* (the difficulty of) *obedience* (to the death) *by the things that he suffered.* But I conceive they may be also rendered and expounded thus: Ver. 7. *He was heard and delivered from his fears,* to wit, from those fears which threw him into an agony in the garden, and against which an angel was sent from heaven to comfort him; Ver. 8. καίπερ ὢν υἱὸς, *though being a Son (even the proper Son of God),* he *taught us* obedience by the things that he suffered, or by the death he suffered in obedience to the will and commandment of his Father: (John x. 18.) for as the Hebrew *lamed* signifies both *to learn* and *to teach,* and is by the Septuagint above twenty times rendered διδάσκειν, *to teach;* and as the word *learn* in our language signifies also to teach, as in these words of the old translation, Psal. cxix. 66. *O learn me understanding and knowledge:* so also, saith Eustathius,‡ the word μανθάνω is μέση λέξις, a word that signifies both *to teach* and *to be taught,* and is so used by the authors that lived after Homer's time, and by the sophisters.

[10] Ver. 9. Τελειωθεὶς, *Made perfect.*] That this word is here taken in the notion of consecration, may appear, saith the reverend Dr. Hammond, by the words following; as the application of it, *being pronounced or declared a high-priest,* which belongs to Christ after his resurrection, and not before, that being the time when he entered into his heavenly tabernacle, living there for ever to appear before God, and exercise that function in his presence for us; and so he became a high-priest for ever.

[11] Ver. 11. Δυσερμήνευτος, *Hard to be uttered.*] See here what are St. Paul's δυσνόητα, *things hard to be understood;* (2 Pet. iii. 16.) *viz.* those things which were not so in themselves, or through the difficulty of the matter revealed, but through the imbecility and weakness of them to whom they were spoken.

[12] Ver. 12. Στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, *The first principles of the oracles of God.*] It is the descant of all the ancient commentators on this place,* that by these first principles the apostle understands the *humanity of Christ,* because the *preachers of the gospel spake of that only, to them who were not yet perfect in the faith:* and yet this seemeth neither to be true, nor safe; not true, because the apostle had in the first and second chapters of this Epistle, as all these commentators teach, spoken to those rude Jews of the Deity of Christ; and because he mentions not Christ's human nature among the principles of the doctrines of Christ, reckoned up vi. 1, 2.: not safe, because it seems to intimate, that Christians might be taught the faith before they had the knowledge of the Divinity of Christ, and consequently that this was no necessary part of the Christian faith.

Note, secondly, that hence we may fairly guess who were, in the Epistles to St. Timothy, the teachers of the law, *who neither understood what they said, nor whereof they affirmed,* 1 Tim. i. 7. and the ἑτεροδιδάσκαλοι, *the false teachers, who were proud, knowing nothing, but doting about questions and strifes of words, men of corrupt minds, and destitute of the truth,* vi. 3—5. and who were *always learning and never able to come to the knowledge of the truth,* 2 Tim. iii. 7. *viz.* not the *gnostics,* but, in all likelihood, the *Jewish false teachers,* and such as were perverted by them.

Note, thirdly, that this seems not to be spoken of all the Jews, but only of the greatest part of them; that therefore which is spoken of the Deity of Christ, the Melchisedecian priesthood, the virtue of Christ's priesthood, belonged to the more perfect, who were not to be debarred of the knowledge of these things, by reason of the imbecility of their brethren.

[13] Ver. 14. Τελείων δὲ.] See the sense of the word *perfect,* note on 1 Cor. ii. 6. This metaphor seems to be taken from the digestion of the stomach: that which is light of digestion, and needs not much concoction, as solid food and strong meat do, being here represented by the name of milk; and so in reference to the judgment, that which can easily be learned, and apprehended aright, and in which we are in no great danger of mistaking, as are the first principles of religion, mentioned chap. vi. is compared to *milk;* but that we cannot easily discern, and about which we are subject to mistakes and wrong conceptions, as the things mentioned in the former note were to the Jews, is called *strong meat.*

CHAP. VI.

1. THEREFORE, leaving the principles of the doctrine of Christ *(though your small proficiency in them makes it seem almost necessary to discourse anew of them to you),* [1] let us go on unto perfection *(i. e. to the doctrines which*

* Χωρὶς καὶ Θεοῦ ὑπὲρ παντὸς ἐγεύσατο θανάτου, ὅπερ ἐν τισὶ κεῖται τῆς πρὸς Ἑβραίους ἀντιγράφοις χάριτι Θεοῦ. Orig. Com. in Joh. ed. Huet. tom. ii. p. 38. D.

† "Ut sine Deo pro omnibus gustaret mortem." De Fide ad Grat. lib. ii. cap. 4. Theodoret in locum.

‡ Ὥσπερ δέδαεν οὐ μόνον τὸ ἐδιδάχθη, ἀλλὰ καὶ τὸ ἐδίδαξεν, οὕτω καὶ τὸ μανθάνειν ἄμφω ταῦτα δηλοῖ, in Homer. ed. Rom. p. 1561. lib. xli. et rursus, οὕτω καὶ τὸ μανθάνειν μέσως ἴσχει, ὡς δηλοῖ τὸ μανθάνω γράμματα παρὰ τοῖς σοφισταῖς. Ibid. p. 1883. lib. xlv.

* Στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, τοὺς ταπεινοτέρους ὑπὲρ τοῦ Χριστοῦ λόγους ἐκάλεσε. Τοῖς γὰρ μηδέπω τὴν πίστιν ἐσχηκόσι τελείαν, τὰ περὶ τῆς ἀνθρωπότητος προσίφερε μόνα τῆς ἀληθείας οἱ κήρυκες. Ita Theodoret. Chrysost. Œcum. Theophylact in locum. Τὴν μὲν καὶ ἀνθρώπινον παρουσίαν τοῦ Κυρίου. Iren. lib. iv. cap. 75.

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will render you perfect men in the knowledge of Christ); not laying again the foundation of *(Christianity in the doctrines of)* repentance from dead works, *(i. e. from works deserving death,* Rom. vi. 23. viii. 13.) and of faith towards God,

2. *(And)* of the [2] doctrine of baptisms *(that of water and of the Spirit, by which they that repent and believe are initiated into the church of Christ),* and [3] of laying on of hands *(after baptism, for the receiving of the Holy Ghost),* and of the resurrection of the dead, and [4] of eternal judgment, *(the great motives, to engage all Christians herein to exercise themselves, to have always consciences void of offence towards God and towards all men,* Acts xxiv. 15, 16.)

3. [5] And this will we do, if God permit.

4. *(I say, let us not attempt wholly to lay again the foundation of Christianity;)* for it is impossible for those who were once [6] enlightened *(in baptism),* and [7] have tasted of the heavenly gift, and were made partakers of the Holy Ghost *(sent down from heaven, and conferred on them by the imposition of hands),*

5. And have [8] tasted the good word of God *(preached among them with such variety of tongues, and confirmed by so many miracles),* and *(have seen and felt)* [9] the powers of the world to come,

6. If they shall fall away *(from Christianity),* [10] to renew them again to repentance; seeing they *(by so doing)* crucify to themselves *(or by themselves)* the Son of God afresh, and put him to an open shame.

7. For *(as)* the earth which drinketh in the rain which cometh oft *(from heaven)* upon it, and *(so)* brings forth herbs meet for them by whom it is dressed, receiveth *(farther)* blessing from God, *(so is it with them who become fruitful under the dew and showers of Divine grace:)*

8. But that *(earth)* which *(being thus dressed and watered)* beareth *(only)* thorns and briers is [11] rejected, and nigh unto cursing; whose end is to be burned.

9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak *(to warn you of the danger of falling off from the Christian faith).*

10. For *(if ye be not wanting to yourselves)* God is not unrighteous to forget [12] your work *(of faith)* and *(your)* labour of love, which you have shewed towards his name, in that you have ministered to the *(necessities of the)* saints, and *(yet)* do minister *(to them).*

11. And we desire (ἐπιθυμοῦμεν δὲ, *we desire therefore)* that every one of you do shew the same diligence *(which hitherto ye have done),* to the *(intent that ye may retain a)* full assurance of hope to the end:

12. [13] That ye be not slothful (Gr. *may not be slothful),* but followers of them who through faith and patience inherit-*(ed)* the promises.

13. For when God *(upon his faith in offering his son Isaac)* made a promise to Abraham, [14] because he could swear by no *(one)* greater, he sware by himself,

14. Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15. And so *(accordingly),* after he had patiently endured, he obtained the [15] promise *(of a seed multiplied greatly to him,* Gen. xxii. 17.

16. *God confirming his faith in the promises made to him after the manner of men:)* for men verily swear by the greater: and an oath for confirmation is to them an [16] end of all strife *(or contradiction).*

17. Wherein (ἐν ᾧ, *in which thing accordingly)* God, *(being)* willing more abundantly to shew *(not only to Abraham, but also)* to the heirs of promise the immutability of his counsel, confirmed it by an oath;

18. That by two immutable things in which it was impossible for God to lie *(viz. his promise and his oath),* we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: *(who, to escape the wrath impendent on the unbelieving Jews here and hereafter, have fled to the hope of glory set before us in Christ Jesus, the lively hope of an inheritance incorruptible, to which we are begotten by Christ Jesus,* 1 Pet. i. 3.)

19. Which hope we have as an anchor of the soul, both sure and steadfast *(in all the storms and billows of the world),* and which [17] entereth into that within (Gr. *the inward part of)* the veil;

20. Whither the forerunner is for us entered, even Jesus, *(who is)* made a high-priest for ever after the order of Melchisedec: *(and so one that can never die, or miscarry in his office, but lives for ever, there to appear in the presence of God for us,* vii. 24, 25.)

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. Ἐπὶ τὴν τελειότητα, *To perfection.*] That to be perfect signifies to be fully instructed in the principles of Christian faith, see note on 1 Cor. ii. 6.

[2] Ver. 2. Βαπτισμῶν διδαχῆς, *The doctrine of baptisms.*] He speaks not of the baptism of John and of Christ, for the baptism of John was preparatory to repentance and faith in Christ; nor of the baptism of martyrdom, that being not ordinarily known to the Jews by that name; but of the double baptism, of which the Baptist spake in these words, *I baptize you with water; but there is one who cometh after me, he shall baptize you with the Holy Ghost, and with fire;* (Matt. iii. 11.) and of which our Saviour speaks to Nicodemus, saying, *Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God:* (John iii. 5.) for this in order follows the doctrine of repentance, and faith in God and our Lord Jesus Christ.

[3] Ἐπιθέσεως τε χειρῶν, *Imposition of hands.*] Imposition of hands was used in ordination, healing of the sick, and absolution of penitents; but this imposition of hands was not common to all Christians, nor joined with baptism; nor was it to be reckoned among the principles or initiatory doctrines of the Christian faith. It remains therefore that we understand this of the imposition of the apostles' hands, used after baptism for the receiving of the Holy Ghost, mentioned Acts viii. 17. *Then laid they their hands on them, and they received the Holy Ghost.* (See xix. 6.)

[4] Καὶ κρίματος αἰωνίου, *Of eternal judgment.*] Hence interpreters observe, that the doctrine of Origen, touching the period of the torments of the damned, is here condemned: and indeed the primitive fathers, not Origen himself excepted, taught the contrary.

If we do not the will of Christ (saith Clemens Romanus*), οὐδὲν ἡμᾶς ῥύσεται τῆς αἰωνίου κολάσεως, *nothing will deliver us from eternal punishment. The black way* in Barnabas†

* Frag. Ep. 2. † Sect. 20.

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is ὁδὸς τοῦ θανάτου αἰωνίου μετὰ τιμωρίας, *the way of eternal death with punishment. The punishment of the damned,* saith Justin Martyr,* is κόλασις καὶ τιμωρία ἐν αἰωνίῳ πυρὶ, (κόλασις ἀπέραντος, κόλασις αἰώνιος, πυρὸς αἰωνίου δίκη) *endless punishment and torment in eternal fire:* in Theophylact,† it is κόλασις αἰώνιος, αἰώνιος τιμωρία, *eternal punishment.* Irenæus,‡ in his symbol of faith, makes this one article, that τοὺς ἀσεβεῖς καὶ ἀδίκους εἰς τὸ αἰώνιον πῦρ πέμψῃ, *Christ would send the ungodly and unjust into everlasting fire.*

Tertullian§ declares, "Omnes homines aut cruciatui destinari aut refrigerio, utroque sempiterno," *that all men are appointed to eternal torments or refreshments. And if any man* (saith he) *thinks the wicked are to be consumed, and not punished, let him remember,* "ignem gehennæ æternum prædicari in pœnam æternam," *that hell-fire is styled eternal, because designed for eternal punishment;* and thence concludes *their substance will remain for ever, whose punishment doth so.* St. Cyprian‖ saith, "Servantur cum corporibus suis animæ infinitis cruciatibus ad dolorem;" that *the souls of the wicked are kept with their bodies, to be grieved with endless torments.* "Tormentis nec modus ullus aut terminus," *There is no measure nor end of their torments,* saith Minutius.¶ Lastly, Origen** reckons this among the doctrines defined by the church, that *every soul, when it goes out of this world, shall either enjoy the inheritance of eternal life and bliss, if its deeds have rendered it fit for life,* "sive igni æterno ac suppliciis mancipanda est," *or is to be delivered up to eternal fire and punishment, if its sins have deserved that state.*

[5] Ver. 3. Καὶ τοῦτο ποιήσομεν, *And this will we do,* &c.] This verse by Grotius and Dr. Hammond is thus interpreted; We purpose some other time to instruct you farther in these rudiments of Christianity, if you do not in the meantime fall from the Christian faith; (ii. 1. 3.) *If there be not in you an evil heart of unbelief, in departing from the living God;* (iii. 12.) *If you fall not after the same example of unbelief which your forefathers gave,* (iv. 11.)

Others put this verse in a parenthesis, and make it relate to these words, ver. 1. *Let us go on unto perfection,* or to the higher doctrines of Christianity, as God willing we now intend to do. So Acts xviii. 21. *God willing I will return unto you. I will come to you speedily if God will,* 1 Cor. iv. 19. And this interpretation I like best.

[6] Ver. 4. Φωτισθέντας, *Enlightened.*] That baptism from the beginning was called φωτισμὸς, *illumination,* we learn from the concurrent testimonies of Justin Martyr,†† Irenæus,‡‡ and Clemens Alexandrinus, which makes it very probable that this phrase obtained from the beginning of Christianity, and so this answers to the doctrine of baptisms, ver. 2.

[7] Γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, *And have tasted of the heavenly gift.*] *i. e.* The Holy Ghost sent down from heaven, styled by our Saviour, τὴν δωρεὰν τοῦ Θεοῦ, *the gift of God,* John iv. 10. Thus our Saviour discoursing of baptism by water and the Holy Ghost, and of regeneration, ἄνωθεν, *from above,* by virtue of this Spirit, saith, he discoursed περὶ τῶν ἐπουρανίων, *of heavenly things,* John iii. 12. and they, who were sealed with the Spirit of promise, Eph. i. 13. are said to be blessed with spiritual blessings, ἐν τοῖς ἐπουρανίοις, *in heavenly things;* and this gift was imparted by imposition of hands, Acts viii. 17. xix. 6.

[8] Ver. 5. Καὶ καλὸν γευσαμένους Θεοῦ ῥῆμα, *And have tasted the good word of God.*] *i. e.* And have been acquainted with the gospel, which affords the promise of remission of sins, and of justification here, and of a resurrection to eternal life hereafter, (ver. 2.) So the promise of bringing the children of Israel into the land of Canaan is styled הטוב הדבר, ῥῆμα καλὸν, *a good word,* Josh. xxi. 45. xxiii. 15. the word of God for bringing his people out of captivity is styled דברי הטוב, *my good word,* Jer. xxix. 10. the words of consolation, which the angel spake to Jerusalem, are טבים דברים, ῥήματα καλὰ, *good words,* Zech. i. 13. the promise made to God's people of remission of sins, and peace and truth in the days of the Messiah, is הדבר הטוב, *a good word;* and the prophet speaking of the Messiah, saith, *My heart meditateth a good word,* דבר טוב, λόγον ἀγαθὸν, Psal. xlv. 1. This word they saw confirmed by the gift of tongues and prophecy, vouchsafed to the first preachers of it, and daily experimented in their assemblies, (1 Cor. xiv.) and so they could not but be convinced of the truth of it.

[9] Δυνάμεις τε μέλλοντος αἰῶνος, *The powers of the world to come.*] The world to come doth, in the language of the prophets and of the Jewish doctors, signify the times of the Messiah, who, in the prophet Isaiah, is called, ὁ πατὴρ μέλλοντος αἰῶνος, *the Father of the world to come.* (See note on ii. 5.) The *powers,* therefore, *of the world to come,* according to the Scripture idiotism, must be the external operations of the Holy Ghost, *viz.* the gifts of faith, of healing, of casting out devils, ἐνεργήματα δυνάμεων, 1 Cor. xii. 8, 9. *the working of miracles,* or *the operations of powers.* Or, secondly, this fourth particular may answer to the day of judgment, which is the fourth thing mentioned, ver. 2. as the three former seem to do to the three other things there mentioned, and then *the powers of the world to come* may signify the powerful persuasions the doctrine of a future judgment administers to repentance and a new life; (Acts xvii. 30, 31. 2 Cor. v. 10, 11.) though of this import of the phrase I find no example.

[10] Ver. 6. Ἀδύνατον τούτους πάλιν ἀνακαινίζειν εἰς μετάνοιαν, *It is impossible to renew these to repentance.*] For these being all the means, internal and external, by which God gave testimony to the truth of Christian faith, and the prophetic office and glorious resurrection of our Lord; they, saith the apostle, who, after a full experience of them, do of their own accord renounce that faith, cannot be renewed to repentance, because they have already resisted all that evidence, which God saw fit to give men of the truth of that faith and of this Messiah; and so they become guilty of that sin against the Holy Ghost, which, saith our Saviour, shall never be forgiven. (Matt. xii. 32.)

But then the παραπεσόντες, *men that thus fall away,* are not those who lapse in the times of persecution, and much less those who, through the temptations of the flesh, may sometimes fall into great sins, for to such the apostle grants place for repentance, 2 Cor. xii. 21. and one of these

* Ap. i. p. 41. 46. Ap. ii. p. 57. 64. 71. 87. † Ad Autol. p. 79.

‡ Lib. i. cap. 2. lib. ii. cap. 6. lib. iii. cap. 4.

§ De Test. animæ, cap. 4. et de Resur. carnis, cap. 35.

‖ Ep. iii. lib. de laude Mart. et libr. contr. Demetr.

¶ P. 39. ** Procem. περὶ ἀρχῶν.

†† Καλεῖται δὲ τοῦτο τὸ λύτρον φωτισμὸς, ὡς φωτισμένων τὴν διάνοιαν τῶν ταῦτα μανθανόντων. Justin. Dial. ii. p. 94.

‡‡ Καλεῖται δὲ πολλαχῶς τὸ ἔργον τοῦτο χάρισμα, καὶ φώτισμα, καὶ τέλειον, καὶ λουτρόν. Clem. Alex. Pæd. lib. i. cap. 6. lib. ix. A.

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he delivers to Satan for the destruction of the flesh, *that the spirit might be saved in the day of the Lord Jesus,* 1 Cor. v. 5. exhorting his Corinthians, upon his repentance, to receive him into their communion, 2 Cor. ii. 7, 8. but such as, after these experiences of the truth of the Christian faith, have voluntarily renounced it, relapsing either to heathenism or Judaism; for they are such as *apostatize from the living God,* iii. 12. such as *fall through unbelief,* iv. 11. such as *hold not the profession of the faith,* x. 23. such as *draw back from the faith,* ver. 38.

Secondly, This will be farther evident from the description of these persons, they being here said ἀναστανροῦν ἑαυτοῖς, *by themselves to crucify Christ afresh,* and παραδειγματίζειν, *to put him to an open shame,* as one that deserved the punishment which the Jews inflicted on him, and being apostate Jews, to crucify Christ again.

[11] Ver. 8. Ἀδόκιμος, *Rejected.*] It is rejected of the husbandman, who will spend no more labour upon it, but leave it to be scorched by the heat, and so to be like the heath, which is the emblem of the cursed man, Jer. xvii. 5, 6. or like the barren fig-tree which the Lord cursed, saying, *Never fruit grow on thee more,* Matt. xxi. 19. Accordingly, they on whom the showers of Divine grace fall down from heaven, if they bring forth no good fruit, shall be ἀδόκιμοι, *rejected by God,* continue under the curse of the law, and their end shall be destruction.

[12] Ver. 10. Τοῦ ἔργου ὑμῶν, *Your work.*] This seems to be the ἔργον πίστεως, *work of faith,* mentioned 1 Thess. i. 3. 2 Thess. i. 11. and joined with ὁ κόπος τῆς ἀγάπης, *the labour of love,* as here; and which is styled ἔργον ἀγαθὸν, *the good work,* Phil. i. 6. Rom. ii. 7. (see note on that verse) the following exhortation being this, That they would continue in the faith to the end, and be imitators of them *who through faith and patience did inherit the promises.*

[13] Ver. 12. Ἵνα μὴ νωθροὶ, *That ye be not slothful.*] *i. e.* God being so engaged on his part to let nothing be wanting which is requisite to enable you to persevere, and so to enjoy the fruits of your faith in the salvation of your souls, see that ye be not slothful, nor faint-hearted, but still continuing the same Christian diligence to the end, that so ye may at last enjoy the blessings promised by this gospel, and live in an assured hope of them, as your father Abraham did.

[14] Ver. 13. Ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὀμόσαι, *Because he could swear by no greater.*] So Philo, Ὁρᾷς γὰρ ὅτι οὐ καθ' ἑτέρου ὀμνύει ὁ Θεὸς, οὐδὲν γὰρ αὐτοῦ κρεῖττον, ἀλλὰ καθ' ἑαυτοῦ, *Thou seest that God sweareth not by another, for there is nothing better than he, but by himself.* (Leg. Alleg. lib. ii. p. 75. D.)

He swears, δι' ἑαυτοῦ, *by himself.*] It may perhaps be not unworthy of our observation, that where God saith in the Old Testament, *I swear by myself;* the Jerusalem Targum renders this frequently *bemimri, by my Word,* as Exod. xvii. 16. Deut. i. 1. xxxii. 22. 26.

[15] Ver. 15. Τῆς ἐπαγγελίας, *The promise.*] This cannot be understood of Isaac, the promised seed, he being not only born, but offered, when God made this promise to Abraham; nor can it be said that he inherited the promise because he saw it afar off, that being a sign he did not yet inherit it, or that he did this in his posterity; for the apostle saith, he himself inherited the promises: which is exactly true of the words cited here by the apostle, *Surely, blessing I will bless thee, and multiplying I will multiply thee;* for the book of Genesis assures us, this promise was exactly fulfilled in his life: for the Lord blessed him in all things. (Gen. xxiv. 1.) He had a numerous seed by his wife Keturah, (Gen. xxv.) to whom he gave gifts, (ver. 6.) From Ishmael arose twelve sons, which were princes of their tribes, (ver. 13. 16.) He lived fifteen years after the birth of Jacob and Esau by Rebekah, of whom the oracle declared, that *there were two nations in her womb:* for Isaac was sixty years old when they were born to him, (ver. 23. 26.) He himself was born when Abraham was a hundred years old, (Gen. xxi. 5.) Abraham was a hundred and seventy-five years old when he died: (Gen. xxv. 7.) he therefore lived fifteen years after the birth of Jacob and Esau, and ninety years after the birth of Ishmael; and so lived to see this promise verified to him.

[16] Ver. 16. Ἀντιλογίας πέρας, *An end of contradiction.*] Diodorus Siculus* informs us, that the Egyptians styled an oath, μεγίστην πίστιν, *the greatest confirmation.* It is, saith D. Halicarnassensis, τελευταία πίστις, *the last or utmost assurance.* It is, in the language of Procopius, ὕστατον, καὶ ἐχυρώτατον πίστεώς τε καὶ ἀληθείας ἐνέχυρον, *the last and firmest pledge of faith and truth.* That the apostle here speaks of promissory oaths, is evident from the occasion of this discourse, *viz.* his promise made to Abraham. Now these oaths being equally conducing to this good end in all ages, we have just reason to believe that Christianity allows of them for these ends.

[17] Ver. 19. Εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, *Which entereth into the veil.*] Which, being the hope of the heavenly mansions typified by the *sanctum sanctorum,* within the veil, carries our expectations thither: the Jews had the highest expectations from the service of the high-priest entering into the holy of holies; if on the day of expiation he came out alive, † *there was great joy, for then they thought they were accepted.* How then may we rejoice in contemplation of that heavenly sanctuary!

CHAP. VII.

1. (*WHICH order, sure, was very excellent, and therefore fit to represent the priesthood of the holy Jesus, the King of saints, and Prince of peace:*) for this Melchisedec, [1] king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the *(four)* kings, (mentioned Gen. xiv. 9.) and blessed him; (ver. 18.)

2. To whom Abraham also gave a tenth part of all *(the spoils taken by him);* first being by interpretation *(of the word Melchisedec),* King of righteousness, and after that also *(styled)* King of Salem, which *(by interpretation)* is, King of peace; *(and being)*

3. [2] Without father, *(or)* without mother *(of any priestly order),* without descent *(from any of the pedigree of Abraham,* ver. 7.) [3] having neither beginning of days *(from which his priestly office was to commence),* nor end of life *(in which it terminated);* but, *(being)* [4] made like unto the Son *(a son)* of God, abideth a priest continually.

4. Now consider how great this man (Gr. *he*) was, unto

* Τὰ ἐνδιαζόμενα τῶν πραγμάτων ὅρκῳ διακρίνεται, καὶ τὰ ἀβέβαια βεβαιοῦται, καὶ τὰ ἄπιστα λαμβάνει πίστιν. Philo de Somn. p. 441, 442.

† Gemar. tit. Joma.

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whom even the patriarch Abraham gave [5] the tenth of the spoils *(which anciently were given to kings and priests, as belonging to God, whom they served or represented).*

5. And verily they that are of the sons of Levi, who receive *(i. e. they indeed of the sons of Levi receiving)* the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: *(i. e. they receive tithes only by virtue of the law, and that from them only who come out of the loins of Abraham, as well as they,* Numb. xviii. 21. 26.)

6. But he [6] whose descent is not counted from them *(being no kin to Abraham)* received tithes of Abraham *(himself),* and blessed him who had the promises *(that in him should all the families of the earth be blessed).*

7. And without all contradiction *(in all solemn benedictions, ex officio,)* the less is blessed of the better, *(and so he that blessed Abraham must be greater than he was).*

8. And here *(under the Levitical priesthood)* men that die receive tithes; but there *(in the instance of Melchisedec)* [7] he *(received them),* of whom it is witnessed (Psal. cx. 4.) that he liveth.

9. And [8] as I may so say, *(the family of)* Levi also, who receiveth tithes, paid tithes in Abraham.

10. For he was yet in the loins of his father *(Abraham),* when Melchisedec met him.

11. If therefore [9] perfection *(i. e. full expiation of sins)* were *(to be obtained)* by the Levitical priesthood, *(as it must have been, had it came by the law,* ver. 18, 19.) for [10] under (Gr. *about)* it the people received the law, what farther need was there that another priest should arise *(as the Psalmist saith)* after the order of Melchisedec, and not be *(rather)* called *(a priest)* after the order of Aaron?

12. *(And yet you see this need there was;)* for the priesthood being changed *(i. e. translated from the order of Aaron to that of Melchisedec),* there is made of necessity a change also of the law *(concerning priesthood,* ver. 14. *or touching priests to be repaired to for expiation.*

13. *And this change is signified by these words, Thou art a priest for ever after the order of Melchisedec;)* for he *(i. e. Christ)* of whom these things *(words)* are spoken pertaineth to another tribe *(than that of Levi),* of which *(tribe)* no man gave attendance at the altar.

14. For it is evident that our Lord *(to whom these words belong)* sprang out of *(the tribe of)* Judah; of which tribe Moses spake nothing concerning priesthood.

15. And it is yet far more evident: *(by saying,)* [11] for that (Gr. εἰ, *that)* after the similitude of Melchisedec *(not of Aaron,* ver. 11.) there ariseth another priest,

16. Who is made *(a priest),* not after the law of a carnal commandment *(relating to men that are flesh and blood, and so infirm, and subject to mortality; for all flesh is grass,* Isa. xl. 6. *and therefore must be succeeded by others),* but after the power of an endless *(or indissoluble)* life.

17. For *(thus)* he testifieth, *(by saying,)* Thou art a priest for ever after the order of Melchisedec.

18. *(I say, not after the law of a carnal commandment,)* for there is verily *(in these words)* a disannulling of the commandment going before *(the preceding commandment concerning the Levitical priesthood and sacrifices),* [12] for the weakness *(of it as to justification),* and [13] unprofitableness of it *(as to the expiation of sin).*

19. For *(thus)* [14] the law made nothing perfect, but the bringing in [15] of a better hope did; by [16] which we draw nigh to God.

20. [17] And *(by so much is Jesus made the mediator of a better covenant),* inasmuch as *(his priesthood, by virtue of which he became this mediator, was)* not without an oath *(as was that of the tribe of Levi):*

21. (For those priests were made *(such)* without an oath; but this with an oath by him that said unto him, (Psal. cx. 4.) The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) *(Now where no oath intervenes, God may change his institution, but not after his oath.*

22. *I say,)* by so much was Jesus made a surety of a better testament, *(established upon better promises,* viii. 6.)

23. And *(to proceed in the comparison)* they truly were many priests *(successively),* because they were not suffered to continue by reason of death:

24. But this man, (Gr. *but he, i. e. Jesus,* ver. 22.) because he continueth *(for)* ever, hath an unchangeable *(high)* priesthood *(which passeth not away, and so admits of no succession to it).*

25. Wherefore he is able also to save them to the uttermost (Gr. *for ever)* that come unto God by him, seeing he ever liveth to make intercession for them, *(and by that intercession to become the propitiation for their sins for ever,* 1 John ii. 2.

26. *And thus was he a high-priest suited to our condition:)* for such a high-priest became us *(sinners),* who is holy, *(i. e. consecrated to his office, and so holiness to the Lord,* Exod. xxviii. 36.) [18] harmless (ἄκακος, *free from evil in himself),* undefiled *(by the impurities of others),* separate from sinners *(and so not liable to any defilement by dwelling among them),* and *(therefore)* made higher than the heavens, *(he being ascended far above the heavens,* Eph. iv. 10. *and passed through the heavens,* Heb. iv. 14. *into the presence of God, there to appear for ever for us;*

27. *And so one)* who needeth not daily, as those high-priests *(under the law did),* to offer up sacrifice, first for his own sins *(which he, being free from evil,* ver. 26. *could not do),* and then for *(the sins of)* the people: [19] for this *(last)* he did once, when he offered up himself.

28. For the law maketh men high-priests which have infirmity, *(subjecting them to sin, and by that to mortality, whence they have need to offer, as well for themselves as for the people,* ver. 27.) but the word of the oath, which was since the law *(as being in the Psalms written after it),* maketh the Son *(our high-priest),* who is consecrated *(to this office)* for evermore *(he being not subject to those infirmities which brought mortality upon others).*

ANNOTATIONS ON CHAP. VII.

[1] Ver. 1. ΒΑΣΙΛΕΥΣ Σαλήμ, *King of Salem.*] They seem mistaken, who think this Salem was the same with Jerusalem; for it is plain from this very place, Gen. xiv. 15—17. that Salem was in the way which led *from the valley of Damascus unto Sodom.* St. Jerome * also saith,

* Ep. ad Evagrium, tom. iii. F. 14. C.

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that he learned "ab eruditissimis gentis illius," *from the most learned of the Jews*, that Salem was not Jerusalem, but *a town near Scythopolis*, which till then was called Salem: and it retained its name in our Saviour's days, as appears by the evangelist saying, that St. John *baptized near Salem*, John iii. 23. Now of this Melchisedec, king of Salem, let it be noted,

First, That he must be a man, not an angel, not the Holy Spirit: for (1.) *every high-priest* (saith the apostle) *is taken from among men*, v. 1. (2.) The Scripture still speaks of him as a man, describing him by his proper name, his kingly dignity, and the city where he dwelt, and by his personal actions, proper to a man, his *bringing forth bread and wine*, and his receiving *the tithes of the spoils*. And, (3.) from these words, *Consider*, πηλίκος οὗτος, *what an eminent person this Melchisedec was, to whom Abraham gave the tenth of the spoils;* things, surely, which neither angels nor the Holy Spirit would receive, nor was it necessary to prove their dignity. Accordingly Josephus* saith expressly, that he was *a king of the city of Salem;* and Philo,† that *he was a king, and not a tyrant*.

Secondly, He could not be Sem, as the Jews vainly imagine; for the apostle saith here expressly, that Melchisedec was not γενεαλογούμενος ἐξ αὐτῶν, i. e. *one who had his pedigree or descent from them;* which is not true of Sem: nor could he be said to be *without father*, or *mother*, whose genealogy is evident from Adam, Gen. v. 32. x. 1. and who was the son of Noah. Nor was Sem's priesthood, if he had any, of a different order from Levi's, who was *in his loins*, as well as Levi was *in the loins of Abraham;* and therefore it could not be said, that *Levi paid him tithes in the loins of Abraham*, but it would be as true, that *he received tithes in the loins of Sem:* for, according to this interpretation, he was in the loins both of him that received tithes, and of him that paid them; which destroys the whole argument of the apostle here. Moreover, there is no visible cause why Moses should call Sem, whom he so often mentions, by any other name than his own, by which he doth so oft make mention of him; nor is it likely that Sem reigned in the land of Canaan, which now was in the possession of his brother's son; nor could Abraham be said to *sojourn there as in a strange country*, if his noble ancestor Sem had been king there.

Thirdly, Much less could he be the eternal Λόγος, or *the Son of God* himself; for as he only was a priest according to his human nature, *i. e.* that nature in which he was inferior to God, and which he had not yet assumed, and was then constituted a high-priest, when God said to him, at his resurrection, *This day have I begotten thee*, v. 5. so could he not be a high-priest after his own order, or made like unto himself. But Melchisedec was in this like unto him, that he was both *a priest of the most high God*, and a *king* also in that country, those two offices being anciently in the same person; whence the Hebrew כהן, *a priest*, is by the Targum often rendered רבא, *a prince;* see Gen. xli. 45. Exod. ii. 16. iii. 1. 2 Sam. viii. 18. xx. 26. 1 Kings iv. 6. Job xii. 19. and on those words, Psal. cx. 4. *Thou art a priest for ever: (Thou shalt be a great prince for ever*, is the descant of the Jewish Targum.)

Note also, that here again Mr. Le Clerc is insufferable, when he says, "Because the allegorical writers of the Jews at that time accommodated innumerable places to the Messiah, not relying upon any grammatical interpretation, but a certain old custom of explaining the Scripture after this manner; and because they interpreted Psalm cx. of the Messiah, the sacred writer makes use of that interpretation to his purpose; and because they acknowledged the Messiah ought to be like Melchisedec, he reasons against them from their own concessions, not against other men, who might have denied what he affirmed: otherwise, if the thing be considered in itself, no strong or grammatical argument can be drawn against others from that history; and therefore such things are not too much to be urged now, because that way of explaining Scripture is grown out of use:" that is, the apostle proceeds all along upon weak grounds, and urges arguments that in themselves depend on falsehoods, only because some silly Jews had said the same thing before him. I read indeed, in profane Celsus,* this vile reflection on the sacred penmen, that *they produce things unknown, fanatical, uncertain, and which no wise man thinks to be of any strength:* but I am sorry to find a Christian writer thus exposing them to the contempt and scorn of anti-scripturists. *Christ is a priest for ever after the order of Melchisedec*, saith the apostle, vi. 20. So indeed you tell us out of the idle tales and *allegorical interpretations of some brain-sick Jews*, saith Mr. Le Clerc; but without all ground. *It is* περισσότερον κατάδηλον, *exceeding manifest* (saith the apostle), *that another priest should arise after the order of Melchisedec*, vii. 15. It is no such thing, saith Mr. Le Clerc; this follows only from the vain concessions of the Jews: *another man may deny what you thus confidently affirm.—It is exceeding manifest* (saith the apostle); *for the Scripture testifies this, by saying, Thou art a priest for ever after the order of Melchisedec*, ver. 17. And God hath confirmed this by an oath, in these words, *The Lord sware and will not repent, Thou art a priest for ever.* You make use of a rabbinical interpretation, saith Mr. Le Clerc, and call that falsely a scripture testimony; *but another may deny what you thus assume, for no strong or grammatical argument can be drawn from these words.*

[2] Ver. 3. Ἀπάτωρ, &c. *Without father, without mother*, &c.] It being certain that these things cannot be properly spoken of a man, it is necessary to interpret them as I have done in the paraphrase; and to this interpretation the apostle leads, by styling him, ἀγενεαλόγητον, *without pedigree*, as being μὴ γενεαλογούμενος ἐξ αὐτῶν, *not of the genealogy of the people of Abraham.*

[3] Μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων, *Having neither beginning of days nor end of life.*] Though I have placed another exposition of these words in the paraphrase, I condemn not the ordinary sense which interpreters put upon these words, *viz.* That in Scripture there is nothing said of the beginning or end of his life; for so Philo saith of Cain, *Perhaps the sign, that Cain should not be killed, was this*, τὸ μηδέποτε ἀναιρεθῆναι, *that he should never be taken away by death*, οὐδὲ γὰρ θάνατον αὐτοῦ διὰ πάσης τῆς νομοθεσίας δεδήλωκεν, *for Moses hath said nothing of his death.* (L. quod Deter. p. 145. C.)

* Antiq. lib. i.

† Cap. 11. lib. ii. de Legis Alleg. p. 57.

* Ἄγνωστα, καὶ πάροιστρα, καὶ πάντα ἄδηλα, ὧν τι μὲν γνῶμα οὐδεὶς ἂν νοῦν ἔχων εὑρεῖν δύναιτο, ἀσαφῆ γὰρ καὶ τὸ μηδέν. Orig. lib. vii. p. 338.

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[4] Ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, *But made like to the* (a) *son of God.*] All the interpreters I have met with refer this to Christ, of whom Melchisedec was a type, he being the antitype, as being emphatically *a King of righteousness,* and *a Prince of peace,* without earthly father, as to his Divinity; without mother, as being not of the genealogy of the Aaronical priesthood; *without beginning of days as to his Divine nature, and without end of life as to his priesthood.* But the apostle is not here speaking of Melchisedec's likeness to Christ, but of Christ's likeness to him, as being *a priest after the order of Melchisedec:* nor do these things well suit with our Lord Christ, who, as to his human nature, was not *without mother,* nor, as to his *priesthood, without beginning of days,* Luke iii. 23. I therefore rather think, that as in all the former characters, so here the apostle speaks of Melchisedec, and saith, he was, in this, *like to a son of God,* or to one of the angels, who are immortal, and never cease to be: for it is certain, that the angels are often styled *the sons of God:* so Job i. 6. "Bene Heloim," *the sons of God,* are, in the Septuagint, ἄγγελοι τοῦ Θεοῦ. So also ii. 1. xxxviii. 7. Psal. xxix. 1. Chal. So Dan. iii. 25. *The vision of the fourth is like* υἱῷ τοῦ Θεοῦ, *a son of God,* i. e. *an angel* of God: for so it follows, ver. 28. *He sent his angel, and delivered them.* It is the observation of the book of Wisdom, ii. 3. that *man was made immortal, and to be an image of God's eternity;* and at their resurrection, saith St. Luke, *they shall die no more, but shall be like unto the angels,* καὶ υἱοί εἰσι τοῦ Θεοῦ, *and are the sons of God, being sons of the resurrection;* and our υἱοθεσία, or *sonship,* is by this apostle made to consist *in the redemption of the body from corruption.* (See note on Rom. viii. 23.) Melchisedec therefore being here represented as one who had no end of his life; and upon that account, one who *abides a priest for ever,* is in this said to be like to *a son of God;* whence, ver. 8. the apostle opposes him to priests that die, saying, *there he received tithes, of whom it is testified that he liveth,* viz. Psal. cx. 4.

[5] Ver. 4. Δεκάτην τῶν ἀκροθινίων, *The tenth of the spoils.*] Τὰ ἀκροθίνια, saith Phavorinus, are, τὰ τῶν πολέμων, *the spoils of war;* they are, saith Hesychius and Suidas, αἱ λαφύρων ἀπαρχαὶ, *the first-fruits of the prey;* or, as Josephus * saith, δεκάτη τῆς λείας, *the tenths of what was gotten by war;* it being a very ancient custom to give partly to the gods, and partly to kings, the tenths or first-fruits of these spoils: and so Melchisedec might here receive them both as a king and as a priest. That they were given to the gods, we learn from those words of Arrian;† *We ought, in hunting, to begin from the gods, and to present to them the first-fruits of what we have taken,* οὐ μεῖον ἢ ἐν τῇ νίκῃ πολέμου ἀκροθίνια, *no less than in a victory in war, the chief of the spoils.* Thus did the Athenians, saith Herodotus,‡ who τῶν λύτρων τὴν δεκάτην ἀνέθηκαν, *consecrated the tenth of their prize to the gods.* Diodorus Siculus saith, *all the Greeks did it;* and Josephus saith, that Joshua preserved the gold and silver of the inhabitants of Jericho to be ἀπαρχὴν ἐξαίρετον τῷ Θεῷ, *excellent first-fruits to God of their spoils.* (Antiq. lib. v. cap. 1. p. 136.) See this as to both parts largely proved by Dr. Spencer. § And evident it is, that Abraham here paid not the tithes of all he had, but only the tenths of the spoils: 1. Because he had nothing else there, the remainder of his estate being at Mamre. 2. The manner of paying tithes being not this, that a man shall pay the tenth of all he hath, but only that he pay the *tenth of his increase;* and that not whenever he meets the priest, but at the time of harvest only, or when he receives from God's hands the increase of it: it cannot then be thought reasonable, that Abraham should give to Melchisedec the tithes of any other spoils than those he had now reaped by way of harvest.

[6] Ver. 6. Ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν, *Whose descent,* &c.] Thus Philo * saith, that Ἱερέα ἑαυτοῦ πεποίηκεν ὁ Θεὸς οὐδὲν ἔργον αὐτοῦ προδιατυπώσας, *God made him his priest, having not mentioned any work that he did before:* and elsewhere he saith, *that he received* αὐτομαθῆ καὶ αὐτοδίδακτον ἱεροσύνην, *a priesthood taught and learned by himself.*

[7] Ver. 8. *He.*] They seem to be mistaken who think this only belongs to Christ, and not at all to Melchisedec: the contrary is manifest, (1.) from the particle καὶ, which shews that the apostle is still speaking of the same person, *i. e.* Melchisedec; and from the three following verses, which all speak of him: nor is here more said of him than ver. 3. where it is affirmed, *he had neither beginning of days nor end of life.* And by the opposition betwixt the Aaronical priests as dying, and him as living, and by the word μαρτυρούμενος, which respects a testimony of this thing, it is evident that the apostle infers this from the words of the Psalmist, *Thou art a priest for ever after the order of Melchisedec.*

[8] Ver. 9. Ὡς ἔπος εἰπεῖν] Is not here to *speak briefly,* and, *as in a word;* but ὡς ἂν εἴπῃ τις, *as a man may say,* or, ἵνα οὕτως εἴπω, *that I may so say;* because, saith Theophylact, it was τόλμημα, *a harsh figure; for in such a manner,* saith Quintilian,† *we use to mollify harsh expressions:* which is enough to guard us against the inference which some make from these words, that *in like manner* we may be said *to have sinned in Adam,* as being *in the loins of Adam when he sinned.* Which may be granted τρόπον τινὰ, *in a manner,* because we derived from him that death which was the punishment of his sin, as coming from the loins of one mortal, and deriving from him a nature subject to that sin which deserveth death: and more cannot be inferred from these words, because the apostle here says no more of Levi, but that he, *in a manner,* paid tithes in Abraham. (2.) Because by the like argument it may be proved, that Jesus Christ himself, as man, paid tithes to Melchisedec, for he also was in the loins of Abraham when Melchisedec met him, and consequently that he was also inferior to Melchisedec; which perhaps was the very reason why the apostle thus mollifies his words, and is so careful to let us know he useth here a form of speech which is not proper and exact, and such as ought not to be pressed too far. And therefore (3.) the subject-matter fairly shews the difference: for tithes are paid out of such things as are the fathers' goods, and so would have descended, by the laws of nature and nations, to their posterity, had they not been thus given to another; but good and evil actions are merely personal, and therefore, though

* Antiq. lib. i. cap. 11. p. 13.
‡ Hist. lib. ix. p. 543.
† Lib. v. cap. 77.
§ Lib. iii. 10. sect. 1, 2.

* Lib. ii. Alleg. p. 57. E.
† "Et si quid periculosius finxisse videmur, quibusdam remediis præmunicndum est, ut ita dicam, si licet dicere, quodammodo," lib. viii. 3. Τινὰ τρόπον. Œcum. hic.

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the effects of both may, and often do, descend unto posterity, the good actions of the parents bringing temporal blessings on their offspring, and their evil actions subjecting them to temporal calamities and diseases; yet their merit or demerit cannot be properly derived or propagated to their posterity: for as no man is a good man, in the account of God, purely because his father, or some of his progenitors, were so; so neither is any man properly a sinner, or evil in the sight of God, merely because his parents were so before he was born.

[9] Ver. 11. Τελείωσις, *Perfection.*] That this word, relating to priests and oblations, signifies expiation and purification, see note on x. 1.

[10] 'Επ' *αὐτῇ γὰρ ὁ λαὸς νενομοθέτητο, For about that the people received the law.*] *i. e.* The law appointed that the people, under all their defilements which needed any expiation and purgation, should repair to the Levitical priests: or, Under the priesthood, the people received the law concerning sacrifices; the priesthood being first instituted, and then the laws concerning sacrifices and expiation.

Καὶ *οὐ κατὰ τάξιν 'Ααρὼν λέγεσθαι.*] The words are in all the Greek scholia, Vulgate, Syriac, Arabic, and yet are by Dr. Mills rejected as a marginal note, upon the sole authority of the Ethiopic: (see Examen Millii.) so viii. 4. *τῶν ἱερέων* is rejected upon the authority of the Vulgar and three MSS. though it be in all the Greek scholiasts, the Syriac, and Arabic: so ix. 22. *σχέδον* is wanting only in the Syriac and Ethiopic, and yet rejected by the doctor: so ὁ Θεὸς, x. 9. is rejected upon the sole authority of the Ethiopic, against the authority of the Greek commentators and all the other versions: and, xiii. 21. he rejects *ἔγνω* upon the sole authority of the Vulgar. (See Exam. Millii.)

[11] Ver. 15. Εἰ, *For that.*] The particle εἰ often signifies *quod, that,* in Scripture, as doth the Hebrew ‫כי‬. So Acts xxvi. 8. *Why should it be thought impossible,* εἰ Θεὸς *νεκροὺς ἐγείρει, that God should raise the dead?* And ver. 23. Εἰ *παθητὸς ὁ Χριστὸς, εἰ πρῶτος,* &c. *That Christ hath suffered, and that he is the first that rose from the dead.* So Jer. ii. 28. *Where are thy gods,* εἰ *ἀναστήσονται, that they may arise and save thee?* (See 1 Tim. v. 10. 2 Chron. vi. 18.)

[12] Ver. 18. Διὰ *τὸ αὐτῆς ἀσθενὲς, For the weakness of it.*] *For what the law could not do, i. e.* that deliverance from death, that justification to life, it could not give, *ἐν ᾧ ἠσθένει διὰ σαρκὸς, in that it was weak through the flesh,* rendering us subject to the transgression of it, and so to death by the sentence of it, Christ, by his sacrifice for sin, did. (Rom. viii. 3.)

[13] Τὸ *ἀνωφελὲς, The unprofitableness*] Of the law, here mentioned, must not be taken absolutely, for that the apostle denies, declaring in his answer to that question, *What advantage then hath the Jew* (above the gentile)? or, Τίς *ἡ ὠφέλεια; What is the profit of the circumcision? That it is much every way:* (Rom. iii. 1, 2.) and reckoning among their advantages, *the giving of the law,* (Rom. ix. 4.) and shewing the uses of it, and the reason which moved God to give it. (Rom. vii. 8. Gal. iii. 19. 24.) But the precepts of the ceremonial law were *ἀσθενῆ καὶ πτωχὰ στοιχεῖα, weak and beggarly elements,* compared to those of the gospel, (Gal. iv. 9.) and wholly unprofitable as to justification, or the absolution of the sinner, or transgressor of it, from the guilt of sin, as the apostle testifies in these words, Rom. iii. 9. *What then are we* (Jews) *better than they* (the gentiles)? *οὐ πάντως, not altogether; for we have before proved* (touching) *both Jews* (chap. ii.) *and gentiles,* (chap. i.) *that they are all under sin* (and so both equally stand in need of justification by faith).

[14] Ver. 19. Οὐδὲν *γὰρ ἐτελείωσεν ὁ νόμος, For the law made nothing perfect.*] Nor is it to be wondered, that the law, of which the Levitical priesthood was the chiefest part, and that only which concerned the expiation of sin, should be thus disannulled, since it was thus weak and unprofitable as to the absolution of the sinner from the guilt of sin, and could not, by its sacrifices, *τελειῶσαι, procure an absolution as to conscience,* to those that came unto God by them, from the guilt of sin, (x. 1, 2.) They could not make *the worshippers of God* by them *perfect, as appertaining to conscience;* (ix. 9.) *i. e.* so as to have no more conscience of the guilt of sin. This made it necessary that they should give place to the introduction of a better hope.

[15] 'Επεισαγωγὴ *κρείττονος ἐλπίδος, The introduction of a better hope:*] *i. e.* The introduction of that sacrifice, which gives a better hope; a hope of entering, not into an earthly tabernacle, which was all the Jewish sacrifices could procure, *(the way of entering into the holy of holies being not yet made manifest,* ix. 8.) *but of entering within the veil,* vi. 19. The hope *of good things to come, by a better and more perfect tabernacle,* ix. 11. The hope, not of an annual, but of an eternal redemption; (ver. 12.) not of an inheritance to be continued for a little time in the land of Canaan, but of an *eternal inheritance;* (ver. 15.) *Christ being entered,* not into an earthly tabernacle, as the Aaronical priests did, which was the figure of the true, *but into heaven itself, there to appear in the presence of God for us,* (ix. 24.) and so procuring to us *freedom to enter into the holiest by the blood of Jesus.*

[16] Δι' *ἧς ἐγγίζομεν τῷ Θεῷ, By which we draw nigh to God:*] Having our consciences purged from dead works, by the blood of Christ, to serve the living God, (ix. 14.) and having through him *freedom to come unto him with full assurance of faith,* (x. 22.) and by which *we are made, ἐγγὺς, nigh to God through the blood of Jesus,* (Eph. ii. 13.) and have *access unto the Father,* (ver. 18.)

[17] Ver. 20. Καὶ *καθ' ὅσον.—κατὰ τοσοῦτον.*] Here is plainly the figure called *σύγχυσις,* or *συμπλοκὴ, verborum,* that which is put last being to be construed first, as is manifest from the ὁ δὲ, *but he,* relating to the *Mediator of the better covenant,* in the following verse. So Mark xiv. 23, 24. *And taking the cup, he gave thanks, and gave it to them, and they all drank of it; and he said unto them, This is the blood of the new testament,* &c. For it is manifest from Matt. xxvi. 27, 28. that Christ first said, *This is my blood of the new testament,* before *they drank of it.* And so those words, ver. 23. *And they all drank of it,* must in construction follow those of ver. 24. *This is the blood of the new testament:* so Rev. xx. 12. *And I saw the dead, small and great, standing before the throne of God, and they were judged,* &c. And ver. 13. *And the sea gave up her dead, and death and hades gave up their dead, and they were judged according to their works:* and yet it is certain, that *the sea and hades must give up their dead, before they could stand before the throne of God, or be judged.* So Heb. ii. 1. *We see Jesus made a little lower than the angels, for the suffering of death, crowned with glory and honour,*

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that he, by the grace of God, might taste death for every man; i. e. *for the suffering of death, that so by the grace of God he might taste death for every man, crowned with glory and honour.*

[18] Ver. 26. Ἄκακος, *Harmless.*] Ἄκακος, ἀπόνηρος; the word imports, *one free from sin:* so Chrysostom and Theophylact; and this place, saith Philo,* must be the property of a true high-priest, for ὁ πρὸς ἀλήθειαν ἀρχιερεὺς, καὶ μὴ ψευδώνυμος, ἀμέτοχος ἁμαρτημάτων ἐστὶ, *he that truly, and not improperly, bears that name, is free from sin;* and of him that was to enter once a year into the holy of holies,† he saith, *He must be,* ὁλόκληρος καὶ παντελὴς, περὶ μηδὲν, μὴ μέγα, μὴ μικρὸν, ἁπλῶς κεραίνων πάθος, ἀλλ' ἀρτίῳ καὶ πλήρει καὶ πάντα τελειοτάτῃ κεχρημένος φύσει, *entire, perfect in all things, not tainted at all with any passion, great or small, but of a nature sound, whole, and every way perfect* (κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, *separate from sinners*). This must signify something different from ἄκακος, *free from evil,* and undefiled by sin. And what can that be, besides what I have hinted in the paraphrase? Now to clear up this, let it be noted, that though the holy of holies was the place into which none entered but the high-priest, and he only *once a year,* after a sin-offering had been first offered for him, yet God commands that an atonement should be made *for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins;* (Lev. xvi. 16.) *i. e.* because it was seated among an unclean people, it needed an atonement. That therefore our high-priest might be every way clean and undefiled, he was to be, not only free from sin, but also *separate from sinners,* as the high-priest‡ was seven days before the expiation, and when he made the expiation. (Lev. xvi. 17.)

[19] Ver. 27. Τοῦτο γὰρ ἐποίησεν ἐφάπαξ, *For this he did once for all.*] Grotius and the Socinians contend, That Christ is here said to have offered up himself *for his own sins;* but then by sins, they say, is improperly signified his natural infirmities and sufferings. But where hath the word *sin* any such import? It is indeed sometimes applied to impurities, not moral, but only legal; as in the case of *menstruous women,* Lev. xii. 8. xv. 13. and to leprosies sent by the hand of God, for the punishment of sin, Lev. xiv. 30. but never to any thing which by the law of Moses was accounted no defilement. And how improper is it to make the same words, used but once, signify properly sin, when respecting the people, and only sufferings, with respect to Christ? Moreover, how did he offer up himself for his own sufferings? Did he suffer, that he might not suffer? or, that he might not be obnoxious to them? The interpretation therefore of all the ancient commentators, which I have given in the paraphrase, ought to stand in opposition to this vain invention.

CHAP. VIII.

1. NOW *(for)* of the things which we have spoken, this is the sum; *(i. e. To give you a summary of the things spoken in the former chapters, touching our high-priest, Christ Jesus; or, But the chief of the things spoken is this, That)* we have *(in him)* such a high-priest, who is set on the right-hand of the throne of the Majesty in the heavens, *(there to officiate for us;*

2. *And who is therefore)* a minister of the *(heavenly)* sanctuary, and of the true tabernacle, [1] which the Lord pitched, and not man, *(for by the Word of the Lord were the heavens made,* Psal. xxxii.

3. *A high-priest, I say, of the heavenly sanctuary, and therefore one who must have something to offer in that sanctuary:)* for every high-priest is ordained to offer gifts and sacrifices *(in that sanctuary in which he executes that office):* wherefore it is of necessity that this man *(the high-priest in heaven)* have somewhat to offer *(there.*

4. *I say there, and not on earth:)* for if he were on earth, he should not be a priest, *(or, had he been (still) on earth, he had not been a priest at all,)* seeing that there are *(other)* priests that *(are appointed to)* offer gifts according to the law;

5. [2] Who serve to the example and shadow of heavenly things *(or, in that holy place and tabernacle, which is an example and shadow of the heavenly),* as *(we learn from what)* Moses was admonished of God, when he was about to make the tabernacle: for, See, saith he, (Exod. xxv. 40.) that thou make all things according to the pattern shewed thee in the mount. *(For calling it,* ὁ τύπος, *a type or pattern, he shews that it was only a resemblance of the things in heaven, and not the heavenly things themselves,* ix. 23.)

6. But now he *(Christ)* hath obtained a more excellent ministry *(viz. that of officiating in the heavenly sanctuary),* by how much also (Gr. ὅσῳ καὶ, *inasmuch as also)* he is the mediator of a better covenant, which was established upon [3] better promises.

7. *(A better covenant, I say:)* for if that first covenant *(made by Moses with the Jews)* had been [4] faultless *(so that God should have found no cause of blaming them who lived under it),* then should no place have been sought for *(the introduction of)* the second.

8. *(But so it was not;)* for, finding fault with them *(for the breach of it),* he *(i. e. the prophet)* saith, Behold, the days come (saith the Lord), when I will make a new covenant with the house of Israel, and with the house of Judah:

9. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in *(the observance of)* my covenant, and I *(therefore)* [5] regarded them not, saith the Lord. (Jer. xxxi. 31—33.)

10. *(I say, not according to that covenant:)* for this is the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people:

11. And they shall not *(have need to)* teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12. *(I say, I will be their God:)* for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13. In that he saith, [6] A new covenant, he hath made *(a declaration that)* the first *(is)* old. Now that which decayeth and waxeth old [7] is ready to vanish away.

* De Victimis, p. 652. E. † Lib. de Temul. p. 202. D.
‡ See Seld. de Syn. lib. iii. cap. 11. et Codex Joma, cap. 1.

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ANNOTATIONS ON CHAP. VIII.

[1] Ver. 2. Ἧν ἔπηξεν ὁ Κύριος, *The sanctuary which the Lord pitched, and not man.*] That is, of heaven itself. For, first, τὸ ἅγιον, in this Epistle, being put absolutely, oft signifies *the heavenly sanctuary*, the holy mansion in which the Divine Majesty resides gloriously, in opposition to the ἅγιον κοσμικὸν, *earthly holy*, mentioned ix. 1. And the true tabernacle *which the Lord pitched, and not man*, is the heavenly tabernacle, set in opposition to the χειροποίητον, or that of Moses, *which was made with hands*, and styled by the Chaldee paraphrast, *the sanctuary above*, in which the angels sing God's praises, Psal. xxix. 9. So, ix. 11. *Christ being come a high-priest of good things to come, by a greater and more perfect tabernacle, οὐ χειροποιήτου, not made with hands, that is to say, not of this building, but by his own blood he entered once into the holy place (ἐφάπαξ εἰς τὰ ἅγια, once for all into the holy places);* x. 19. *Having freedom of access into the holy place, and having a high-priest over the house of God;* and, ix. 23, 24. *It was necessary that the examples of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ entered not into the holy places made with hands, εἰς χειροποίητα ἅγια, which are the figures of the true, but into heaven itself, to appear now in the presence of God for us.* And this is suitable to the old notions of the Jews, who oft declare, that the chief intention of making the tabernacle, and other things, was, That they might be a book of wisdom to instruct them in the things above, which they respected; and that when Moses made one tabernacle on earth, another was made by the angels in heaven. (Buxt. Hist. Arcæ, p. 83, 84.) It also was their opinion, that the second part of the tabernacle was made to be an image of the visible world; and the *holy of holies to be a resemblance,* "mundi supercœlestis," *of the celestial world.* So Philo * often calls the tabernacle of the Jews, τὸ χειροποίητον, and says, it was *a shadow or resemblance* τοῦ ἀρχετύπου, *of the archetypal or original in heaven.* Moses, says he, *framed* τὰ ἀρχέτυπα, *the archetypal plan of the tabernacle; Bezeleel only,* τὰ αὐτῶν μιμήματα, *the resemblance of things;* and this he proves by the apostle's argument, used ver. 5. For Moses, saith he, *used God for his guide, who said to him, See thou make all things according to the pattern shewed thee in the mount. Bezeleel* (saith he†) *signifies one,* ἐν σκιαῖς ποιῶν, *employed in making shadows; whereas Moses was employed, not to frame the shadows, but,* ἀρχετύπους φύσεις αὐτὰς τῶν πραγμάτων, *the archetypal natures of the things themselves.* ‡ Elsewhere he distinguisheth betwixt the τὰ ὁρώμενα ἐκ τῆς ἀψύχου καὶ φθαρτῆς δημιουργηθέντα ὕλης, *visible things of the tabernacle made of inanimate and corruptible matter, and* τὰ ἀόρατα καὶ τὰ νοητὰ θεωρήματα, *the invisible and intellectual ideas, of which the other were the images.* § The first he calls, ἱερὸν χειροποίητον, *the sanctuary made with hands, of which Moses had the incorporeal ideas.* And Josephus saith, ‖ that *the second part of the tabernacle signified that earth in which men conversed, but the third part was appropriated to God, heaven being inaccessible to men;* which seems to be the very thing the apostle intendeth by those words, *The Holy Ghost this signifying, that the way into the holiest of all was not yet manifested, whilst the first tabernacle was yet standing,* Heb. ix. 8.

[2] Ver. 5. Ὑποδείγματι καὶ σκιᾷ, *To the example and shadow.*] These words, saith Mr. Le Clerc, can by no means signify *a prefiguration of something future,* for heaven was a great while before the tabernacle and temple. But this argument is of no force; for though heaven be older than the tabernacle, yet that considered as a place in which the Jews then worshipped, and enjoyed communion with God, might be a type of that place in which they were hereafter to worship and enjoy him.

The argument of the apostle is to this effect: Christ could not be a priest on earth, because he could have there no tabernacle in which to offer sacrifice; the only place God had appointed upon earth to offer sacrifice in, being the Mosaical tabernacle, and the temple, in which no other sacrifices could be offered but those appointed by the law; no oblation made, or to be made, but by the Levitical priesthood. Moreover, this tabernacle being the shadow of the heavenly one, that must succeed it as the substance; therefore the oblation to be made by this high-priest after the order of Melchisedec, must be made in that tabernacle which was to succeed and follow this, as being the substance of that shadow. So Œcumenius here, *Had he not died, and been received up into heaven,* οὐκ ἂν ἦν ἱερεύς, *he had not been a priest.*

[3] Ver. 6. *Better promises.*] Those of the law being only temporal promises, relating to blessings to be conferred upon them in the land of Canaan; this covenant had the promise of an eternal inheritance, to be conferred upon them in the celestial Canaan, ix. 15. These spiritual promises were indeed made to the fathers also of old, before the law, whence they are said by faith to look for a better country, that is, a heavenly, and to have expected *a city that hath foundations, whose builder and maker is God,* Heb. xi. 10. 16. But then these promises of a Saviour, and of such salvation by him, were not made in and by the law, but long before it, (Rom. iv. 13. Gal. iii. 15. 17.) as they must be, if made to them who lived and died long before it. Under the law also they had spiritual promises, and types of the Messiah in it, who was the promised seed, in whom all these promises were made, and by whom they were purchased; but then they had not these promises by the law, nor these blessings by the Levitical priesthood, but by the virtue of the Lamb slain from the beginning.

[4] Ver. 7. Ἄμεμπτος, *If the first covenant had been faultless:*] That is, say the fathers, εἰ ἀμέμπτους ἐποίει, *If it could have made them blameless that were under it.* So Theodoret, Chrysostom, Œcumenius, Theophylact; and so the words following do force us to interpret this clause: for the apostle and the prophet plainly charge the breach of the old covenant upon the Jews themselves, blaming them for it, ver. 9. I know some interpreters render the words, μεμφόμενος αὐτοῖς λέγει, *blaming it, he saith to them;* but the observation of the ancient fathers is this, οὐκ εἶπε μεμφόμενος αὐτῷ, ἀλλὰ μεμφόμενος αὐτοῖς, *he said not, blaming it, but, blaming them;* and the words following, *because they continued not in that covenant,* do justify that exposition.

Obj. But you will say, How doth it follow that the cove-

* Legis Alleg. lib. ii. p. 61. B.
† D. de Plan. Noæ, p. 170. B.
‡ Lib. de Temul. p. 202. A. B.
§ Lib. de Vita Mos. p. 515, 516.
‖ Τὴν δὲ τρίτην νόμῳ περιέγραψε τῷ Θεῷ διὰ τὸ καὶ τὸν οὐρανὸν ἀπρόβατον εἶναι ἀνθρώποις. Antiq. Judaic. lib. iii. cap. 8. p. 86. G.

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nant was faulty, because the Jews continued not in it, any more than that the new covenant is also faulty, because many Christians do not observe the conditions of it? I answer, That the word *faulty* doth not here signify sinful in itself, for so this apostle denies it to be faulty, Rom. vii. 7. but only imperfect and defective as to the great end of the covenant, *Do this, and live,* it being a law *that could not give life,* (Gal. iii. 21.) and as to preserving those that were under it from offending, and so becoming blameworthy, and obnoxious before God. (Rom. iii. 29.) This being premised, I say, two things shew, that the prophet and the apostle so lay the fault on them, as plainly to insinuate, there was also an imperfection and deficiency in the law they were under, which ministered occasion to it; first, because he lays the blame not on some refractory persons only, but on the whole house of Israel and Judah. Now where all, good and bad, come under blame, there must be some imperfection and defect in the law, with reference to the two great ends aforementioned. Secondly, Because, for the prevention of this blame, God, by his prophet, doth not call them to a more exact observance of that law and covenant, but promiseth a new covenant; plainly insinuating thereby, that there was need of a new and better covenant, to prevent their transgression, and render them fit objects of his grace and favour for the future. Accordingly this weakness of the law is by St. Paul resolved, partly into such causes as respect the offenders, and partly into such as respect the law itself: into such as respect the offenders, as ver. 9. *the weakness of the flesh,* which made them unable to perform that exact obedience the law required, and so it became unable to justify them; *for this the law could not do, in that it was weak through the flesh,* (Rom viii. 3.) and their carnal inclinations, which made them averse to the spiritual precepts of the law. (Rom. vii. 14.) And this the new covenant remedied, by requiring not perfect, but only sincere obedience, as the condition of those blessings which it promiseth, and giving the assistance of the Holy Spirit to perform that obedience. For, to come to the imperfections of the law itself, compared with this new covenant;

First, The first is this, that the law required exact obedience but gave no inward spiritual assistance for the performance of that duty. Hence the apostle puts this difference betwixt the law and the gospel, that the first is only the *ministration of the letter,* the second is *the ministration of the Spirit:* (2 Cor. iii.) that under the law, the Jews served God *in the oldness of the letter;* whereas under the gospel, we serve him *in the newness of the Spirit:* (Rom. vii. 6.) that then the inclinations and desires of the things forbidden by the law, *wrought in our members to bring forth fruit unto death;* whereas, *if we, through the Spirit, do mortify the deeds of the flesh, we shall live:* (Rom. viii. 13.) then, *the good which they would, they did not;* (Rom. vii. 19.) but now, *the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit.* (Rom. viii. 4.)

Secondly, The law not only made all that were subject to it obnoxious to condemnation for the guilt of sin, but also was unable to remove that guilt, and clear the conscience from the sense and terror of it. It could not justify us, saith the apostle; *For by the deeds of the law shall no flesh be justified,* (Rom. iii. 20. Gal. ii. 16.) *i. e.* it could not absolve us from condemnation on the account of sin; it could not, *by the sacrifices it offered daily, take away the guilt of sins,* (Heb. x. 4. 11.) and so could not make the worshipper perfect as pertaining to conscience; (Heb. ix. 9.) whereas, by virtue of the blood of Christ, a full remission of them was procured, so that God would remember them no more, (Heb. x. 17, 18.) and so the conscience was by it purified from dead works. (Heb. ix. 14.)

Thirdly, The law, considered not as moral, that being the law common to all mankind, but as purely Mosaical, contained in it only ceremonial precepts, which had no real or intrinsic goodness in them to commend them to our practice; whence, by the apostle, it is said to consist of outward and *carnal ordinances, imposed on them only till the time of reformation,* (Heb. ix. 10.) and to contain only *the elements of the world,* (Gal. iv. 3.) *weak and beggarly elements,* (ver. 9.) whereas the new covenant is a law written in the heart, (ver. 10.)

Lastly, As the Mosaical law had no inward goodness to commend it, so also was it wanting in the promise of those spiritual and eternal blessings, which are the sovereign motives to obedience, and to purification of ourselves from all filthiness of flesh and spirit; whereas, by virtue of the death of Christ, *a promise of an eternal inheritance is procured for us,* (Heb. ix. 15.) *and an entrance into the holy of holies through the blood of Jesus,* (x. 19.) On which account the apostle saith, *The law made nothing perfect, but the bringing in of a better hope did.* (Heb. vii. 19.)

[5] Ver. 9. *And I regarded them not.*] Κἀγὼ ἠμέλησα αὐτῶν. So the Septuagint, and from them the apostle; whereas the Hebrew runs ואנכי בעלתי בם *and,* or *though, I was a husband to them:* but the learned Dr. Pocock hath shewed, that the Hebrew בעל not only signifies in the Arabic, *to govern,* and be a husband, but also to *refuse, despise,* and *nauseate.* And so it well accords with the words of the Septuagint.

[6] Ver. 13.] For explication of this new covenant, let it be considered,

First, That it is expressly promised to be made with the whole house of Israel, with them to whom the old covenant was made, with them who were brought out of the land of Egypt; it therefore is not a promise made to, or a covenant made with, some few elect and chosen people out of Israel and Judah, but with those who *abode not* in their former covenant, and so were *not regarded by God.* Now hence it is manifest,

That this can be no promise of absolute election, or vouchsafing irresistible grace to any of the Jews, because then the whole nation of the Jews must have been converted. 2. Because this is a promise of something to be done *in the last times,* or in the times of the Messiah, whereas God hath at all times his elect, and doth at all times vouchsafe them his effectual grace. 3. Because this is here called a covenant, which implies two parties covenanting, or stipulating; the one obedience, and the other blessings on the performance of it; whereas an absolute promise admits of no conditions. 4. The elect always persisted in their covenant with God, and were always *regarded by* him; they always were his people, and he always was their God; this therefore can be no new covenant with them.

Secondly, This being a promise of a new covenant, of which new covenant Christ is declared here to be the mediator through his blood, it cannot properly be said to be

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fulfilled in the complete import of it before our Saviour's sufferings, and the preaching of justification through faith in his blood. Nor seems it to have been yet accomplished in the extent and the full meaning of it, as it will be, when the blindness of the Jews shall be removed, and so *all Israel shall be saved:* (Rom. xi. 25, 26.) *For this is God's covenant with them, when he shall take away their sins;* (ver. 28.) which though he did make good at the first preaching of the gospel to as many as believed in Jesus; yet, since that was the time of the falling and casting off the generality of that nation, *a remnant only* being then preserved from Judaical blindness, I believe there will be a time, when this, and other like promises made to them in the Old Testament, shall have a more complete accomplishment. But to proceed to the proper import of the words;

First, I conceive that the phrase, *I will put my laws into their minds, and write them on their hearts,* imports that he would clearly and perspicuously make known his will to them, and by his Holy Spirit make such a deep impression of it on their spirits, and so continually bring it to their remembrance, that it should be as powerful upon them, and as present to them, as if it were writ upon their hearts. For these two metaphors, both in the Scripture and the Jewish writers, chiefly signify two things;

1. A clear and perspicuous revelation of the mind and will of God, so that we need not be at much pains to search it out: as in these words, *The commandment which I command thee this day, is not hidden from thee, neither is it far from thee: the word is near unto thee, in thy mouth,* καὶ ἐν τῇ καρδίᾳ σου, *and in thy heart, and in thy hands, that thou shouldest do it. See, I have set before thee life and death.* (Deut. xxx. 11. 14, 15.) And so, saith the apostle, is it with that *word of faith which we preach,* it is nigh to the Christian in his mouth to confess, and in his heart to believe it. (Rom. x. 8, 9.) And the law written in the hearts of heathens, is the law so plainly taught them, that their own consciences do inwardly condemn them when they do transgress it. (Rom. ii. 15.) This also is apparent from the consequent effect of writing this law in the Christian hearts, and *putting it in their inward parts;* viz. *that they shall have no need to teach every one his neighbour, saying, Know the Lord: for they shall all know him from the least to the greatest.* This law therefore must be plain to the capacities of, and easy to be perceived by, them all: and to this interpretation the fathers * give a general consent.

2. An efficacious impression of them on the soul, and on the memory, so that we do not let them slip out of our minds. So Deut. vi. 6. *These words which I command thee this day shall be in thy heart; They shall be* בתיבין על לוח ליבבן, *writ upon the table of thy heart,* saith Jonathan B. Uziel; *and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up;* (ver. 7.) *They shall be* ἐν καρδίᾳ καὶ ψυχῇ σου, *in thy heart and soul,* saith the Septuagint. As the expression is, Deut. xi. 18. by which expressions he requires μὴ ἀποστῆναι τὸν νόμον ἀπὸ τῆς καρδίας αὐτῶν, *that the law should not depart from their hearts:* (2 Macc. ii. 3.) so, Prov. vii. 1. *My son, forget not my law, but let thy heart keep my commandments:* ver. 3. *Write them upon the table of thy heart.* And again, vii. 1. *My son, keep my words, and lay up my commandments with thee: bind them upon thy finger, write them upon the table of thy heart,* ver. 3. So the Targum on Cant. viii. 9. saith, God will remember them for the sake of the law which is written, על לוח דלבא, *upon the table of the heart of his children.* And, Jer. xvii. 1. the sin of Judah is said to be *written on the table of their hearts;* as if the memory of it, and affection to it, could never be obliterated. And the Targum on Job xxx. 4. saith, *They who let the law slip* על לוח לבהון, *from the table of their hearts, burning coals shall be their meat.* So frequent is this phrase to this sense, both in the Scripture and the Jewish writers. Accordingly, Clemens gives this commendation of the Corinthians, that *the commandments of the Lord,* ἐπὶ τὰ πλάκη τῆς καρδίας αὐτῶν ἐγέγραπτο, *were written upon the tables of their hearts.*

Secondly, That the words in which this new covenant is framed, Jer. xxxi. 33—35. may have a more exact and full completion, at the second calling of the Jewish nation, this apostle seems to intimate, Rom. xi. 27. but that they also were fulfilled by the first advent of our Lord, can only be denied by them who think with Mr. Le Clerc, that the apostle argues upon unsound foundations: for he most clearly saith, 1. That the old covenant was only to continue till the new covenant, in which God promised *to be merciful to their iniquities,* took place; and also, that this new covenant was established in *the blood of Jesus, the mediator of a better covenant,* ver. 6. and proves that Christ had by his sufferings perfectly procured the remission of the sins of them that were sanctified, or cleansed from the guilt of sin, by faith in his blood, by the words of this new covenant, x. 14—17. 2. He says, that the old covenant, there mentioned, was to *vanish away* at the coming of this new covenant, ver. 13. and thereby intimates, that this new covenant, mentioned Jer. xxx. 33. began to take place, even from the abolition of the old covenant, consisting in ordinances which were only to continue *till the time of reformation,* (Heb. ix. 11.) and which were taken away by the death of Christ. This therefore seems to be one of those places which prove there will be a double completion of the promises and predictions contained in the Old, and perhaps in the New Testament, and thereby shew they may admit of a double sense, the one relating to the first, the other to the second coming of our Lord.

[7]Ἐγγὺς ἀφανισμοῦ, *Is ready to vanish away.*] Though the Judaical sacrifices which signified the death of Christ, after his death, ceased to be obliging, and their discrimination from all other nations on the account of circumcision, and the distinction of meats, ceased, as St. Paul often testifies; yet these words seem to intimate, that the church, state, and polity of the Jews was not to come to its full period, till the destruction of the temple and city of Jerusalem.

CHAP. IX.

1. (*THE apostle had declared,* viii. 5. *that the tabernacle had only a shadow of heavenly things; this he now proceeds to shew in the following words:*) Then verily [1]the first covenant had (εἶχε μὲν οὖν πρώτη σκηνὴ, *the first tabernacle therefore had*) also ordinances of Divine service, and

* St. Jerom. in Jer. xxxi. 31. Chrysost. on Rom. x. 8. Theod. in loc. Cyril. of Alex. Com. in Joh. lib. xii. p. 1071. Chrysost. in Heb. Hom. 14. tom. iv. p. 509.

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a worldly sanctuary *(in which that worship and these ordinances were performed).*

2. For there was a tabernacle made; the first (Gr. σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, *for a first tabernacle was prepared),* wherein was the candlestick, and the table, and the shew-bread; which *(first tabernacle)* is [2] called the Sanctuary *(or, holy).*

3. And after the second veil, the *(other)* tabernacle *(was prepared,* ver. 2. 6.) which is called the Holiest of all;

4. Which had *(for its use)* the [3] golden censer *(used only on the day of expiation),* and the ark of the covenant overlaid round about with gold, [4] in which was the golden pot that had manna, and Aaron's rod that budded, (Numb. xvii. 10. Exod. xvi. 33, 34.) and the tables of the covenant; (1 Kings viii. 9.)

5. And over it *(the ark, were)* the [5] cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly *(so as to give the mystical signification of them).*

6. Now when these things were thus ordained *(or, these things being thus prepared),* the priest went always into the first tabernacle, accomplishing the service of God.

7. But into the second went the high-priest alone [6] once every year *(i. e. one day only in the year, and then)* not without blood, which he offered for himself *(first),* and *(then)* for the [7] errors of (Gr. *sins of ignorance committed by)* the people:

8. The Holy Ghost *(by whose afflatus Moses was directed to prepare the tabernacle)* this signifying *(by this admission of the high-priest alone, and that but once a year, and that then only when all the people were gone out of the tabernacle of the congregation),* that [8] the way into the *(true)* holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9. Which was a figure for the time then present (ἥτις [9] παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, *which figure continues till this present time, viz. in the like service performed in the temple),* in which were (προσφέρονται, *are)* offered both gifts and sacrifices, that could not (μὴ δυνάμεναι, *which sacrifices cannot)* make him who did the service *(i. e. who brings these gifts and offerings)* [10] perfect, as pertaining to the conscience;

10. *(As being conversant)* only in meats and drinks, *(to be abstained from by these worshippers,* Lev. x. 9.) and divers washings, *(to be then used by the priests officiating,* Exod. xxix. 4. *by the Levites,* Numb. viii. 7. *and by the people defiled,* Lev. xv. 8. *before they might enter into the temple),* and *(in other)* cardinal ordinances, *(which only sanctified to the purifying of the flesh,* ver. 13. *and were therefore)* imposed on them *(only)* [11] until the time of reformation *(of all things, by this new high-priest. These carnal ordinances include all the sacrifices and other services performed in the tabernacle.)*

11. But Christ being come (γενόμενος, *made)* a high-priest *(not of present temporal blessings in the land of Canaan, but)* of good things to come, *(not by the service of the tabernacle made with hands,* ver. 23. *but)* by *(a service performed in)* a greater and more perfect [12] tabernacle, not made with hands, that is to say, not of this building; *(i. e. the building of this worldly sanctuary,* ver. 1.)

12. Neither *(yet to be procured as the Mosaical blessings were)* by the blood of goats and calves, but by his own blood; he *(to procure those good things for us)* entered in *(not as the high-priest did yearly into the earthly tabernacle, but,* ἐφάπαξ,*)* once *(for all)* into the *(heavenly)* holy place *(with his blood),* having obtained *(for us by it, not an annual, but an)* [13] eternal redemption.

13. For if the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, (Numb. ix. 2. 4.) [14] sanctifieth to the purifying of the flesh *(from ceremonial defilements, and so procures a free admission to the service of the tabernacle):*

14. How much more shall the blood of Christ, who *(being sanctified)* through the [15] eternal Spirit [16] offered himself *(as a lamb)* without spot to God, (John i. 29. 1 Pet. i. 19.) [17] purge your conscience from dead works *(i. e. from works deserving death,* Rom. vi. 23. *that so you may be admitted)* [18] to serve the living God *(in his church here, and in his heavenly sanctuary hereafter?* x. 19—21.)

15. [19] And for this cause (διὰ τοῦτο, *or, by this blood)* he is *(become)* the mediator of the new testament *(in which he promises to be merciful to our iniquities),* that by means of *(his)* death, [20] for the redemption of the transgressions that were *(committed by us)* under the first testament *(and not by that fully expiated),* they which are called *(to be God's church and people)* might receive [21] the promise of *(an)* eternal inheritance.

16. *(I say, by means of his death,)* for where a testament is *(that is unchangeable),* there must also of necessity be the death [22] of the testator.

17. For a testament is of force *(only)* after men are dead: otherwise it is of no strength at all while the testator liveth *(and so hath power to revoke his testament).*

18. Whereupon (ὅθεν, *whence it is that)* neither the first testament *(made with the Jews,* Exod. xxiv. 8.) was dedicated without blood *(which blood shewed the death of the sacrifice was necessary to make that testament).*

19. For when Moses had spoken every precept to all the people according to the law *(given at Mount Sinai),* he took the [23] blood of calves and of goats, with water *(mixed with the blood to keep it from congealing),* and *(with)* scarlet wool, and hyssop, *(the wool to receive and imbibe the blood, and the hyssop to sprinkle it,* Exod. xii. 22. Lev. xiv. 49, 50. Psal. li. 7.) and sprinkled *(the blood)* both *(upon)* the book *(of the covenant),* and *(upon)* all the people.

20. Saying, This is the blood of the [24] testament which God hath enjoined to you.

21. Moreover he [25] sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22. And [26] almost all things are by the law purged *(purified)* with blood; and without shedding of blood is no remission.

23. It was therefore necessary *(by virtue of the Mosaic institution)* that the patterns of things [27] in the heavens should be purified with these *(sacrifices);* but the heavenly things themselves *(i. e. our bodies to be received into heaven are to be purified)* with better sacrifices than these.

24. *(I say, the heavenly things themselves,)* for Christ is not entered into the holy places *(of the tabernacle)* made with hands, which are the figures of the true *(holy place);* but into heaven itself, now to appear in the presence of God *(and so prepare and consecrate those mansions)* for us.

25. *(It was not necessary, I say, that he should enter with*

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his blood, as the high-priest did into the earthly tabernacle,) nor yet that he should offer himself often, as the high-priest *(did, who)* entereth into the holy place every year with *(the)* blood of others *(to make an annual atonement for the guilt of sin);*

26. For then must he often have suffered [28] since the foundation of the world *(his offering himself before God with his blood being the consequence of his sufferings):* but now once [29] in the end of the world (ἐπὶ συντελείᾳ τῶν αἰώνων, *in the end of the ages)* hath he appeared to put away *(the guilt of)* sin, by the sacrifice of himself.

27. And *(in this the death of Christ resembles that of all other men; for)* as it is appointed unto all men once to die, but after this *(comes)* the judgment *(when they shall die no more):*

28. So Christ was (Gr. *being)* once offered to bear the sins of many; and unto them that look for him shall he appear (Gr. *shall appear to them that look for him)* the second time [30] without *(any more sacrifice for)* sin unto salvation *(i. e. for their salvation).*

ANNOTATIONS ON CHAP. IX.

[1] Ver. 1. Ἡ ΠΡΩΤΗ διαθήκη, *The first covenant.*] Some of the ancients, as Chrysostom, read only ἡ πρώτη, but none of them read διαθήκη, but many of them σκηνῇ, as Theodoret and Œcumenius; and this I believe to be the true reading: for it is well observed by the fathers, who do, and who do not read the word σκηνῇ, that the apostle having before proved from the enallage of the priest and priesthood, and of the former covenant, that an end was put unto the Jewish constitutions, proceeds now to prove the same from the consideration of that tabernacle which was *a shadow of good things to come.* Secondly, Because the thread or the contexture of the apostle's argument seems plainly to require this reading: for the tabernacle, consisting of two parts, an outward house called the *holy place,* and an inward house called the *holy of holies;* the apostle here calleth the outward house *the first tabernacle,* and discourses of it as such, ver. 1, 2. and then, ver. 3. proceeds to the *holy of holies,* or the *second tabernacle,* saying, the *first* or outward *tabernacle had a worldly sanctuary,* in which the rites of the Jewish worship were performed; for a first tabernacle was prepared by Moses, containing such and such things; and then a second, containing other things: now this first tabernacle is called a *worldly tabernacle,* because, as both the Jews and fathers say, it was designed to represent this lower world; the earth and the sea, saith Josephus.* It was κόσμου τοῦ αἰσθητοῦ σύμβολον, *a symbol of the sensitive world,* saith Clemens Alexandrinus.† (See Dr. Spencer, De legibus Hebr. p. 188.)

The δικαιώματα λατρείας are the constitutions, or the rites and rules of worship prescribed to be used in the service of the tabernacle; δικαιώματα, τουτέστι, σύμβολα, θεσμοὺς, νομοθεσίας, *ordinances,* that is, *symbols, constitutions, laws.* So Chrysostom, Œcumenius, Theophylact.

[2] Ver. 2. Ἥτις λέγεται ἁγια, *Which is called the Sanctuary.*] Or, as other copies read, ἥτις λέγεται ἁγία, *which is called holy.* Vain therefore is the argument of Mr. Le Clerc, that the writer of this Epistle did not well understand Hebrew, and therefore cannot be thought to have been St. Paul, but rather some Grecian; to wit, because he calls the sanctuary only ἁγια, *holies;* whereas, according to the constant usage of the Hebrew, he should have called it ἁγια τῶν ἁγίων, *holy of holies.* For (1.) all this depends on an uncertain accent; read but ἁγία, and there is no foundation for this argument; seeing, then, the apostle speaks not of the sanctuary, but of the first tabernacle, which was only called *holy.* And so Chrysostom, Œcumenius, and Theophylact, read; and Theodoret observes, that the tabernacle was divided into two parts by the veil, the one was called *holy,* the other the *holy of holies,* and that ἡ πρώτη εἶπεν, ὡς πρὸς τὰ ἅγια τῶν ἁγίων, the apostle calls this the first tabernacle, to distinguish it from the sanctuary; as it is evident he doth from the verse following, which demonstrates that ἁγία is the true reading in this verse. (2.) It depends upon a false criticism, for מן הקדש, 1 Kings viii. 8. signifies "ex adyto," or *from the most holy place,* where the ark was, as appears from 2 Chron. v. 8. (See Dr. Lightfoot's Treatise of the Temple, chap. 15. sect. 4.)

[3] Ver. 4. Χρυσοῦν θυμιατήριον, *The golden censer.*] Of this golden censer the Jews inform us, that it was only used on the great day of expiation, when the high-priest entered into the *holy of holies;* and that on other days they offered incense in a silver censer. So Maimonides and Abarbanel. (See Buxt. Hist. Arcæ, p. 76.)

[4] Ἐν ᾗ, *In which,* &c.] Of the ark the Scripture saith expressly, that there was nothing in it but *the tables of the covenant,* 1 Kings viii. 9. 2 Chron. v. 10. whereas the *pot of manna* and *Aaron's rod* are here said to be also in it. To solve this difficulty, some interpreters say, that as, ver. 2. the apostle tells us what was in the first tabernacle, *viz.* the *candlestick,* the *table,* and the *shew-bread;* so here he seems to tell us, not what was strictly in the ark, but in the *holy of holies,* saying, it had for its use *the golden censer; and the ark, and in it the tables of the covenant; the pot of manna, and Aaron's rod:* but the words, *over it were the cherubims,* relating not to the *holy of holies,* but only to the *ark,* confute that exposition.

Others say, that the pot of manna and Aaron's rod are said to be in the ark, as being placed in the receptacles of the ark, or the coffers in the side of it, mentioned Deut. xxxi. 26. 1 Sam. vi. 8. Hence they are said to be laid up, not in, but *before the ark of the testimony,* Exod. xvi. 34. Numb. xvii. 10. or *with the ark,* as ב, which answers to ἐν, here signifies, *viz. cum, ad, prope, juxta.* (See Noldius de Partic. p. 144, 145.) So ἐν Γαβαὼν is *near Gibeon,* Josh. x. 10. and ἐν Καριαθιαρὶμ, *near Kiriath-jearim,* Judg. xviii. (Bochart. Hieroz. lib. ii. cap. 50. p. 590.) And this exposition solves the difficulty, and agrees fully with the tradition of the Jews; for that there were such *capsulas* to the ark for this use, is owned, saith Buxtorf,* both by the Talmud of Jerusalem and Babylon. Maimonides saith,† There was a stone in the west part of the holy of holies, on which the ark was placed, and *before it the pot of manna, and the rod of Aaron.* Moses Mikkotsi says the same, and Abarbanel adds,‡ That our interpreters write, that *this place does not deny that the pot of manna and the rod of Aaron were kept there for the children of Israel, as it is said in a certain tradition of our rabbins.*

[5] Ver. 5. *Cherubims of glory.*] So called, because *the*

* Antiq. lib. iii. cap. 8. † Strom. v. p. 562. B.

* Hist. Arcæ, p. 72. † Ibid. cap. 5. p. 69, 70. ‡ In 1 Reg. viii. 9.

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glory of the Lord dwelt between the cherubims, and shined forth from them; Psal. lxxx. 1. *Thou that dwellest between the cherubims, shine forth:* and they being emblems of the angelical nature, were also emblems of the Divine presence, before which the angels stood continually.

[6] Ver. 7. Ἅπαξ τοῦ ἐνιαυτοῦ, *Once every year.*] The priest entered into the holy of holies on the great day of expiation *four times,* to offer incense, (Lev. xvi. 12.) to offer the blood of the goat, (ver. 15.) and to make an atonement for himself, (ver. 17.) which makes it necessary to paraphrase the words as I have done.

[7] Καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, *And for the ignorance of the people.*] It is certain that the law allowed of sacrifices for sins committed not out of mere ignorance; *i. e.* for lying and false swearing. (Lev. vi. 1. 6.) We therefore must either say with Vatablus and Munster in locum, that sins committed through the violence of our passions and affections are called sins of ignorance, and so they stand opposed to sins of presumption, (Numb. xv. 27, 28. 30.) or that the sins of the people are here so styled because they are mostly such.

[8] Ver. 8. Τὴν τῶν ἁγίων ὁδὸν, *The way into the holy of holies,*] *i. e.* Into the heavens, was not yet revealed nor opened. Thus did the Jews themselves interpret this symbol, saying, that* *the adytum,* ὃ τοῖς ἱερεῦσιν ἦν ἄβατον, *which was inaccessible to the priests, represented the heaven where God dwelt.* This interpretation all the ancient commentators give us of this place, *viz.* Chrysostom, Theodoret, Œcumenius, Theophylact, saying, These things were so prepared, that they might learn, ὅτι τὰ ἅγια τῶν ἁγίων, τουτέστιν, ὁ οὐρανὸς ἔτι ἐστὶν ἄβατος, that is, *that heaven, represented by the holy of holies, was as yet inaccessible,* for Christ first entered into heaven, καὶ βατὸν ἡμῖν τοῦτον ἀπέφηνε, *and so rendered it accessible to us:* and therefore, as the apostle saith here, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν, *the way into this holy of holies was not yet manifested,* so he saith in the next chapter, that we Christians have τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, *an entrance into heaven by the blood of Jesus,* and ὁδὸν πρόσφατον, *a new way which he hath made new through his flesh; i. e.* our forerunner being thus entered into heaven with his blood to appear before God, and so to prepare these mansions for us, the way of our entrance into heaven is now made manifest. And this the ancients say was signified by the rending of the veil, at our Lord's death; *viz.* τὰ ἄβατα εἶναι λοιπὸν βατὰ, τὸν οὐρανὸν ἀνοιγήσεσθαι, that heaven, before inaccessible, was now opened, and a way was made into the true holy of holies; (Chrysostom, Hom. lxxxviii. in Matt. p. 541.) and the hope of Christians being now to *enter within the veil,* because *our forerunner is gone before,* (Heb. vi. 19, 20.) seems to intimate the same thing.

[9] Ver. 9. Ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν, &c.] Here the Vulgar and Œcumenius read καθ' ἣν, which, saith Dr. Mills, is the true reading, adding, that κατὰ συνείδησιν, *accessit aliunde,* has been added to the text. The second opposes the Æthiopic, which is a version of no credit, to the Syriac, Arabic, Vulgar, all the Greek scholiasts, and Cyril. Alexandrinus, who all own the reading of the text: which liberty, if it be allowed, the Scripture must be a very uncertain and precarious rule. In the first, the reading of the text is approved by Chrysostom, Theodoret, Theophylact, Cyril. of Alexandria, de Ador. Sp. p. 357. and by all the eastern versions. The other reading indeed gives a very good sense thus, Which tabernacle was a figure of the present time, according to which figure, gifts and sacrifices were offered;—but since the reading of the text, which runs thus, Which figure continues to this present time, in which, by the Jews, are still offered gifts and sacrifices,—bears the same sense, and is supported by better authority, what reason can be given why it should be changed?

[10] Τελειῶσαι κατὰ συνείδησιν, *To perfect according to the conscience.*] The best account of this phrase, relating to what the law and its sacrifices could not do, may be learned from what the new covenant, and the blood of Christ, in which it was established, is said to do. First, then, that blood offered in the presence of God, is said to take away sins εἰς τὸ διηνεκὲς, so as that there shall be no return of them upon the conscience; *no need of any more oblation for the sins of such a person,* there being in him no more consciousness of guilt, after his justification by faith in the blood of Jesus. *For where remission of sins is, there is no more offering for sins,* because the tenor of the new covenant runs thus, *Their sins and their iniquities will I remember no more,* (x. 17. 18.) Hence the apostle argues thus, *That the law, with those sacrifices which were offered every year, could not* εἰς τὸ διηνεκὲς τελειῶσαι, *perfect for ever them that come to God with them, because,* if they could have done that, *the worshippers once purged by them would have had no more conscience of sins;* (Heb. x. 1, 2.) *i. e.* they would not have been still conscious of the guilt of sin, and so could have no need yearly to repeat the same sacrifices. And of our Saviour's sacrifice he speaketh thus, *That by one offering,* τετελείωκεν εἰς τὸ διηνεκὲς, *he hath perfected for ever them that are sanctified,* i. e. are purged by it from the guilt of sin. (Heb. x. 14.) Wherefore, *to perfect according to the conscience,* is so fully to expiate from the guilt of sin, that it shall no more be remembered by God, and we shall have no more conscience of the guilt of it. Now the consequents of this full remission are these two, 1. *A coming unto God with freedom, and full assurance of acceptance with him.* This the apostle frequently ascribes unto the death of Christ, who *suffered for our sins that he might bring us to God,* (1 Pet. iii. 18.) saying, By him who hath reconciled us to God by the cross, *we have freedom and access with confidence to the Father, by faith in him;* (Eph. ii. 16. 18. iii. 12.) and upon that account exhorts us *to come to him in full assurance of faith, having our hearts sprinkled from an evil conscience.* (Heb. x. 22.) 2. *A right of entrance into heaven.* This, saith the apostle, could not be obtained by the service of the tabernacle, (ver. 8.) but only by the death of Christ, by which the way into the *holy of holies* is laid open, (x. 19, 20.) eternal redemption is obtained for us, (ix. 12.) and we receive the promise of an eternal inheritance; and so it consequentially signifies to have a full assurance of acceptance with God here, and of happiness with him hereafter.

Which could not perfect according to the conscience.] To clear up what has been said upon this verse, let it be noted, that God declares the tenor of the new covenant should run thus: *I will be merciful to their iniquities,* and *remember their sins no more.* Whence observe,

* Jos. Antiq. lib. iii. cap. 8.

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First, That there was no such promise or condition made under the old covenant, that requiring for every new sin of ignorance a new oblation; whereas sins of ignorance and infirmity being not contrary to the sincerity of our obedience, they do not violate the new covenant, and so are pardoned by virtue of the blood of the new covenant, shed ἐφάπαξ, *once for all, for the remission of sins:* for if we thus sin, saith the apostle John, *we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins,* 1 John ii. 2. *And if we walk in the light as he is in the light, the blood of Christ cleanseth us from all sin,* 1 John i. 7.

Secondly, Observe, that the legal sacrifices served only for the purification of the flesh from ceremonial defilements, and restored to them only a right to the benefits of the Mosaical covenant, *viz.* life and prosperity in the land of Canaan, but did not so far purify the conscience, as to procure them an admittance into the heavenly Canaan, which, if they had entirely cleansed them from the guilt and the defilement of sin, they would have done; and hence the apostle says, the way into the holy of holies was not opened, whilst the first tabernacle was standing, (ver. 8. see the note there.)

[11] Ver. 10. Μέχρι καιροῦ διορθώσεως, *Till the time of the reformation.*] That is, as the next verse expounds it, till the coming of Christ, the Messiah of the Jews, when they themselves expected *a reformation of the law,* saying, that *the law which was learned in that age was vanity, in respect of the law of the age to come;** that is, saith the gloss on Eccles. xi. 8. לפני תורתו של משיח, *in respect of the law of the Messiah;* and that *then the law will be renewed.* For our doctors, saith the author of Sephir Ikkarim,† declare, that *all Israel shall receive a second law from the mouth of God immediately, as formerly;* and this they all prove, as the apostle doth, chap. viii. from Jer. xxxi. 31—33.

[12] Ver. 11.] That the tabernacle here mentioned is not the body of Christ, but heaven itself, see note on viii. 2.

[13] Ver. 12. Αἰωνίαν λύτρωσιν, *Eternal redemption.*] Here it is evident, 1. that this our high-priest had procured for us a perfect and perpetual expiation from the guilt of sin; and this Schlictingius on the place fully grants. 2. That this λύτρωσις, or *redemption,* was procured by the blood of Christ, we having ἀπολύτρωσιν, *redemption through his blood, even the remission of sin.* (Eph. i. 7.) That therefore was the λύτρον, or *price* paid, to procure this redemption. That this ἀπολύτρωσις παραβάσεων, *redemption from transgressions* was made θανάτου γενομένου, *by the death of Christ,* suffering as a piacular victim for us, there being no other way of procuring this remission under the law, (ver. 22.) and so no other known to, or heard of by, the Jews. And, lastly, that suffering thus, he must also suffer in our stead, as all piacular victims did. Whence he is said *to give his life,* λύτρον ἀντὶ πολλῶν, *a ransom for many,* Matt. xx. 28. ἀντίλυτρον ὑπὲρ πάντων, *a ransom for all,* 1 Tim. ii. 5. (See the note there.)

[14] Ver. 13. Ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, *Sanctifies to the purifying of the flesh.*] It is truly observed by the reverend Dr. Hammond, that *to sanctify to the purifying of flesh,* is to make legally clean, *i. e.* so as that they might come into the congregation again, it being the sanctification τῶν κεκοινωμένων, *of the unclean;* but still in a metaphorical signification, as cleansing signifies expiation, and obtaining pardon of sin; and when this is done by a sacrifice, ἁγιάζειν, signifies to *expiate,* and cleanse from guilt by virtue of it. In which sense it is used throughout this Epistle, and that agreeably to the import of it, when it relates to sacrifices in the Old Testament. So x. 10. ἡγιασμένοι ἐσμὲν, *we are sanctified; i. e.* are purged from the guilt of sin by the body, or, as other copies read, *by the blood of Christ,* offered once for all. And, ver. 15. *By one offering he hath perfected for ever them that are sanctified; i. e.* hath entirely purged them who by this offering are cleansed from the guilt of sin: he being offered once, εἰς τὸ πολλῶν ἀνενεγκεῖν τὰς ἁμαρτίας, *to bear, or take away, the sins of many,* and εἰς ἀθέτησιν ἁμαρτίας, *for the putting away sin by the sacrifice of himself,* ix. 26, 27. and, ver. 29. where it is styled *the blood of the covenant,* ἐν ᾧ ἡγιάσθη, *by which he,* who now counted it as common, *was sanctified,* or cleansed from the guilt of sin; it being the blood shed for the remission of sin, the blood of that new covenant which said, *I will be merciful to their impieties, and their sins and their transgressions will I remember no more,* ver. 17, 18. so, xiii. 12. Therefore Jesus, *that he might sanctify the people by his own blood, suffered without the camp:* where both the *blood sanctifying,* and περὶ ἁμαρτίας, *the sacrifice for sin,* ver. 11. to which it answers, shew that Christ sanctified the people by the oblation of himself as a sin-offering, to cleanse them from the guilt of sin. (See note on Heb. ii. 11.)

[15] Ver. 14. Διὰ Πνεύματος αἰωνίου.] The Vulgar, Chrysostom, and Cyril. Alex. de R. Fide, p. 73. read ἁγίου; but Theodoret, Œcumenius, Theophylact, Athanas. Ep. ad Serap. p. 180. Ambros. de Sp. S. cap. 8. Cod. Alex. Syr. Arab. read as the text.

[16] Ἑαυτὸν προσήνεγκεν, *Offered himself without spot to God.*] In heaven, saith Dr. Hammond: for that oblation, saith Grotius, must be here understood, which answers to the legal oblation made in the *holy of holies,* which the oblation of Christ upon the cross doth not, but his oblation in the heavens. Against this interpretation some object, that Christ presenting himself with his blood in the heavens, is never styled an oblation; but that is a plain mistake, (see note on viii. 3, 4.) and of evil consequence: for if Christ had no oblation to offer in heaven, he could not be a high-priest there, since every high-priest must have something to offer in that sanctuary, in which he exercises his priestly office. But yet it being said, not that *he offered up his blood,* but that προσήνεγκεν ἑαυτὸν, *he offered up himself,* which he did upon the cross, (Eph. v. 2. Heb. ix. 25. 28.) and the προσφορὰ, or oblation of the sacrifice, being properly the giving it up to the death, or to be a piacular victim in the sinner's stead, these words may very well be thus interpreted, *Who, through the Holy Spirit, by which he was sanctified from the very womb, offered himself a piacular victim without spot to God.* But then the blood of Christ here mentioned, as *purging the conscience from dead works,* must be his blood presented before God in the heavenly sanctuary; for the apostle had spoken before, ver. 7. of the blood brought into the *holy of holies* by the Aaronical high-priest, and declared that it could not perfectly expiate the conscience from the guilt of sin, ver. 10. and therefore here the analogy requires that he should speak of the blood of Christ, brought by our high-priest

* Pug. Fid. par. iii. dist. 3. cap. 11. p. 608. 611. † Voisin, ibid. p. 123.

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into the heavenly sanctuary. Moreover, he had said before, that he entered with his blood into the *holy of holies,* ver. 12. and therefore, ver. 14. must be still speaking of the effect or influence of this blood, there presented for us.

[17] Καθαριεῖ τὴν συνείδησιν ἀπὸ νεκρῶν ἔργων, *Purge the conscience from dead works.*] Τὸ καθαρίζειν, here, as the comparison clearly shews, being in sense the same with ἁγιάζειν in the verse preceding, must signify the cleansing of the conscience not from the inclination to sin, by the Holy Spirit, but from the guilt of sin, by the blood shed for the remission of it. And, secondly, this is the constant sense of the word καθαρίζειν in the Old Testament, when joined with ἀπὸ ἁμαρτιῶν. So Lev. xiv. 19. *The priest shall make an atonement for him that is to be cleansed from his uncleanness,* ἐξιλάσεται ὁ ἱερεὺς περὶ τοῦ καθαριζομένου ἀπὸ τῆς ἁμαρτίας αὐτοῦ. And, xvi. 30. *The priest shall make an atonement for you to cleanse you,* καθαρίσαι ὑμᾶς ἀπὸ πασῶν τῶν ἁμαρτιῶν ὑμῶν, *from all your sins.* (So Josh. xxii. 17. Psal. li. 3. Jer. xxxiii. 8. Ezek. xxiv. 13.) Hence then it follows, that the dead works, from which their conscience was to be thus cleansed, must signify *works which deserved death* by the tenor of the old covenant.

[18] Λατρεύειν Θεῷ ζῶντι, *To serve the living God.*] God, being a holy God, can enter into covenant with none, or admit them into his service, whilst they lie under the guilt of sin unpardoned, and so have not found grace in his sight. *Noah found grace in the eyes of God,* and with him he established his covenant, Gen. vi. 8. 18. Abraham believes in God, and *this was counted to him for righteousness;* and then the Lord makes a covenant with him by sacrifice, Gen. xv. 10. 18. So Exod. xxiv. 6. the Jews offer burnt-offerings, and sacrifice peace-offerings to the Lord, and the blood is sprinkled upon all the people, and then he enters into covenant with them. Hence the apostle saith, *Let us draw nigh to God with full assurance of faith, having our hearts sprinkled from an evil* (or condemning) *conscience,* Heb. x. 22.

[19] Ver. 15. Διά τοῦτο,] May either relate to the end of Christ's mediatory office, and so be rendered *for this end,* or, *for this cause;* or to the means, by which that new covenant, of which he is the mediator, was established, and then it will be best rendered, *by this blood:* his blood being styled *the blood of the new covenant,* Matt. xxvi. 28. Mark xiv. 24. and the covenant being styled *the new covenant in his blood,* Luke xxii. 20. 1 Cor. xi. 25.

[20] Εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, *For the redemption of sins under the first covenant.*] St. Paul's design, in the Epistles to the Romans and Galatians, is to shew, that the law could not justify any man, *i. e.* that it could not procure his absolution from the guilt of sin, but rather left all guilty before God; and his design in this Epistle is to shew, that the sacrifices offered, under the law, could never take away sin, (x. 4.) And hence ariseth the necessity that Christ should shed his blood for the redemption, *i. e.* for the remission of sins committed under the old covenant, before we could be capable of entering into the new, or have a right to the blessings of it.

[21] Τὴν ἐπαγγελίαν, *The promise of an eternal inheritance.*] The immediate promise of the new covenant, established in the blood of Christ, is *remission of sins;* (x. 17.) but then this being an *eternal redemption* from them, (ver. 12.) and such as *perfects for ever them that are sanctified,* (x. 14.) upon it necessarily follows the promise of an eternal inheritance, there being nothing to exclude us from it, but the guilt of sin. Hence is there a close connexion betwixt Christ's overcoming death, and bringing *life and immortality to light;* and this emphatically is styled the promise of the gospel, Tit. i. 2. 1 John i. 2. v. 11.

[22] Ver. 16. Ἀνάγκη φέρεσθαι, *There must be.*] There must be produced, saith Dr. Hammond, as the word φέρειν signifies, John xviii. 28. Acts xxv. 7. There must intervene: so Schmidius and Budæus.

[23] Ver. 19. Τὸ αἷμα τῶν μόσχων, &c. *The blood of calves and goats.*] There seems no need of the conjecture of Bishop Usher and others, that besides the burnt-offerings and peace-offerings mentioned by Moses, Exod. xxiv. 5. there were then offered sin-offerings, the holocausts themselves being expiatory sacrifices; as is evident from these words, Lev. i. 4. *He shall put his hand on the head of the burnt-offering, and it shall be accepted for him to make an atonement for him.* Now the Jewish* doctors tell us, that this imposition of hands was always joined with *confession of sins over the sacrifice,* which confession still concluded with a prayer, that *the sacrifice might be an expiation for them.* And the phrase, *it shall be accepted,* ἐξιλάσασθαι περὶ αὐτοῦ, *to make an atonement for him,* used here, and Lev. xiv. 20. concerning holocausts, is as much as ever is said of expiatory sacrifices. (2.) This may be farther urged from the word *kepher,* used concerning holocausts, Lev. i. 3. that being the word used to import expiation for sin; on which account the Syriac version saith, that the burnt-offering was designed, "ad placationem obtinendam a Deo," *to appease God:* and the Chaldee† paraphrast, that the burnt-offering came "ad expiandum pro cogitationibus cordis," *to expiate for the thoughts of the heart.* And it was the general opinion of the Jews, saith Doctor Outram,‡ that some kind of sins were expiated by holocausts. And, (3.) all the sacrifices of living creatures, before the law, were holocausts; and yet it is certain that many of them were offered to appease God, and expiate for sin. Thus Noah, after the flood, *offered burnt-offerings,* Gen. viii. 20. and yet Josephus, Antiq. lib. i. cap. 4. hath informed us, that he offered a sacrifice to atone God, and *appease his displeasure.* The sacrifices which Job offered for his children were *burnt-offerings,* yet were they also *offerings for sin,* Job i. 5. the reason of their oblation being assigned, *It may be that my sons have sinned.* The oblation which God commanded his friends to make, was a *burnt-offering,* Job xliii. 7. and yet it was offered to *appease God's wrath,* and prevailed, with the prayer of Job, λύειν τὴν ἁμαρτίαν αὐτοῖς, *to procure absolution from their sin.* Nevertheless, because Josephus, speaking of this matter, mentions the blood, τῶν κριῶν σφαγέντων, *of the rams slain,* as the apostle doth τῶν τράγων, *the blood of the goats;* hence it seems necessary to allow these also were slain then, either as sin-offerings, or as burnt-offerings, as they are allowed to be, Lev. i. 2, 3. 10.

[24] Ver. 20. Διαθήκη, *Covenant, or testament.*] "This discourse (saith Mr. Le Clerc) is to be looked upon merely as the play of an hellenistical writer; who, because he saw that διαθήκη was used for that covenant whereof Christ is

* Joh. in Lev. vi. 7.
† Ibid. p. 111. §. 7.
‡ De Sacrif. lib. i. cap. 15. §. 8—10.

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the mediator, and signified also a testament, and Christ was dead, thence deduced consectaries which are true indeed, considered in themselves, but here rely upon weak principles, rather to set off his discourse according to the custom of that age, than to convert the Jews to the faith by the force of reasoning." Thus is the great apostle of the gentiles turned into a Jewish rabbin, setting off his discourse by weak reasonings, because it was customary for the Jews to do so. *Our word and preaching is* (saith the apostle) *not in the words of man's wisdom, but in demonstration of the Spirit*, 1 Cor. ii. 4. "By your leave (saith Mr. Le Clerc), you sometimes speak not in the words of man's wisdom, but of Jewish folly, talking plainly like an allegorical Philo, making often such accommodations of Scripture, and such consequences deduced from them, in which no regard at all is had to grammar." *We speak the wisdom of God*, saith the apostle. "No (saith Mr. Le Clerc), your discourse is to be looked upon merely as the play of an hellenistical writer." *We speak* (saith the apostle) *the things which God hath revealed unto us by his Spirit, and have received this Spirit, that we may know the things which are freely given us of God; which things we speak not in words taught by human wisdom, but in words taught us by the Holy Ghost.* "No (saith Mr. Le Clerc), even in things relating to the new covenant, established in the blood of Christ, your discourse relies upon weak principles, and is no better than playing with the ambiguity of words, and deducing consequences without any regard to grammar. For, true it is indeed, that a testament is ratified by the death of the testator, and Christ is dead, but Christ was not the mediator of a testament; for testaments do not want mediators: and if it should be granted that he was, he could not be thought at once a mediator and a testator, by whose death alone a testament was confirmed. The testator here is God the Father, whose heirs men are in conjunction with Christ, but God the Father can in no sense be said to die." Thus Mr. Le Clerc confutes the author, and yet says, he does not lessen the authority of this Epistle, though others think he plainly overthrows it; but, God be thanked, he does it still without just ground. For,

First, It is plainly false that God can be the testator here; and that for his own reason, because "God the Father can in no sense be said to die:" for a testator must have his testament, and where there is a valid testament, *there* (saith the apostle) *must of necessity be the death of the testator.* "A testament (saith Mr. Le Clerc) being ratified by the death of the testator."

Secondly, I grant, that Christ was not the mediator of a testament, but then he was the mediator of a covenant; which, as it was sealed with and confirmed by his blood, procuring for us such blessings as he by his will designed for, and declared should be conferred upon, believers, *through faith in his blood*, became also a testament. Thus when he said, *for their sakes*, ἁγιάζω ἐμαυτὸν, John xvii. 19. i. e. *I offer up myself as a piacular victim, that they might be sanctified*, or truly purged from their sins; he adds,* *as his last will and testament,—Father, I will that those whom thou hast given me be with me where I am.* So here he is become *a high-priest of good things to come*, purchasing eternal redemption for us by his blood. And, ver. 15. he became the mediator of that new covenant, in which God promised *to be merciful to our transgressions, and to remember our sins no more;* procuring the remission of them by the intervention of his death, that we that believe in him might receive *the promise of an eternal inheritance*, which he died to entitle us to, and confer upon us; whence it is styled *the purchased possession.* This therefore was *his will and testament*, that they for whom he died *should live through him*, and this testament could not be confirmed but by his death: he therefore was at once the mediator, in whom the new covenant, promising to us remission of sins, was made; and the testator, by whose death the testament, that they who believed in him *should have eternal life*, was ratified.

Moreover, what if, after all, here should be nothing said of a testator, but only of a mediator of such a covenant as was to be ratified in the blood of Jesus? This sure would confound all that Mr. Le Clerc here offers; and yet I think, with submission to better judgments, that even this may be maintained against him.

For though there be here mention, ver. 16, 17. τοῦ διαθεμένου, yet it is not necessary that word should signify a testator properly so called, but only a promiser, and one that confirms his promise with his own blood. For διατίθημι, in Phavorinus, is ὑπισχνοῦμαι, συντίθεμαι, *I promise, I covenant*, and διατίθεσθαι διαθήκην is very commonly, in profane authors, *to enter into covenant;* and so the phrase διαθήσομαι διαθήκην, and διέθετο διαθήκην,* is constantly used in the Old Testament; and therefore the participle διαθέμενος, derived from the same verb, must properly have the same signification here, in which it is still used by the Septuagint, and which it always bears in the New Testament. Thus, Acts iii. 25. *You are the children*, διαθήκης ἧς διέθετο, *of the covenant which God made with our fathers;* Luke xxii. 29. Κἀγὼ διατίθεμαι ὑμῖν, *And I appoint to you a kingdom*, καθὼς διέθετο, *as my Father hath appointed me:* so here, viii. 10. x. 16. Αὕτη ἡ διαθήκη ἣν διαθήσομαι, *This is the covenant which I will make with the house of Israel.* And because covenants were usually made, "victimas cædendo," *by sacrifices*, and established in blood, as both the Hebrew *berith*, the Latin *fœdus*, and the Greek σπονδὴ, whence the word *spondeo* is derived, shew; and the phrases, ὅρκια τέμνειν, *fœdus ferire*, and *percutere;* accordingly it was in the new covenant established in the blood of Jesus. Hence the apostle speaks thus of this covenant, and the appointer, disposer, or the maker of it.

Ver. 15. That by virtue of this blood he is *become the mediator of a better covenant.*

Ver. 16. *For where there is a covenant*, (θανάτου γενομένου, *made by death, or ratified by the blood of him that makes it*, ver. 15.) *there of necessity must intervene the death*, τοῦ διαθεμένου, *of him that makes the covenant* (or promise).

Ver. 17. *For a covenant* (of this nature) *is only from* (ἐπὶ νεκροῖς) *in the death of them who make it* (as other covenants were ratified by the death of the sacrifices used at the making of them), *and is of no force whilst* (ὁ διαθέμενος) *the maker of the covenant lives.*

Ver. 18. *Whence* (*i. e.* because, without shedding of

* Αἰκὶ γοῦν τῆς κατὰ Χριστὸν διαθήκης θέλω ἵνα ὅπου ἐγώ εἰμι καὶ οὗτοι ὦσι. Theoph. in locum.

* See Kircher's Cono. vol. i. p. 2139.

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blood, there is no remission; so it was also in) *the first covenant,* (for it) *was not dedicated without blood.*

To this sense the contexture of the apostle's argument doth plainly lead; for, chap. viii. he introduceth the promise of a new covenant, in which God engageth *to be merciful to our iniquities, and to remember our sins no more,* (ver. 12.) and so, by removing our guilt, made us fit to be partakers of an *eternal inheritance.* This *remission of sins,* saith he, could not be purchased by the gifts and sacrifices under the law, for they could not *fully purge the conscience from the guilt of sin,* (ix. 9.) but Christ, by his own blood, hath purchased *eternal redemption for us,* (ver. 12.) and by this blood *he is become the mediator of a better covenant;* he having suffered death *for the remission of sins committed under the old covenant, that we might receive the promise of an eternal inheritance,* (ver. 15.)

And this death was necessary for him to suffer, for the obtaining of these ends; for *where there is such a covenant, there is a necessity that the death of him who ratifies this covenant with his blood should intervene.* For such a covenant is only ratified upon the death of them by whom it is made, and is of no force, whilst he lives that makes the covenant, because this *remission of sins is not to be procured without shedding of blood:* which was a thing so absolutely necessary under the law, that *neither was the first covenant dedicated or established without blood.*

Now if this be so, here is no *playing with the ambiguity of the word* διαθήκη, nor any intimation of a hellenist, but rather of a Hebrew, using the word in the sense which both the Hebrew *berith* usually bears, and in which διαθήκη answers to it in the Septuagint: and so there was no just occasion for the dangerous reflections which Mr. Le Clerc hath made on this discourse of the apostle.

[25] Ver. 21. Ἐῤῥάντισε, &c.] Of this *sprinkling of the tabernacle* and all the *vessels,* we read nothing in the place of Exodus forecited, or in any other part of the law; but Josephus saith,* that Moses did θεραπεύειν τὴν σκηνὴν, καὶ τὰ περὶ αὐτὴν σκεύη ἐλαίῳ, καὶ τῷ αἵματι τῶν ταύρων καὶ κριῶν σφαγέντων, *consecrate for God's service the tabernacle, and all the vessels of it, anointing them with oil, and with the blood of bulls and rams.*

[26] Ver. 22. *Almost all things.*] He saith, *almost;* because some things which could abide the fire, were purified by the fire, Numb. xxxi. 23. and others by water, Lev. xvi. 28.

[27] Ver. 23. Αὐτὰ δὲ τὰ ἐπουράνια, *The heavenly things.*] For explication of these words, let it be observed, first, that the apostle here speaketh all along, not of purification of persons, but of things of the tabernacle, and of the vessels of it, ver. 21. of the τὰ πάντα, all other things which were to be purified; of the ὑποδείγματα τῶν ἐν οὐρανοῖς, *the patterns of things in heaven,* ver. 23. that is, the *tabernacle and the utensils of it,* viii. 5. *The heavenly things themselves,* opposed to them, cannot therefore signify men in general, *viz.* the *church triumphant* or *militant,* or, in particular, *our souls or consciences,* but the *heavenly place,* styled, ver. 24. *heaven itself,* the place into which Christ entered, in which he appears before God, the place of which the *tabernacle made with hands* was *a figure.*

Secondly, Observe, that by God's appointment an atonement was to be made for the holy place, *by the blood of a sin-offering sprinkled upon and before the mercy-seat seven times, because of the uncleanness of the children of Israel, and because of their transgressions and their sins.* (Lev. xvi. 16.) Now these could not defile that holy place into which they never entered, but yet they rendered them and their services unworthy to appear, and to be tendered before it, as they still did, *worshipping towards or before this footstool of the Divine Majesty.* An atonement was also to be made *for the tabernacle of the congregation,* in which *God dwelt among them, because of their uncleannesses,* which rendered them unworthy to come into that tabernacle where he was present; whence it is observable, that no man was permitted to be in the tabernacle, *till the atonement was made for it;* so that the purification of the holy of holies was only the preparing of it to be still a mercy-seat, to *which they might repair with their prayers, praises, and adorations,* and from which God might *graciously shine forth upon them,* when purified by this atonement from the defilements of their sins. And the purification of the tabernacle was only to prepare it to be a place in which they might *present their persons before God,* thus cleansed by this atonement from the guilt of sin.

And in like manner *was heaven itself to be prepared* or *purified* for us, by our Lord's entrance into it with his own atonement, or propitiatory sacrifice: first, that *our prayers* and *praises might ascend up thither,* and *be accepted at God's mercy-seat,* as being offered to God by our high-priest, and rendered acceptable by the atonement he had made for the pollutions cleaving to them. Hence is he represented as *having a golden censer, and much incense to offer, with the prayers of all saints,* Rev. viii. 3, 4. Secondly, That *our persons might be admitted into this heavenly tabernacle,* as being cleansed by his blood from those defilements which they had contracted. Accordingly, our Lord tells his disciples, *In my Father's house are many mansions; I go to prepare a place for you,* John xiv. 2, 3. And here he is said to *purify* and *prepare these heavenly mansions for us, by entering into heaven, there to appear with his blood of sprinkling in the presence of God for us.*

[28] Ver. 26. Ἀπὸ καταβολῆς κόσμου, *From the foundation of the world.*] This phrase is used six times elsewhere in the New Testament, *viz.* Matt. xiii. 35. xxv. 34. Luke xi. 50. Rev. xiii. 8. xvii. 8. and in this Epistle, iv. 3. *God's works were finished from the foundation of the world.* And in all these places it manifestly signifies, *from the beginning of the world;* (see Psal. lxxviii. 2. Matt. xiii. 35.) and therefore must in reason bear the same import in this text; and then it proves, against Crellius, that the sufferings of Christ had respect to all preceding generations: for if his sufferings had not respected the sins of the whole world, where is the necessity, upon the supposition here made, of the *reiteration of his sacrifice, that he should have suffered from the beginning of the world?*

[29] Ἐπὶ τῇ συντελείᾳ τῶν αἰώνων, *At the end of the world.*] Dangerous here is the note of Grotius, that St. Paul, *In id propendebat, ut crederet de propinquo imminere mundi ruinam.* See this confuted, note on 1 Thess. iv. 15. And that τὰ τέλη and ἡ συντέλεια τῶν αἰώνων signifies, not the end of the world, but *the last of the* three celebrated *ages of the world,* see note on 1 Cor. x. 11.

[30] Χωρὶς ἁμαρτίας, *Without a sin-offering.*] See note on 2 Cor. v. 20.

* Antiq. lib. iii. cap. 9. p. 89. B.

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CHAP. X.

(THE legal high-priest, I say, went yearly into the holy of holies, ix. 25. *as it was necessary for him to do in that imperfect dispensation;)*

1. For the law having *(only)* a [1] shadow of good things to come, and [2] not the very image of the things *(themselves)*, can [3] never with those sacrifices, which they *(who officiated under it)* offered year by year continually, make the comers thereunto perfect *(i. e. absolved from the guilt of sin for ever):*

2. For [4] then would they have ceased to be offered? because that the worshippers once purged *(by them, εἰς τὸ διηνεκὲς, for ever)* would have had no more conscience of sins *(i. e. would not have been after conscious of the guilt of sin).*

3. But *(so far are they from procuring this perpetual remission, or freeing those that offered them, from being any more conscious of sin, that)* in those sacrifices there is a remembrance again made of sins every year, *(viz. in the great day of expiation; whereas, where there is full remission of sins, there is no remembrance of them any more, and so no more offering for sin needful,* ver. 16, 17.

4. *They could not, I say, expiate for ever, or clear them from all conscience of sin;)* for it is impossible that the blood of bulls and goats [5] should take away sins *(for ever, so that no farther sacrifice should be needful to that end).*

5. Wherefore, when he *(the Lamb of God, that taketh away the sins of the world)* [6] cometh into the world, he *(in the Psalmist)* saith, Sacrifice and offering thou wouldest not, but [7] a body hast thou prepared *(for)* me: *(i. e. thou wouldest not have them to continue after my coming into the world to offer myself a sacrifice for the sins of the world, they being only to continue till the time of reformation,* ix. 10. and here, ver. 9.)

6. In burnt-offerings and sacrifices for sin thou hast had no pleasure:

7. Then said I, Lo, I come, *(as)* [8] in the volume *(or, roll)* of the book it is written of me, to do *(τοῦ ποιῆσαι, that I should do)* thy will, O God *(i. e. to offer my body a sacrifice for sin, according to thy will).*

8. Above when he said, *(ἀνώτερον λέγων, when he, i. e. Christ had said before,* Psal. xl. 6.) Sacrifice, and offering, and burnt-offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein *(speaking of the sacrifices);* which are offered by the law;

9. Then said he, *(afterward,* ver. 7.) Lo, I come to do thy will, O God. *(And thus)* he taketh away the first *(the legal sacrifices),* that he may establish the second; *(the oblation of his body,* ver. 10.)

10. [9] By the which [10] will we are sanctified through the offering (Gr. *διὰ τῆς προσφορᾶς, who are sanctified by the offering)* of the body of Jesus Christ (*ἐφάπαξ*) once for all, *(not as the legal sacrifices, once every year,* ix. 25, 26.)

11. And every priest *(according to the law)* standeth (Gr. *stood)* daily ministering and offering oftentimes the same sacrifices, which can never take away *(the guilt of)* sins:

12. But this man *(Christ Jesus),* after he had offered one sacrifice for sins *(by which the guilt of them hath been fully taken away,* Heb. i. 3. *is)* [11] for ever sat down on the right hand of God; *(and so is placed over all his works, according to* Psal. viii. 6.)

13. From henceforth expecting till his enemies be made his footstool *(till the devil, antichrist, death, the wages of sin, and the last enemy be abolished,* 1 Cor. xv. 15. *and so the following words of the Psalmist, Thou hast put all things in subjection under his feet, be fully accomplished).*

14. For by *(this)* one offering *(of himself to the death for us)* he hath [12] perfected for ever *(i. e. completely expiated the sins of)* them that are sanctified *(through faith in his blood, procuring the remission of sins,* Acts xxvi. 18.)

15. Whereof *(and of this)* the Holy Ghost also is a witness to us: for after that he had said before,

16. This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in *(or, upon)* their minds will I write them; (Jer. xxxi. 33.)

17. *(He adds, as a farther promise, or part of the new covenant,)* And their sins and iniquities will I remember no more.

18. Now where *(such a)* remission of these is *(as cuts off the remembrance of them any more),* there is [13] no more *(need of)* offering for sin. (See ver. 2, 3.)

19. Having therefore, brethren, boldness *(or, liberty,* see note on iii. 6.) to enter into the holiest by the blood of Jesus, *(from which the Jews were typically debarred, the way into the holiest being not then revealed,* ix. 8.)

20. By a new [14] and [15] living way, which he hath consecrated *(or, made new)* for us, through the veil, that is to say, *(through)* his flesh *(offered for our sins upon the cross);*

21. And having *(such)* [16] a high-priest over the house of God; *(i. e. the church,* iii. 6. 1 Tim. iii. 15. *or, over the house not made with hands, in which God dwells,* viii. 1, 2. ix. 1. 11.)

22. Let us *(who are of this house,* iii. 6. *and for whom this freedom is procured by this high-priest)* draw near *(to God)* with a true *(upright)* heart in full assurance of faith, *(that our services shall be accepted now, and our persons hereafter admitted into his presence, as)* having [17] our hearts sprinkled *(by the blood of Jesus)* from *(the accusations of)* an evil conscience, and our bodies washed with pure water *(viz. the laver of regeneration).*

23. Let us hold fast the profession of our faith (Gr. *the hope we profess)* without wavering; *(or, being moved from the hope of our calling,* Colos. ii. 23. *that hope which causeth us to rejoice,* iii. 6. *which entereth within the veil,* vii. 27.) for he is faithful who hath promised *(this entrance into it);*

24. And let us consider one another *(as members of the same body)* to provoke *(one another)* to love and to good works: *(or, works of charity;* see note on Tit. iii. 8.)

25. Not forsaking the assembling of ourselves together, *(not drawing back from Christianity to Judaism,* ver. 26. 38.) as the manner of some is; *(who, for fear of persecution from the Jews, return to the worship of the synagogue,* ver. 32. 36.) but exhorting one another *(to perseverance in the faith):* and *(that)* so much the more, as you see [18] the day *(of vengeance upon the unbelieving and apostatizing Jews)* approaching.

26. [19] For if we sin wilfully *(by renouncing and falling*

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off from Christianity) after that we have received the knowledge of the truth, there remains no more sacrifice for sin, (οὐκ ἔτι, *there is not yet left any other sacrifice, besides that which you reject, to purge you from the guilt of sin; and therefore nothing can remain for such apostates)*

27. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries *(of Christ the Son of God,* ver. 29.

28. *And of this you may be assured, from what befel those who revolted from the law of Moses; for)* he that despised Moses's law died without mercy under *(the testimony of)* two or three witnesses *(of that apostacy,* Numb. xv. 30, 31. Deut. xxvii. 2. 7.)

29. Of how much sorer punishment, suppose ye *(then),* shall he be thought worthy, who hath trodden under foot the Son of God *(using him with the greatest contempt),* and hath accounted the blood of the *(new)* covenant, [20] wherewith he was sanctified, *(or, purged from the guilt of his sins,* ii. 11. ix. 13. xiii. 12.) an unholy thing *(such as pollutes rather than purges, as being the blood of a malefactor),* and hath done despite to the Spirit of grace *(by refusing to own him as the Spirit of God; yea, rejecting him as a lying spirit, and his gifts and miracles as illusions)?*

30. For we know him that hath said *(i. e. who introduceth God thus speaking),* Vengeance belongeth to me, and I will recompense, [21] saith the Lord. (Deut. xxxii. 35.) And [22] again *(in the same place,* ver. 36. *saith of him),* The Lord shall judge his people.

31. It is a fearful thing to fall into the hands of the living God, *(who ever lives to punish those who revolt from him;* see iii. 12.)

32. But call to remembrance (Ἀναμιμνήσκεσθε δὲ, *Remember therefore)* the former days, in which, after ye were illuminated, *(i. e. baptized into the Christian faith,* vi. 4.) you endured *(courageously)* a great fight (Gr. *conflict)* of afflictions; *(for a great persecution then befel the church which was at Jerusalem,* Acts viii. 2. 1 Thess. ii. 14.)

33. Partly, while you were made a gazing-stock *(or spectacle)* both by reproaches and afflictions; and partly, while ye became companions of them that were so used, (Acts v. 41. *the apostles, especially Paul and Barnabas,* Acts xiv. 5. 19, 20. xvii. 10. 14, 15.)

34. For ye had compassion of me in [23] my bonds, (Acts xx. 23. xxi. 4. 11—13.) and took joyfully the spoiling of your goods, knowing in yourselves *(by the testimony of that Spirit who is the earnest of our future inheritance,* Eph. i. 14. iv. 30.) that you have in heaven a better and an enduring substance.

35. Cast not away therefore your confidence (παῤῥησίαν, *your freedom in profession of the faith),* which hath great recompence of reward, *(for with the mouth confession is made unto salvation,* Rom. x. 10.)

36. For ye have need of patience, that, after ye have done the will of God, *(i. e. have suffered according to his will,* 1 Pet. iv. 19.) ye might receive [24] the promise *(reward).*

37. For *(the vision of Habakkuk, respecting the coming of Christ, and exhorting you to wait for him, said then, Yet for a time, as I do now,)* yet a little while, [25] and he that shall come (Gr. ὁ ἐρχόμενος, *he that cometh now to reward your patience)* will come, and will not tarry.

38. *(It also adds these words of comfort to the faithful, and terror to the revolter, Expect him now,* Δίκαιος δὲ, *for)* the just shall live by *(his)* faith: [26] but if any man draw back (καὶ ἐὰν ὑποστείληται, *and if he draw back from it),* my soul *(saith God)* shall have no pleasure in him.

39. But we *(I hope,* vi. 9.) are not of them that draw back to perdition; but of them that believe to the saving of the soul.

ANNOTATIONS ON CHAP. X.

[1] Ver. 1. ΣΚΙΑ'Ν τῶν μελλόντων ἀγαθῶν, *A shadow of good things to come.*] *i. e.* Of those good things to come, of which Christ is the high-priest; their tabernacle being only a shadow or figure of that celestial tabernacle, into which he, as our *forerunner, hath already entered;* (ix. 11.) the purgation they obtained by their sacrifices, *from the defilements of the flesh,* of the *purifications of our consciences from dead works;* (ver. 13, 14.) their *annual redemption,* of the *eternal redemption* obtained by Christ; (ver. 12.) their *freedom of entrance,* being cleansed by their sacrifices *into the tabernacle* of the congregation, of our *freedom to enter into the holy of holies.*

[2] Οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, *Not the very image of things.*] The apostle here distinguishing betwixt *the things* and the *image of them,* I think the word *image* cannot properly be rendered *substance:* but we under the gospel do enjoy such lively representations of the good things to come, as are both assurances, and foretastes, and beginnings of them, *the earnests of our future glory,* in the enjoyment of the Holy Spirit, who is *the earnest of it;* (Eph. i. 14.) and by whom we are changed *into the image of our glorious Lord;* (2 Cor. iii. 18.) the image of our enjoyment of God, and dwelling for ever with him, by being made *a habitation of God through the Spirit;* (Eph. ii. 22.) the *image of our entrance into his presence,* in that *freedom of access we have already to the Father* through Christ; (Eph. ii. 18. iii. 12.) the *image of our final absolution,* in that justification which is attended with that *peace of God which passeth all understanding.* And this sufficiently answers the objection of Esthius against this sense, *viz.* That a more express signification of these future good things would not more efficaciously avail towards the exhibition of them: for such an image of them, as also is an *earnest, foretaste, assurance,* and an *inchoation* of them, is sufficient to make *the comers to God perfect for ever,* as far as we are capable of being so in this life; *as being fully* assured of the entire pardon of our past sins, so as that they shall not be remembered any more, and of the enjoyment of those future blessings, of which we have received already *the earnest, first-fruits,* and *assurance.*

[3] Εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι, *Could never make the comers to them perfect for ever.*] All interpreters allow a σύγχυσις, or *trajection* of the words in this verse. Now this, which I make in the translation, seems to be confirmed by the effect of our Lord's sacrifice opposed to these; for that, saith the apostle, τετελείωκεν εἰς τὸ διηνεκὲς, *hath perfected for ever them that were sanctified,* i. e. *hath cleansed them for ever* from the guilt of sin, (ver. 14.) That therefore which he here denies to the legal sacrifices, must be also this, that they could τελειῶσαι εἰς τὸ διηνεκὲς, *expiate sins for ever;* or so as that they who were once purged by them, should have no more con-

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science of sin; (ver. 2.) and to this sense the following argument inclines.

The words τελειοῦν and τελειῶσαι have two significations; the one is agonistical, and then it signifies to *reward* and *crown*, as in those words, *That they without us*, μὴ τελειωθῶσι, *might not be made perfect*, i. e. *be crowned*, or have their full reward, Heb. xi. 40. (see the note there:) the other is sacrificial; for when it is joined with sacrifices, or hath relation to them, it signifies, ἁγιάζειν, καὶ καθαρίζεσθαι, to *sanctify* and *purge from the guilt of sin*. Whence τελειώσεις is rendered by Hesychius and Phavorinus ἁγιάσεις. So the sin-offering, by which Aaron and his sons were *sanctified*, and *set apart for the priesthood*, is styled, θυσία τελειώσεως, Exod. xxix. 34. and the sacrifice by which the temple was sanctified, or purged from its defilements, is styled, θυσία τελειώσεως, 2 Macc. ii. 9. and therefore what is here, *cannot make perfect*, is, ver. 4. *cannot* ἀφαιρεῖν ἁμαρτίας, *take away sins;* and, ver. 2. καθαρίζεσθαι, is to purge from the conscience of sin. (See ix. 9. 12. 14.)

And, lastly, the word προσερχομένους here, seems not to signify, the comers to it, *i. e.* the *law*, but, the comers to God for pardon by these legal sacrifices; for the word in this whole Epistle still relates to coming to God, as the phrase is expressly, vii. 25. xi. 6. the coming to *the throne of grace*, iv. 16. and in this chapter, ver. 2. προσερχώμεθα, *Let us come* (to God) *with a true heart*.

[4] Ver. 2. Ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, *For then they would not have ceased to be offered.*] Some, leaving out the οὐκ, translate the words thus, *For then sure they would have ceased to be offered;* but the οὐκ is found in Chrysostom, Theodoret, Œcumenius, Theophylact, and the Alexandrian manuscript, and therefore ought not to be omitted: others, with the Arabic version, read the words interrogatively, *For then would they not have ceased to be offered?* which gives a very good sense. But yet there seems to be another sense of them very agreeable to the context; *viz.* For then they would not have *ceased*, or been *taken away*, to give place to another sacrifice for sin, as the apostle proves they were, from ver. 5. 9.

[5] Ver. 4. Ἀφαιρεῖν ἁμαρτίας, *To take away sins,*] Is not, as Grotius here notes, "efficere ne ultra peccetur," *to make us sin no more;* for that is not the effect of Christ's blood, but, as far as in this imperfect state we are enabled so to do, of his *sanctifying Spirit*. Moreover, the apostle speaks, ver. 1. of *expiation of the conscience from the guilt of sin*, of expiation by the legal sacrifices which did not inwardly sanctify, of purgation by the oblation of them, ver. 2. from that sin of which there was *a yearly remembrance* in the oblation of those sacrifices *to make atonement* for them, ver. 3. and therefore the ἀδύνατον γὰρ, which connects this verse with the former, and shews that *to be impossible to be effected*, which he had said before was not effected by those sacrifices, must confine this phrase to *the taking away the guilt of sin*, by* expiation and atonement for them; not to the removal of the power and dominion of them, by internal sanctification. And so ἀφαιρεῖν ἁμαρτίαν always signifies, either *to take away sin* by a mere act of grace, absolving from the punishment due to it; (as when Nathan said to David, Ἀφῆλη ὁ Κύριος τὸ ἁμάρτημά σου, *The Lord hath taken away thy sin, thou shalt not die*, 2 Sam. xii. 13. and the seraphim to Isaiah, *This hath touched thy lips,* καὶ ἀφελεῖ τὰς ἁμαρτίας σου, *and he will take away thy sins*, Isa. vi. 7. and, Isa. xxvii. 9. *By this,* ἀφαιρεθήσεται ἀνομία Ἰακὼβ, *shall the iniquity of Jacob be forgiven;* and *this is the blessing,* ὅταν ἀφέλωμαι τὴν ἁμαρτίαν αὐτοῦ, *when I shall take away his sin;* and when God saith to Joshua, ἰδοὺ ἀφῄρηκα τὰς ἀνομίας σου, *Behold, I have taken away thy sins*, Zech. iii. 4.) or, when this phrase hath relation to a sacrifice, to take it away by that; (as when it is said, Lev. x. 17. *Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you,* ἵνα ἀφέλητε τὴν ἁμαρτίαν τῆς συναγωγῆς, καὶ ἐξιλάσησθε περὶ αὐτῶν ἐναντι Κυρίου, *that you might bear* (away) *the iniquity of the congregation, to make an atonement for them before the Lord?* See ver. 11.)

[6] Ver. 5. Εἰσερχόμενος εἰς τὸν κόσμον, *Coming into the world.*] The Socinian gloss here, "de ingressu Christi in mundum futurum," i. e. *of Christ's going out of this world into the next*, or into heaven, is so absurd, that it needs no refutation; his *coming into the world*, in the Scripture phrase, being, his descending from heaven to be with us, John xvi. 28. *I came down from the Father, and came into the world;* and his going hence into heaven, being styled, his *leaving of the world*, John xiii. 1. xvi. 28. xvii. 11. And though the phrase of *entering into the world* may sometimes in St. John import Christ's entering on his prophetic office, or his appearing publicly in the world, as ὁ ἐρχόμενος is *that Prophet which was to come into the world;* yet the connexion of it here with the time *when a body was prepared for him*, will not suffer us to doubt, that it importeth here his assumption of the human nature, and his being *born into the world* in it. And so this phrase is used, when Christ is styled *the true Light, that enlighteneth every man that cometh into the world*, John i. 9. For though the grammatical construction doth not hinder but that ἐρχόμενον εἰς τὸν κόσμον, may be construed with *Light* thus, *which coming into the world enlighteneth every man;* yet כל באו עולם, *all that come into the world*, being the constant phrase by which the Jews express all men living, as Dr. Lightfoot on the place observes; and the Jews themselves, speaking of God himself after this manner, עולם אתה מואר כל באו, **Thou art he that illuminates every man that comes into the world;* this is a plain confirmation of our translation of these words.

[7] Σῶμα κατηρτίσω μοι, *A body hast thou prepared, or framed, for me.*] The words in the Hebrew are, כרית לי אזנים, *my ears hast thou bored*, in plain allusion to the ceremony used to a slave that would not have his liberty, but would continue in his obedience to his master, and would not go free. (Exod. xxi. 6. Deut. xv. 17.) And seeing this was done out of love to his master, *the boring of his ear* seems not to be commanded as a note of infamy, but as a solemn devoting of him to his master's service; though were it used as a mark of servitude, it answers still exactly to our Saviour, who took upon him, saith the apostle, μορφὴν δούλου, *the form of a servant*, or of a slave, and *became obedient to the death* for us, when he might have been free from it, out of love to his Father and us his children. (Heb. ii. 14.) And because he only could appear in this form, and performed this obedience in the body he as-

* See Grot. de Satisf. contra Soc. cap. 10.

* Vejikra Rab. sect. 31.

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sumed for this purpose, the Seventy interpreters, perhaps by the internal motion of the Holy Spirit, translated the phrase thus, *A body hast thou prepared,* or framed, *for me:* for that the apostle did not change the translation of the Septuagint, but find it thus, his words declare, when he saith, *he taketh away the first,* viz. *sacrifice,* and offering, according to the law, *that he might establish the latter, i. e.* the oblation of his body, or his obedience to the death in his body thus prepared for him. So read Theodoret, St. Austin, Euthymius, St. Chrysostom, Apollinarius, and Ambrosius; so read the Arabic and Ethiopic versions; and they who read otherwise, may be supposed to have followed not the Greek, but the Hebrew. And this reading the apostle approves and follows, as the true meaning of the Hebrew phrase, and that which so fitly doth express our Saviour's oblation of himself (as that sacrifice which was to put an end to those which only were the types and shadows of it), and his giving up himself, entirely a servant, to do the will of God; on which account, slaves and servants, who were altogether at the beck and will of their lords, were both by Jews and heathens called σώματα, *bodies.* Thus Raguel gave to Tobias half his goods, σώματα, καὶ κτήνη, καὶ ἀργύριον, *servants, and cattle, and money,* Tobit x. 10. The sale of the captive Jews, by Nicanor, is in the Greek thus, ἀνορισμὸς Ἰουδαϊκῶν σωμάτων, 2 Macc. viii. 11. Joseph. Antiq. Jud. lib. xii. cap. 2. p. 390. F. So all the servants of the men of Sichem are, πάντα τὰ σώματα αὐτῶν, Gen. xxxiv. 29. And σώματα is by our translation rendered *slaves,* Rev. xviii. 13. So Aristotle, Strabo, Demosthenes, and J. Pollux, use the word. (See Constantine.)

I do not find that the ancient Jews interpreted these words of Christ in express terms; but they say enough to justify the apostle's argument from this text. For hence they conclude, that **God had no principal regard to sacrifices, and that obedience and praise were better than sacrifice;* and that †*a farther salvation was to be expected, even the salvation of God,* Psal. l. 23. Isa. xlv. 17. which was עולמים תשועת, *an eternal salvation;* or, in the language of the apostle here, *salvation,* εἰς τὸ παντελὲς, *for ever,* Heb. vii. 25. εἰς τὸ διηνεκὲς, x. 14.

[8] Ver. 7. *In the volume of thy book it is written of me, that I should come to do thy will.*] It being there written, that the Messiah was to make *his life an offering for sin,* Isa. liii. 10. and by that to cause these *offerings* and *sacrifices to cease,* Dan. ix. 27. therefore he is said to go to his cross, *as it was written of him,* Matt. xxvi. 24. And the rulers of the Jews are said to have *fulfilled the Scriptures in condemning him,* and to have done that *which was written of him,* Acts xiii. 27. 29. (See Luke xxiv. 44. 46.)

[9] Ver. 10.] Though perhaps the article οἱ should be left out, it being not read by Chrysostom and Theodoret, or by the Syriac version; yet, because it is in the Alexandrian copy, in Œcumenius, Theophylact, the Arabic version, and in many manuscript copies, I thought fit to give it a place in the paraphrase, and then it is easy to perceive that ἡγιάσμεθα must be repeated, to complete the sense.

[10] Ἐν ᾧ θελήματι, *By the which will.*] Christ had said in the Psalmist, that his Father would not have the sacrifices and oblations of the law continued, but that his will was, that he should once for all suffer for the sin of man; *by the execution of which will,* performed by Christ's oblation of his body for us, *we are sanctified:* where ἁγιάζειν, or ἁγιάζεσθαι, doth not signify *to be freed from the power and dominion of sin,* but *from the guilt of it;* as is proved, note on ix. 13.: and this is farther proved, from the means of this sanctification, viz. *the oblation of Christ's body,* that being offered as a *piacular victim,* to purge us from the guilt of sin, and from the condemnation due unto us for it: nor doth the apostle here understand the oblation of Christ's body in the heavens for us, that being properly his intercession, but the oblation of his body on the cross, and his sufferings. (Heb. ii. 10, 11. xiii. 12.) And, lastly, this being effected by the oblation of Christ's body, ἐφάπαξ, *once for all;* as it restrains the word to his oblation on the cross, which was but once performed, and is past (whereas his appearance in the heavens for us is still present and perpetual), so doth it perfectly overthrow the pretended *sacrifice of the mass:* for, *if by this one oblation he hath perfected for ever them that are sanctified,* what efficacy can there be in this vain repetition of it? nay, must it not import, that remission of sins is not fully obtained for us by our Lord's sacrifice on the cross? for, saith the apostle, *where remission of these is, there is no more offering for sin,* (ver. 18.)

[11] Ver. 12. Εἰς τὸ διηνεκὲς, *For ever.*] By comparing this with ver. 14. *By one offering he hath perfected,* εἰς τὸ διηνεκὲς, *for ever them that are sanctified,* and with ver. 1. where it is denied that the legal sacrifices could, τελειῶσαι εἰς τὸ διηνεκὲς, *expiate sins for ever;* and from the stress the apostle here, (ver. 10.) and elsewhere, lays upon this προσφορὰ ἐφάπαξ, *oblation once for all,*—I imagine that these words may be better rendered thus, *This man, after he had offered one sacrifice for sin for ever, is sat down.*

[12] Ver. 14.] That τετελείωκεν εἰς τὸ διηνεκὲς is *to expiate sin for ever,* see note on ver. 1. and that the apostle here speaks of them who are sanctified by this expiation, hath been observed, note on ix. 13. as is apparent from the testimony of the Holy Ghost produced here to confirm this, *viz. That God would remember their sins no more,* (ver. 17.)

A question ariseth from ver. 4. and 11. Upon what ground it is here asserted, that *the legal sacrifices could never take away sin?* and wherein lies the difference, in point of expiation, between the *sacrifices of the law* and the oblation of *the body of Christ,* that one could purge the conscience from the sense of guilt, and take away sin for ever, and the other could not? "If all must be resolved into Divine appointment and Divine acceptation, how is it *impossible that the blood of bulls and goats should take away sin?* Was it not possible that God might have appointed and accepted of the life of a beast, instead of that of the greatest malefactor, who thereby might be freed, not only from a temporal, but likewise from the obligation to eternal death?" Now in answer to this question, I conceive, that Divine acceptation must neither wholly be excluded, nor wholly be assigned, as the cause that the oblation of our Saviour's body was thus available for that expiation of the guilt of sin, which could not be obtained by the legal sacrifices.

And, first, I say, Divine acceptation must not, yea, cannot wholly be excluded; for that would render the obla-

* Maim. More Nev. par. iii. cap. 32.
† Pug. Fid. par. iii. dist. 3. cap. 12. §. 14.

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tion of our Lord's body, of what virtue soever it might be in itself, wholly unable to procure the pardon of our sin, and exclude all true remission and forgiveness of sin. For,

The punishment of another, being not the thing threatened or required, but only the death of the offender, can be of no avail to free the criminal from punishment, though he, that is the substitute, be never so able or so well inclined to suffer it; unless the governor, or he to whom the execution of the law belongs, be willing to accept of his vicarious punishment; and whensoever he is pleased, and sees just cause to do so, it is an act of grace and favour to the criminal, and a remission of his personal obligation to bear the punishment he had deserved. In punishments inflicted on the criminal, it is true, that so far as he suffers what the law exacts, so far doth he dissolve the obligation to further punishment, and so far must his punishment be inconsistent with remission; for *as far as any man is punished, he is not forgiven.* But by admission of another to suffer in our stead, we are as much forgiven as we could be, did he not suffer in our stead, because we are as much exempted from suffering any punishment on the account of our offences; and how can we be more forgiven, than we are by such an act as removes from us the whole punishment as much as if we had never offended? the vicarious punishment is indeed the motive and the procuring cause of this forgiveness, as it renders it consistent with the governor's honour, and with the *ends of government*, to grant it; but it takes off nothing from the freedom of the pardon.

Secondly, I add, That Divine acceptation must not be assigned as the only cause that the oblation of our Saviour's body was thus available for the expiation of the guilt of sin; for then no reason can be given, why he might not have accepted of the blood of *bulls and goats*, and much more the sufferings *of any ordinary man*, for the procuring our exemption from the guilt of sin; whereas two reasons have been already offered in the note on ii. 14. why the *blood of bulls and goats* could never take away sin; *viz.* first, because they were not of the same nature and original with man, who sinned, and so could not dissolve the debt his nature had contracted. Secondly, They never could procure for us a resurrection, and so they could not free us from that eternal death our sins deserved; nor could any mortal man do it, because he never could have power to raise his own body; only that Jesus who had *power to lay down his life, and take it up again* (who hath *life in himself*, and who can make *the dead hear the voice of the Son of man, and live)*, can do this. Indeed, they could do nothing of that which was requisite, saith this Epistle, and the whole Scripture, for that end. But the great reason why the *blood of bulls and goats could never take away sins*, is this, that they could never answer the great ends of punishment, and thereby render it consistent with the honour of the governor, and with the ends of government, to admit the substitution of them in our stead. Now the ends which wise men do assign of punishments, are these:

First, Παράδειγμα, *That they who suffer, may be exemplary to others*, and may, by what they suffer, deter others from the commission of the like offences; by letting them, in their example, know what they must suffer, when the guilt of their own sins is laid upon them.

Secondly, Νουθεσία, *That the offender may learn wisdom, by the rod:* that the remembrance of what was suffered for it might prevent the repetition of his sin; and that he may be fitted to embrace that counsel of our Saviour, *Sin no more, lest a worse thing come upon thee.*

Thirdly, Τιμωρία, *The vindication of the prince's honour, and the preservation of the laws he hath established from contempt.* Now to apply this to our purpose, I say,

1. That by the obedience of our Lord Christ unto the death in our stead, these ends of punishment are very signally obtained, and that with more advantage to God's glory, than if the punishment of our offences had been inflicted upon us; and so God, by it, may be truly said to have been satisfied, seeing that justice, which consists in punishing for the transgression of a law, is truly satisfied, when all those ends, for which the punishment of the offender could be desired, are obtained.

2. I add, That none of these ends could be at all obtained by the suffering of *bulls and goats*, and not comparatively *by the sufferings of any mortal man whatsoever.* And,

First, God, by this dispensation, hath given us the best and most effectual example to deter us from sin: for three things only can be requisite to this end, *viz.* that the punishment of sin be insupportable, when we suffer it; inevitable, when we, by our rebellions, have made ourselves the vessels of God's wrath; and that we have a lively sense and deep impression of all this upon our spirits. Now,

The example of our Saviour's sufferings shews how insupportable the punishment will be, which justice will inflict upon the sinner; for if the apprehension of it produced such agonies and consternations in the soul of Christ, that God saw need *to send an angel* to support him under them, how must the sinner sink under that burden, when it is laid upon his shoulders! if he, who was *the well-beloved Son of God*, found it so dreadful to lie under the burden for some hours; to lie exposed for ever to it, must be far more intolerable: if the consideration of God's paternal love, and of the glorious issues of his sufferings, was scarce sufficient to support our Lord under the terrors of that cup; what will support the sinner, when he shall know himself to be the everlasting object of God's wrath!

This example also shews, that impenitent sinners cannot escape this wrath of God, since he inflicted so great a punishment on *the beloved of his soul*, when he became our surety. For if on this account *God spared not his only Son*, we may be sure he will not spare his stubborn enemies. With what strong cries, and with what earnestness, did our Lord pray to be *delivered from this cup?* and yet, when he had *made his soul an offering for sin*, thus did it *please the Lord to bruise him.* If then his ears were shut against the cries of his beloved Son, how can they be opened to the howlings of rebellious sinners? if God was pleased to lay so great a load on him who was but sponsor for our sins, their punishment cannot be milder who commit them. And,

Lastly, This example gives us the most lively sense and deep impression of these things, as being the most sensible demonstration of God's indignation against sin, which is recorded in the sacred writings. To find God *drowning the whole world*, and *raining fire and brimstone on Sodom and Gomorrah* for sin; to see the darling objects of his love, the Jewish nation, become for above seventeen hun-

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dred years the objects of his sorest wrath, are instances sufficient to deter men from sin: but then to see God mix a cup so bitter, so full of gall and wormwood, for his own *innocent and well-beloved Son*, and make him drink it off, only because he undertook to be our surety; to see him lifted up upon the cross, the earth trembling under him, as if unable to bear his weight, the heavens darkened over him, as if shut against his cry, and all this because our sins did meet upon him,—is a sure and eminent demonstration of God's indignation against sin.

Secondly, Whereas inevitable ruin must have followed, upon the execution of the deserved punishment on the offender's person, God, by this method, hath taken a most excellent way for reformation of the sinner, which was the second end of punishment: for what can be a more effectual motive to abstain from sin, than this example, which so clearly represents the greatness of the provocation in the greatness of the punishment, and shews it is impossible that guilty persons should avoid the stroke of God's vindictive justice, or bear the weight of his almighty arm?

Thirdly, God, by this dispensation, hath sufficiently consulted the preservation of his honour, and secured the reverence and observation of his laws; which was the third great end of punishment. For,

God, by declaring thus, he would not pardon our offences, without this satisfaction made for the violation of his law, hath fully vindicated his institutions from contempt; seeing, by this example, he hath let all men know, that though he be a God of great long-suffering and mercy, he will *by no means clear the sinner*, or *suffer sin to go unpunished.*

Again, God, by this dispensation, hath vindicated his honour more than if he had destroyed the sinner; having more evidently shewed his hatred of, and great displeasure against sin, by punishing it so severely in his only Son, when he became our surety: for the greater the inducement is to remit the punishment of sin, the greater must be his hatred who inflicts it; that therefore this consideration, that he who suffered was his well-beloved Son, would not induce him to remit the punishment, must be the highest demonstration of his most perfect hatred of all iniquity.

But that none of those ends could be at all obtained by the substitution of a *bull*, or *goat*, or *ram*, to suffer in our stead, must be extremely evident, this being a substitution very supportable, especially by the rich, who very freely spend much more upon the satisfaction of their lusts, and who would therefore gladly buy a freedom to commit them at so small expense. This then would be so far from tending to reform the sinner, that it would rather be a great encouragement to him to continue in his evil courses, when he thus knew the damage would be very little to him; this also could not tend to the honour of the lawgiver, but rather would tempt men to conceive that his displeasure against sin could not be great, since he required so little to repair his honour; and that he was not much concerned for any satisfaction for the violations of his law, when such slight matters were by him thought sufficient expiations for them.

Moreover, the oblations of any ordinary man could not procure this expiation for us: 1. Because he could only suffer that punishment he had deserved, by his own sins: now evident it is, no satisfaction can be made by me for others, by suffering that which justice doth require me to suffer for my own offences. 2. Because he could not overcome death, he never could raise up himself from the grave, and so could not procure that redemption from it to another, which he could not obtain for his own self. Nor, 3. is it visible how he can serve the ends of justice, or of government, by doing so, more than the criminal himself would do by his own sufferings. For, 1. what great indication would it be of Divine hatred to sin, that he required only the death of a mortal man, to expiate the sins of the whole world? Or, 2. what discouragement could this afford to sinners from continuing in their evil courses, or what great dread of Divine vengeance? for if, as it was conjectured by most nations, the death of a malefactor might be sufficient for this purpose, what nation could ever want such expiations for their sins? or, if it were to be a good man, seeing they bore so great love to mankind in general, and to their country in particular, some of them would still be ready to offer their own lives for preservation of their nation: or how, by this, would God consult either the honour of his government, or secure the reverence and observation of his laws, by thus requiring only one criminal to suffer less than he himself deserved, to make atonement for the continual violations of his sacred laws by a whole nation, or even the whole race of men?

[13] Ver. 18. Οὐκ ἔτι προσφορὰ, &c. *No more offering for sin.*] From these and many other passages of this Epistle, the sacrifice of the mass, declared by the Trent council, sess. xxii. can. 2, 3. to be a *true and proper propitiatory sacrifice for sin*, is utterly overthrown. For, 1. from these words of the apostle, *It was not needful that he should offer himself often, for then must he have often suffered*, ix. 24—26. it is very evident, that Christ cannot offer himself but he must suffer: since then they dare not say that Christ suffers in the mass, neither can they say that Christ offers himself there. 2. From those words, *Without shedding of blood there is no remission*, ix. 22. it follows, either that the sacrifice of the mass must be a bloody sacrifice, and so Christ's blood must be as often shed as he is offered in the mass, or else that it obtaineth no remission of sin. 3. This follows from these words, *By one oblation he hath perfected, (i. e.* hath perfectly and fully expiated, and that) *for ever, them that are sanctified;* for what necessity of, what virtue can there be in, doing that again, which is perfectly and fully done already, and that for ever? And, lastly, where remission of sins is so obtained by *Christ's own oblation*, that God will *remember them no more*, there is, saith the apostle, *no more need of offering for sin;* but by the blood of Christ, the blood of the new testament, such remission is obtained, saith the same apostle, ix. 15. 17. *Ergo*, &c.

[14] Ver. 20. Ὁδὸν πρόσφατον, *A new way.*] The way into the highest heaven being before ἄβατος, *impassable*, saith Josephus; (see note on ix. 8.) there being no entrance for us into that place, till our *forerunner had entered into it*, vii. 20. till he had *purified* and *prepared it for us by his better sacrifice*, ix. 23. John xiv. 2. This was the doctrine of all the primitive Christians, that Christ, by his death, opened this veil for the just that were, from Adam, * ἀποκεκλεισμένοι, excluded from those blissful regions: † that διέσχισε φραγμὸν τὸν ἐξ αἰῶνος μὴ σχισθέντα, *he rent open the enclosure*

* Cyril. Hieros. cat. 4. p. 27.
† Thad. apud Euseb. Hist. Eccl. lib. i. cap. 13. p. 35.

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which from the beginning had not been laid open. Hence Tertullian* saith, the patriarchs were "Dominicæ resurrectionis appendices," *the appendants of our Lord's resurrection;* and therefore, as καὶ ἔχοντες is here to be repeated from ver. 19. so the preposition διὰ, *through*, seems here not to denote the means, or the condition of entrance into the *holy of holies*, but rather the term to be passed through; as if he should have said, *We have a new way of entrance through the veil, now rent;* which, before it was so, hindered our entrance into that place; that is, through the flesh or body of Christ broken upon the cross, and so letting out that blood which procures that entrance, as the blood the high-priest carried with him procured his entrance, ix. 7.

[15] Καὶ ζῶσαν, *And living way:*] That is, ζωοποιοῦσαν, *leading to* and *giving life*, saith Grotius. He dying for us, that *we might live through him*, 1 John iv. 9. Thus *the bread of life*, John vi. and *the word of life*, Acts v. 20. Phil. ii. 16. is the bread and word giving life, in opposition to the dead shadows of the law, saith Dr. Hammond, or the sacrifices prescribed by it, all whose virtue was in their death; we being reconciled *by the death of Christ*, but *saved by his life;* (Rom. v. 10.) our access to these mansions being obtained by this *forerunner*, made *higher than the heavens*, (vii. 26.) made *a priest there, after the power of an endless life*, (ver. 16.) and therefore *able to save us to the uttermost, because he lives for ever, there to make intercession for us*, (ver. 25.)

[16] Ver. 21. *A high-priest.*] *i. e.* A high-priest so merciful, and able to help us when tempted, and so faithful in the performance of his office, (ii. 14.)

[17] Ver. 22. Ἐῤῥαντισμένοι τὰς καρδίας, &c. *Having our hearts sprinkled from an evil conscience*, &c.] Here is a manifest allusion to the things requisite to procure to a defiled Jew admittance to God's sacred presence in the temple or the tabernacle. The Jewish maxim saith, that *the very root and essence of the sacrifice was sprinkling of blood;* and therefore, on the great day of expiation, the *bullock* for the sin-offering, and the *goat* for the sin-offering, which was brought in to make atonement in the *holy place for the people*, was *sprinkled before the mercy-seat seven times*, (Lev. xvi. 14, 15. 27.) and so they were made *clean from all their sins* before the Lord, (ver. 30.) and admitted again into the *tabernacle of the congregation*, from which they were excluded till this sprinkling was performed, (ver. 17.) Again, when the Israelites were in a great fear, that by coming near the tabernacle they should be consumed, saying, *Behold, we die, we perish: whosoever cometh any thing near unto the tabernacle of the Lord, shall die;* (Numb. xvii. 12, 13.) God appoints the water made of the *ashes of the red heifer*, to *cleanse them from those legal impurities*, which rendered them unfit to come into his tabernacle, and made it dangerous for them to approach unto it, styling it on that account a *purification from sin;* (ver. 9.) and this water was to be *sprinkled on the unclean*, and he was to *wash his clothes, and bathe himself in water*, and being thus purified, might come into the sanctuary: (ver. 19, 20.) this *sprinkling of the blood and water, sanctifying to the purifying of the flesh.* (Heb. ix. 13.) *Let us therefore*, saith the apostle, *who have* (not our flesh only, but) *our consciences purified from the guilt of sin, by the sprinkling* (not of the blood of bulls and goats, but) *of the blood of Christ*, and *have our high-priest still presenting this blood before the mercy-seat*, and who have *our bodies washed with the pure water of baptism, the laver of regeneration* (as the clothes and bodies of the unclean were with fountain-water), *draw near to God with greater freedom than they could.*

[18] Ver. 25. Ἡμέραν, *The day approaching.*] *i. e.* The day of the Lord's coming to destroy the unbelieving Jews, and to execute his vengeance on them, for rejecting and crucifying their Messiah, styled by St. Luke, the *days of vengeance*, xxi. 22. ἡμέρα τῆς εἰσόδου αὐτοῦ, *the day of the Lord's coming, which who can bear?* saith the prophet, Mal. iii. 2. ἡμέρα καιομένη ὡς κλίβανος, *the day burning like an oven;* ἡμέρα ἡ ἐρχομένη, *the day coming that shall so burn up them that do wickedly, as not to leave them root or branch;* ἡμέρα Κυρίου ἐγγίζουσα, *the day of the Lord drawing near, when all the inhabitants of the land shall tremble*, Joel ii. 1. μεγάλη ἡ ἡμέρα Κυρίου καὶ ἐπιφανὴς, *the great and terrible day of the Lord*, ver. 11. 31. ἡμέρα αὐτοῦ, *the day of the Son of man.* That this is the meaning of the place, will appear from the scope of the apostle, which is to terrify them he writes to, by the consideration of that dreadful day of vengeance threatened to the unbelieving Jews, not only by our Lord, but their own prophets, and now near at hand; as it follows from ver. 26. to 32.

[19] Ver. 26. Ἑκουσίως γὰρ ἡμαρτανόντων ἡμῶν, *For if we sin wilfully.*] That these words do not concern every sin committed knowingly against the laws of Christ, but only such as do consist in apostatizing from the faith after we have received the knowledge of it, and rejecting him as our prophet and lawgiver, will appear, 1. from the parallel place, vi. 4—6. for they who there *cannot be renewed unto repentance*, are they who *fall away* from the faith, after they have been *enlightened*, &c. which plainly answers to these words here, they *who sin wilfully, after they have received the knowledge of the truth;* they are there said to *crucify afresh the Lord of life*, and *to put him to an open shame;* yea, to *fall away after they have tasted of the heavenly gift, and have been made partakers of the Holy Ghost;* which always answers to the *trampling under foot the Son of God*, and *the doing despite to the Spirit of grace.* 2. From the instances produced out of the Old Testament: for the argument used, ver. 28. from the comparison of him *who despised Moses's law*, and therefore was to *die without mercy, under the hand of two or three witnesses*, Deut. xvii. 6. plainly concerns them only who transgressed God's covenant, by going *and serving other gods*, ver. 2, 3. And as for those who sinned *voluntarily*, or *with a high hand, under the law*, and so were to be *cut off*, and have no sacrifice allowed to expiate their sin, (Numb. xv. 30, 31.) they were such as *blasphemed* or *reproached the Lord, i. e.* revolted from, and would not own him as their governor; they despised *the word of the Lord;* they made the covenant given in Sinai void, by contemning the authority by which it was enjoined, as the Hebrew signifies, and so they were indeed apostates from God. 3. From the preceding exhortation, ver. 25. *not to fall off from the assemblies of Christians;* and the following, *not to cast away their confidence*, ver. 35. *not to draw back from the faith;* ver. 38. *it being better not to have known the way of righteousness, than, having known it, to depart from the holy commandment delivered to them*, 2 Pet. ii. 21. and, lastly, from the ex-

* De Anim. cap. 55. See Petav. de Incar. tom. ii. lib. xiii. cap. 16—18.

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pressions used, ver. 29. which can agree to none besides apostates from the Christian faith: for, to *tread the Son of God under foot*, must surely signify the extremest contempt that can be cast upon him; *to count the blood of the covenant* (by which we are purified) itself, κοινὸν, *unclean*, and *polluting*, can be only done by him who looks on Christ, not as the *Saviour of the world* by it, but as one who deserved to suffer what from the Jews he did: and to *do despite to the Spirit of grace*, cannot well signify less than that which our Lord styles *the sin against the Holy Ghost*, which men cannot commit, and in their hearts continue Christians.

[20] Ver. 29. Ἐν ᾧ ἡγιάσθη, *By which he was sanctified.*] That this refers, not to Christ sanctifying himself, or offering himself as a *piacular victim* for us, (John xvii. 19.) but to him who *counted this blood an unholy thing*, seems clear, first, from the constant usage of this phrase in this Epistle, where *he that is sanctified* is he *that is purged from the guilt of sin*, ii. 11. and in this very chapter, where it is said, ver. 10. that we are ἡγιασμένοι, *sanctified by the oblation of the body* [or, the blood] *of Christ*; and, ver. 14. that *by one oblation he hath perfected for ever* τοὺς ἁγιαζομένους, *them that are sanctified*. Secondly, From the phrase, *the blood of the* [new] *covenant*; *i.e.* of that covenant in which God *promises to be merciful to our iniquities, and remember our sins no more*, viii. 12. x. 17. Thirdly, Because, though Christ is said to *sanctify* himself, yet is he never said *to be sanctified*, but only ἁγιάζειν τὸν λαὸν, *to sanctify the people by his own blood*, xiii. 12. (See the reading justified, Examen Millii.)

[21] Ver. 30. *Saith the Lord*, λέγει Κύριος.] These words are not to be found in many manuscripts; they are not in the Vulgar, Syriac, or Ethiopic version; not in the original, or in the Septuagint; and therefore seem to have crept in here from Rom. xii. 19. where, instead of οἴδαμεν γὰρ τὸν εἰπόντα, *we know him that speaketh*, we find, γέγραπται γὰρ, *for it is written*; which reading Chrysostom here hath, and without these words the sense runs better.

[22] *And again:*] Not Psal. cxxxv. 14. the words there being taken from Deut. xxxii. 36. but in the same place, or in the following verse. So, ii. 13. *I will put my trust in him*, Isa. viii. 17. Καὶ πάλιν; *and again*, ver. 18. *Behold, I and the children which God hath given me.*

[23] Ver. 34. Τοῖς δεσμοῖς μου, *My bonds.*] Were this certainly the true reading, it would fairly prove St. Paul the author of this Epistle; but the other reading, Τοῖς δεσμοῖς συνεπαθήσατε, *you had compassion of them that were bound*, is more likely to be the true reading; for so reads the Alexandrian and two other manuscripts, the Syriac, the Vulgar Latin, and St. Chrysostom.

Γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρείττονα ὕπαρξιν ἐν οὐρανοῖς, καὶ μένουσαν.] Note that Origen, in his book De Martyrio, omits the words ἐν ἑαυτοῖς, that Clemens of Alexandria* reads ἐπ' ἑαυτοὺς, that some read instead of it ὑμᾶς, and that all the ancient versions follow this reading. Note also, that all the Greek fathers read ἐν οὐρανοῖς, which two various readings make the Greek run clear and smooth. (See Examen Millii in locum.)

[24] Ver. 36. Τὴν ἐπαγγελίαν, *The promise.*] That is primarily the *recompence of reward*, mentioned ver. 35. So, xi. 39. ἐπαγγελία, the promise, is the same with *the recompence of reward*, ver. 26. *the things not seen*, but *hoped for*, which are the objects of our faith, ver. 1. But then this Epistle being directed to the believing Jews, who had both from their prophets and from our Lord a promise, that *in the great terrible day of the Lord, whosoever should call upon the name of the Lord should be saved*, Joel ii. 32. and that the εὐαγγελιζόμενοι οὓς Κύριος προσκέκληται, i. e. *they, whom the Lord hath called by his gospel, should be delivered*, ibid. that when the day was to come that *burned like an oven, then was the Sun of righteousness to rise on them that feared him, with healing on his wings*, Mal. iv. 1, 2. that *he who endured to the end shall be saved*, Matt. xxiv. 13. and to whom it was said, Hab. ii. 3, 4. The vision is, עוד למועד, *yet for a time* then, now *for a very little time*, ὑπόμεινον αὐτὸν, *with patience wait for him* [the Messiah, say the Jews], *for he that cometh will come, and will not tarry: wait for him*, say the Jews,* לקבל שכר, *to receive your reward.* Christ also having taught them by a parable, that God would come, ἐν τάχει, *speedily to avenge his elect who cried unto him*, under persecutions, *day and night*, (Luke xviii.) I believe, that the receiving this promise verified to them, which tended so exceedingly to confirm their faith, might be here intended, especially if we consider, that the apostle could not properly affirm of our Lord's coming to judgment, that it was μικρὸν ὅσον ὅσον, *a very very little while, and he would come, and would not tarry.*

[25] Ver. 37. Ὁ ἐρχόμενος.] This is the peculiar title given to the Messiah by the Jews, as we learn from the Baptist's question to him, Σὺ εἶ ὁ ἐρχόμενος; *Art thou he that should come, or look we for another?* (Matt. xi. 3.) and from the hosannas of the Jews, sung to him in these words, *Blessed be*, ὁ ἐρχόμενος, *he that cometh in the name of the Lord.* (Matt. xxi. 9.) And the Jews do not only interpret this passage of him, but also encourage themselves to wait for him, by this very argument of the apostle, לב קלשכר, that *they may receive their reward*; for *blessed* (say they †) *are all that hope in him.* (Isa. xxx. 18.)

[26] Ver. 38. Ὑποστείληται, *If any man draw back.*] The reverend Dr. Hammond hath shewed from Phavorinus, and from Acts xx. 20, 21. Gal. ii. 12. that this word signifies to *draw back, refuse*, and *fly from* a thing; and so the object of it being here faith, must signify, his flying from, and drawing back from the faith, or refusing still to profess it; and, as it follows, must be *his drawing back unto perdition*; and because this is done usually from fear of persecution, hence it is joined with fear, Gal. ii. 12. Peter ὑπέστελλεν ἑαυτὸν, *withdrew himself, fearing the circumcision*; and sometimes is put to signify *fear*: so, Deut. i. 17. μὴ ὑποστείλῃ πρόσωπον ἀνθρώπου, *you shall not be afraid of the face of man*; and because men's cowardly fears make them to hide, dissemble, and play the hypocrite, hence it is reckoned by Julius Pollux,‡ among the words which signify to *conceal* and *hide*; and by Hesychius and Suidas is rendered, ὑποκρίνεται, δολιεύεται, *he plays the hypocrite, and deals deceitfully*; all which, in things which do respect our God and our religion, are pernicious to the soul; especially if we consider, *that he that draws back* stands opposed, ver. 39. to him that *believeth*, and therefore is an *un-*

* Strom. iv. p. 514.

* See Pag. Fid. p. 212. 742. † Ibid. p. 212. 554. 742.
‡ Lib. vi. cap. 53. p. 323. lin. 41.

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believer; and, ver. 38. *to him that liveth by his faith,* and therefore can have none, or only *a dead faith:* and, lastly, that God here solemnly declares, *his soul shall have no pleasure in him,* and then he must still lie under his sad displeasure.

Note, secondly, that ἐὰν δὲ ὑποστείληται refers plainly to *the just man,* the man *who lives by his faith;* and in the prophet, to him that is with faith and patience to wait for the accomplishment of the vision; and, ver. 39. the ὑποστειλάμενος, *the drawer back* stands opposed to him that *believeth to the salvation of the soul.* The words do therefore plainly suppose, that *the just man who liveth by* that *faith,* in which, if he persisted, he would *save his soul,* may *draw back unto perdition.* And this is also evident from the ensuing words, *My soul shall take no pleasure in him,* for they do plainly intimate, that God took pleasure in him before his drawing back; for otherwise this threat would signify nothing, the Lord taking pleasure in no man but in just men only, and such as *live by faith.*

Note, thirdly, that ἐὰν δὲ may be rendered not hypothetically, *and if,* but "cum vero semet subtraxerit," *but when he shall draw back;* which I have shewn to be the common import of the Greek ἐὰν, note iii. 15. But if we read them hypothetically, the supposition cannot be of a thing impossible; for then God must be supposed to speak thus, *If the just man do that which I know is impossible for him to do, and which I am obliged by promise to preserve him from doing, my soul shall have no pleasure in him;* which is to make God seriously to threaten men for such a sin, of which they are not capable, and of which they are engaged to believe they are not capable, if they believe the doctrine of *perseverance, and so to threaten them to none effect.*

CHAP. XI.

1. NOW *(the)* faith *(by which the just man lives,* x. 38.) is the [1] substance *(or, the firm expectation)* of things hoped for, the evidence of things not seen *(i. e. by which we are confirmed in the truth of them).*

2. For by it the elders *(i. e. the fathers before and since the flood)* obtained a good report *(or, testimony from God, left on record in the holy Scriptures).*

3. Through *(that)* faith *(which is the evidence of things not seen)* we understand that the worlds *(the lower, middle, and superior worlds,* see note on i. 2.) were framed [2] by the word of God; so that *(the)* things *(of them)* which are seen were not made of things which do *(did then)* appear, *(but,* ἐκ τῶν ἀοράτων, *of things not then visible,* Gen. i. 2.)

4. By faith Abel offered to God [3] a more excellent sacrifice than *(that of)* Cain, by which *(faith)* he obtained witness *(i. e. a testimony from God)* that he was righteous *(or, accepted by him),* [4] God testifying *(his acceptance)* of his gifts: and by it he being dead yet speaketh *(i. e. declareth by his faith, that God is a rewarder of the righteous, though they die).*

5. By *(virtue of this)* faith *(that God would reward those that serve him, though in this world he might not do it,)* Enoch was translated that he should not see death: and [5] was not found *(on earth),* because God had translated him *(from it):* for before his translation he had this testimony *(from God,* Gen. v. 22. 24.) that he pleased God.

6. [6] But without *(this)* faith it is impossible to please him: for he that cometh to God *(in a way of duty)* must believe that he is, and that he is a rewarder of them that diligently seek *(to please)* him. *(To believe that he is, relates to that faith which is the evidence of things not seen; for God is invisible: to believe that he is a rewarder to that faith which is the expectation of things hoped for.)*

7. By faith Noah being warned by God of things not seen as yet *(i. e. of a future deluge),* moved with fear *(of what God threatened),* prepared an ark to the saving of his house *(from that deluge);* by the which he condemned the *(old)* world *(which would not believe his prediction of this deluge),* and became [7] heir of the righteousness which is by faith.

8. By faith *(in God's promise)* Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went, *(no, not so much as what the land of promise was; God's first command unto him being only this, Get thee into a land which I shall shew thee,* Gen. xii. 1.)

9. By faith (Gen. xii. 7. 13. 15.) he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, *(it being renewed to Isaac,* Gen. xxvi. 3. *and to Jacob,* Gen. xxviii. 13.)

10. [8] For *(God having said unto him, I am thy shield, and thy reward shall be exceeding great,* Gen. xv. 1.) he looked for a city which hath foundations *(a heavenly one,* ver. 16. *which cannot be shaken,* Heb. xii. 28.) whose builder and maker is God, *(it being not a building made with hands, as those on earth, but eternal in the heavens,* 2 Cor. v. 1. Heb. ix. 11.)

11. By faith also Sarah herself *(who at first believed not,* Gen. xviii. 12. *after that the Lord had renewed the promise to her, saying, At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son,* ver. 14.) received strength to conceive seed, and was delivered of a child when she was past *(the ordinary)* age *(of bearing children),* because she judged him faithful who had promised.

12. Therefore sprang there even of one, and him as good as dead *(his body being dead, and the womb of Sarah dead, as to the procreation of children,* Rom. iv. 19.) so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable, *(according to God's promise,* Gen. xv. 5. xxii. 17.)

13. These all *(forementioned that died, or all these patriarchs)* died in faith, not having received the [9] promises, but having seen them afar off, and were persuaded of them, and embraced them *(as certain),* and confessed that they *(themselves)* were *(only)* strangers and pilgrims on the earth.

14. *(I say, they died in faith, or in firm expectation, not only of these temporal, but of spiritual and heavenly promises:)* for they that say such things *(viz. that they, even in the land of promise, are pilgrims and strangers,)* declare plainly that they seek a country *(where they may rest and dwell, when this their pilgrimage on earth is ended).*

15. And truly if they had been *(only)* mindful of that country from whence they came out, they might have had opportunity to have returned *(to it, i. e. from Canaan and Egypt, to Ur of the Chaldeans).*

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16. But now *(by this professing themselves strangers and pilgrims upon earth, they declared that)* they [10] desire a better country, that is *(not one on earth, where they profess they are but strangers, but)* a heavenly: wherefore *(the)* [11] God *(of heaven)* is not ashamed to be called their God *(and to own them as their sons and children);* for he prepared for them a *(heavenly)* city.

17. By faith *(in God's power,* ver. 19.) Abraham, when he was tried, [12] offered up Isaac, *(laying him upon the wood, which was upon the altar,* Gen. xxii. 9.) and he that had received the promises *(of a numerous seed to issue from him)* offered up his only-begotten son,

18. *(Even him)* of whom it was said *(by God),* That in Isaac shall thy seed be called:

19. Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure, *(i. e. from his own dead body, and the dead womb of Sarah,* Rom. iv. 19.)

20. By faith *(or, a firm expectation that God would make good his benediction)* Isaac [13] blessed Jacob and Esau concerning things to come, (Gen. xxvii.)

21. By *(the like)* faith Jacob, when he was dying, blessed both the sons of Joseph; [14] and worshipped *(God, leaning)* upon the top of his staff *(by which he was supported from falling).*

22. By faith Joseph, when he died, made mention of the departing of the children of Israel *(out of Egypt, saying, God will surely visit you, and bring you out of this land,* Gen. l. 24.) and gave commandment concerning his bones *(that they should be carried with them when they returned to Canaan,* ver. 25. *which was an evidence of his faith in the promise of God).*

23. By *(the)* faith *(of his parents, that God would send them a deliverer,)* Moses, when he was born, was hid three months of his parents, because they saw he was [15] a proper (Gr. *comely)* child *(and therefore hoped he might be that deliverer God had promised);* and *(therefore)* they were not *(so)* afraid of the king's commandment *(as to deliver him up to be slain).*

24. [15] By faith *(in God's promise of a deliverance out of Egypt,)* Moses, when he was come to years *(of discretion),* refused to be called the son of Pharaoh's daughter;

25. Choosing rather *(by his owning himself to be one of them)* to suffer affliction with the people of God, than to enjoy *(in Pharaoh's court)* the pleasure of sin for a season;

26. Esteeming the [17] reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the [18] recompence of the reward.

27. By faith he forsook Egypt, [19] not fearing the wrath of the king *(when he pursued after him,* Exod. xiv. 13.) for he endured, as seeing him *(present with them)* who is invisible, *(and therefore said unto the people,* ver. 30. *Fear ye not, stand still, and see the salvation of God,* Exod. xiv. 14.)

28. Through faith *(in God's promise, that upon seeing the blood of the paschal lamb upon the upper door-posts, and the two side-posts of the houses of the Israelites, he would pass over them, when he slew the first-born of the Egyptians,* Exod. xii. 13. 23.) he kept the Passover, and *(observed)* the sprinkling of *(the)* blood *(of it; and this he did)* lest he that destroyed the first-born (see note on 1 Cor. x. 10.) should touch them.

29. By faith they passed [20] through the Red Sea as by dry land: which the Egyptians assaying to do were drowned.

30. By faith *(in God's promise,* Josh. vi. 5.) the walls of Jericho fell down, after they were compassed about seven days.

31. [21] By faith the harlot Rahab perished not with them that believed not, *(which faith she testified)* when she had received the spies with peace.

32. And what shall I more say? for the time would fail me *(should I proceed)* to tell of Gideon, *(who, through faith, overthrew the Midianites,* Judg. vii.) and of Barak, *(who slew the Canaanites,* Judg. iv.) and of Samson *(who vexed the Philistines),* and of Jephthae *(who slew the Ammonites,* Judg. xi. *and)* of David also, and Samuel, and of the prophets:

33. Who through faith subdued kingdoms *(as Joshua and David did),* wrought righteousness *(as Abraham,* Gen. xv. 6. *Phinehas,* Psal. cvi. 30. *or turned the people from idolatry into the way of righteousness, as Samuel,* 1 Sam. xii. *Elijah,* 1 Kings xviii. 39.) obtained promises *(as Abraham and David),* stopped the mouths of lions *(as Daniel),*

34. Quenched the violence of fire, *(as the three children,* Dan. iii. 17.) escaped the edge of the sword, *(as David the sword of Goliath,* 1 Sam. xvii. 46, 47. *and of Saul; the Jews, the sword of Haman,* Esth. iv. 14. *Elijah, the sword of Ahaziah,* 2 Kings i. 15.) out of weakness were made strong, *(as Gideon with his three hundred men,* Judg. vii. 15. *Samson,* Judg. xvi. 28. *Jehoshaphat,* 2 Chron. xx. 12. *Jonathan,* 1 Sam. xiv. 12. *Job and Hezekiah,* 2 Kings xix.) waxed valiant in fight *(as Joshua, Gideon, David),* turned to flight the armies of the aliens *(the Maccabees).*

35. Women received their dead raised to life again, *(the widow of Zarephath,* 1 Kings xvii. 20. *the Shunammite,* 2 Kings iv. 36.) and others were tortured *(Eleazer,* 2 Macc. vi. 28.) not accepting a deliverance; (ver. 26. 30.) that they might obtain a better resurrection, (2 Macc. vii. 9. 11. 14. 23. 29. 36.)

36. And others had trial of cruel mockings (2 Macc. vii. 7. 10.) and scourgings, (μαστιγούμενοι, Josh. xii. 7. 2 Macc. vi. 30. vii. 1. 37.) yea, moreover of bonds and imprisonment *(as Joseph, Samson, Jeremiah):*

37. They were stoned, *(as Zechariah,* 2 Chron. xxiv. 21.) they were sawn asunder, (σώματα λυμαινόμενοι. Josh. ibid. *Isaiah, by Manasseh;* see Buxt. Lex. p. 1360.) [22] were tempted, *(or,* ἐπυράσθησαν, *they were scorched and fried,* 2 Macc. vii. 5.) were slain with the sword: (1 Macc. ii. 38.) they wandered about in sheep-skins and goat-skins; *(Elijah,* 1 Kings xiii. 19. 2 Kings ii. 8. 14.) being destitute, *(as Elijah when fed by crows,* 1 Kings xvii. 4.) afflicted, tormented; (Gr. *evilly entreated,* 1 Kings xix. 10.

38. *And though they were men)* of whom the world was not worthy; *(yet)* they wandered in deserts, (1 Macc. ii. 29.) and in mountains, (ver. 28.) and in dens and caves of the earth, (2 Macc. vi. 11.)

39. And these all, having obtained a good report through faith, (μαρτυρηθέντες, *having obtained a testimony from God, or from his Word, that they pleased him through faith, notwithstanding)* [23] received not the promise *(of a heavenly country,* ver. 13. 16. *not the recompence of reward,* ver. 26. *not the better resurrection,* ver. 35.)

40. God having provided (Gr. *foreseen)* [24] some better things for us *(and so deferring the completion of that pro-*

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mise till we also should be made partakers of it), [25] that *(so)* they without us should not be made perfect.

ANNOTATIONS ON CHAP. XI.

[1] Ver. 1. Ὑπόστασις τῶν ἐλπιζομένων.] The word ὑπόστασις, in the Old Testament answers either to the Hebrew תקוה, which signifies *expectation,* as Ruth i. 12. Ἔστι μοι ὑπόστασις; *Have I any expectation of a husband?* Ezek. xix. 5. ἀπώλετο ὑπόστασις αὐτῆς, *her expectation was lost:* or to the word תוחלת, which is of the same import, as Psal. xxxix. 7. Ἡ ὑπόστασίς μου παρὰ σοί ἐστι, *My expectation is from thee,* Psal. lxxxix. 47. It also bears the same sense in the New Testament, signifying there a confidence of expectation, as 2 Cor. ix. 4. Lest we should be ashamed, ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως, *in this confidence of boasting:* and, xi. 17. *That which I speak, I speak not after the Lord, but as it were foolishly,* ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως, *in this confidence of boasting:* and in this Epistle, iii. 14. *We are made partakers of Christ, if we hold,* τὴν ἀρχὴν τῆς ὑποστάσεως, *the beginning of our confidence firm to the end.* And this import of the word accords best with the instances of this faith that follow, they being such as generally consisted in the expectation of some future good, which, saith the apostle, they have not yet received completely, ver. 39. Hence it is that I render the words thus, *Faith is the confidence, or firm expectation, of things hoped for.*

[2] Ver. 3. Ῥήματι Θεοῦ, *By the word of God.*] That is, as the comparing this with i. 3. shews, *by the word of the Divine* Λόγος. So Philo, speaking of the framing of the heaven and earth, saith, Τῷ γὰρ περιφανεστάτῳ καὶ τηλαυγεστάτῳ ἑαυτοῦ λόγῳ ῥήματι ὁ Θεὸς ἀμφότερα ποιεῖ, *God hath made them both by his illustrious and splendid Logos, with a word.* (Leg. Alleg. lib. i. p. 33. G.) And of Moses he saith, That dying, he did not, ἐκλείπειν, *cease to be, nor was he gathered to the most,* as others, ἀλλὰ διὰ ῥήματος τοῦ αἰτίου μετανίσταται, δι' οὗ καὶ ὁ σύμπας κόσμος ἐδημιουργεῖτο, *but he was translated by the word, or command, of that Cause by which the whole world was made.* (L. de Sacrif. Abel et Cain. p. 102. C.) Now, whether this ῥῆμα be the word of the Father speaking to the Son or Logos, or the word of the Λόγος, saying, *Let them be made, and they were made,* it is hence evident that this Logos must be a person, and not an attribute. (See the note on Heb. i. 3.)

[3] Ver. 4. Πλείονα θυσίαν, *A more excellent sacrifice.*] Philo, in his discourse on this subject, De Sacr. Cain et Abel, p. 107. makes the defect of Cain's sacrifice to consist in two things; first, that he did not offer it soon enough, but μεθ' ἡμέρας, *after certain days:* secondly, that he did not offer the first-fruits of the earth, as did Abel of the first-fruits of his sheep, but only of the fruits; but there is no ground for either of these things in the text, which seems to intimate, that they both offered at the same time; nor doth it say that Cain offered not of the first-fruits of the earth. The apostle here plainly discovers, that the thing which gave the preference to Abel's sacrifice above that of Cain's was his faith, *viz.* that *faith which is the substance of things hoped for,* or his expectation, or persuasion, that God would certainly reward those who diligently endeavour to please him in this or in the other world. Accordingly the Targum of Jerusalem, and Jonathan B. Uziel, upon the place, declare, *That Cain denied that there would be any future judgment or reward hereafter to the just, and that Abel did maintain the contrary, that there should be a future recompence for the righteous:* and this he, being dead, yet preaches by his faith; for this faith, which God so signally approved of, and confirmed with so great a testimony, he will not suffer to go unrewarded, as he must do in one so quickly slain, because God thus preferred his sacrifice before his brother's, if he did not reward him in the other world. And therefore Philo says, that *seeming to die, as to this corruptible life,* ζῇ τὴν ἄφθαρτον, καὶ τὴν ἐπὶ Θεῷ ζωὴν εὐδαίμονα, *he lived the incorruptible and blessed life in God.* (L. quod Deter. &c. p. 127. C. D.) To say, as do the fathers, *He yet speaketh, because he is still celebrated in the world,* is to say nothing proper to Abel, that being also true of all the other patriarchs; and to refer this to *the cry of his blood for vengeance,* is to refer to that which seemeth not to be the commendation of his faith, by which the apostle here declares he speaketh.

[4] Μαρτυροῦντος, *God testified upon his gifts.*] That is, saith Theodotion, ἐνέπρησε, *he caused fire to descend from heaven, and consume his sacrifice,* and thereby testified his acceptance of it: so he discovered his acceptance of the sacrifice of Abraham, Gen. xv. 17. and of the sacrifices of Aaron, Lev. ix. 24. of Gideon, Judg. vi. 21. of David, 1 Chron. xxi. 26. of Solomon, 2 Chron. vii. 1. and of Elijah, 1 Kings xviii. 38. And accordingly the prayer of the Israelites for their king runs thus, *The Lord remember all thy offerings, and turn to ashes thy burnt-sacrifice,* Psal. xx. 3. To this agrees the interpretation of R. Solomon and Aben Ezra, among the Jews; of Œcumenius and Theophylact on the place: and St. Jerome * confirms it by this inquiry, *Whence could Cain know that God accepted the sacrifice of Abel, and rejected his, if the interpretation of Theodotion was not true?*

[5] Ver. 5. Οὐχ εὑρίσκετο, &c. *Was not found on earth, because God had translated him.*] God killed him not, saith Onkelos: and this we may sufficiently learn from the story, Gen. v. for of all the rest mentioned in that chapter, it is said *they died;* but of him this is not said, but only that *he was not, because God took him,* ὅτι μετέθηκεν αὐτὸν ὁ Θεὸς, *because God translated him,* saith the Septuagint, the book of Wisdom, and the son of Sirach. (Wisd. iv. 10. Ecclus. xiv. 44.) Moreover, it is said of Noah and of Abraham, that *they walked with God,* Gen. vi. 9. xvii. 1. but it is not said that *they were not, because God took them;* this phrase must therefore import something which happened not to them: many of the Hebrew doctors say, that he was taken into heaven, or into paradise; *He was taken into heaven by the Word of the Lord,* saith the Targum of Jonathan; *He was translated into paradise,* say the Arabic and Ethiopic versions; *God shewed him the tree of life,* say R. Menechem and Zoar, in 2 Kings ii. 1. *He translated him into paradise,* say Kimchi and Menasseh ben Israel.† Hence Munster on the place speaks thus, "Asserunt nostri hunc Enoch cum corpore et anima translatum esse in paradisum." To be translated, saith Philo, ‡ is μετοικίαν στείλασθαι τὴν ἀπὸ θνητοῦ βίου πρὸς τὸν ἀθάνατον, *to go from this mortal to an immortal life.* The same was the opinion of the ancient fathers, of Irenæus, § and of Pseudo-Justin, ‖

* Trad. Heb. sup. Gen. tom. iii. p. 70. lit. K.
† De Fragil. Human. §. 12.
‡ De Nom. Mut. p. 812. B.
§ Lib. iv. cap. 30. lib. v. cap. 5.
‖ Resp. ad qu. 85.

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who saith, that *they who rose with Christ are with Enoch and Elias, ἐν τῷ παραδείσῳ, in paradise.* See others cited for this opinion by Feuardentius upon Irenæus. Note, lastly, that this translation into paradise was the fruit of his faith, that faith which was *the expectation of things hoped for,* and that God would reward his diligence in seeking him: for since he by this faith *obtained this testimony, that he pleased God,* God could not take him hence in displeasure, but out of favour to him.

[6] Ver. 6.] In this sixth verse we have the heathen's creed, that *God is, and that he is the rewarder of them that diligently seek him;* without which the apostle declares, 1. That it was impossible for them to please God, and so God must either have laid upon them no obligations to please him, or required what he knew to be impossible, or given them sufficient means to know this. 2. That they could have no sufficient motives to serve him, or to come unto him in expectation of his blessing upon them that did so, and therefore the heathens embraced this as a principle of natural religion, *That God could not suffer it to go ill with good men, either in life or death,* but would be sure to take care of and provide good things for them. Thus Socrates * requests his judges to receive this as a certain truth, that *a good man, living or dying, can be subject to no evil, because the gods never neglect his affairs;* and this is recommended by Cicero,† and by Jamblichus,‡ as the great principle which philosophy suggests as an encouragement to virtue; that "if we believe that nothing is concealed from God, we must believe that which happens to the friend of God, happens for the best; and that what seeming evils happen to him, will do him good, in this or in the other life. For he can never be neglected by the gods, who is desirous to be a virtuous and good man, and as like to God as he is able; but *περὶ τοῦ ἀδίκου τἀναντία τούτων δεῖ διανοεῖσθαι, of the wicked and unjust man we are to believe just the contrary.*" And this again Jamblichus § delivers us as a great principle of philosophy, that "if we believe there is a God, who is Lord of all things, we must own that whatsoever is good and honest must be asked of him, for all men give good things to them they love and rejoice in, and the contrary to them to whom they are disaffected, and therefore much more will the gods do so." Another principle, also founded in the nature of man, and laid down by them as the foundation of all religion, was this, That if piety were not advantageous to them, no man would embrace it, it being natural to all men to pursue their advantage, and to decline the contrary. So Arrian, ‖ upon Epictetus, lays down this for an axiom, that "if piety and profit did not go together, piety would be preserved in none; the reason is, because nothing is so natural to us as to affect and pursue our own advantage: so that if you place what is holy and just in that which profits, you preserve them; but if you separate what is honest from what is advantageous, you destroy what is just and honest, as being weighed down by profit." ¶ Simplicius adds,* "That where is profit, there we place our piety;" and thence infers, that "we cannot love, honour, and worship the Deity, whatsoever reasons may be alleged for so doing, if we conceive him hurtful, and not profitable to us, because every living creature flies what is hurtful, and the causes of it, and affects and follows what is profitable:" and this they learned from their master Epictetus,† who lays the foundation of all religion upon this principle, "That where profit is, there is piety:" and he, perhaps, from Plato, who lays it down for an axiom, that *τὸ μὲν ὠφέλιμον καλὸν, τὸ δὲ βλαβερὸν αἰσχρὸν, what was good was profitable, what evil hurtful.*

[7] Ver. 7. Κληρονόμος, &c. *Heir of the righteousness.*] *i. e.* Of the happiness promised to them who are justified by faith, or to persons who by faith had an hereditary right to it, *viz.* not only to the temporal salvation the ark afforded, but to that spiritual and celestial which the ark typified: (1 Pet. iii. 21.) *For being justified through faith, we are made heirs through hope of eternal life,* Tit. iii. 7. *Heirs of salvation,* Heb. i. 14. *Heirs of the kingdom,* James ii. 5. (See note on Gal. iii. 29. and on Heb. i. 14.)

[8] Ver. 10. *Thy exceeding great reward.*] Thus the Jerusalem Targum, and that of Jonathan, interpret this phrase, *Fear not, the reward of thy work shall be great in the world to come.—So ought we* (saith Theophylact) *to look to things above, and make no great account of those on earth.*

Ver. 12. Καὶ ταῦτα.] Some manuscripts read τοῦτον, but all the Greek scholiasts read *καὶ ταῦτα,* being, according to the custom of the Greek language, used by way of amplification, and signifying *idque,* is well rendered by our translation, *and that.*

[9] Ver. 13. Τὰς ἐπαγγελίας, *The promises.*] Here note, that these words *καὶ πεισθέντες, and were persuaded,* are neither to be found in the ancient version, nor the Greek commentators. 2. That the promises here mentioned, as not received by these patriarchs, cannot be temporal promises: for *οὗτοι πάντες, all these,* as it cannot be referred to the whole Jewish offspring, since many of them, as the apostle has observed, iii. 18, 19. iv. 2. 6. 11. *died in unbelief;* so neither to Abraham, Isaac, and Jacob only: for 1. they are not all that died in faith; and, 2. the same is said of all in general, ver. 39. *οὗτοι πάντες, these all died in faith, not having received the promise.* Now we find no temporal promise made to Abel and to Enoch; and that temporal promise which God made to Noah, he fulfilled. 2. The text saith, *They embraced them, confessing they were strangers and pilgrims upon earth;* whence the apostle makes this inference, that *they sought another country, that is, a heavenly;* which makes it necessary to conceive, that the promises here mentioned, as not received, were, as Œcumenius saith, *τὰ οὐράνια, heavenly promises, τὰ περὶ τῆς βασιλείας τῶν οὐρανῶν, καὶ τῆς ἀναστάσεως, the promise of the kingdom of heaven and the resurrection,* saith Theophylact. Thus Philo ‡ saith, *Οἱ κατὰ Μωυσὴν σοφοὶ πάντες εἰσάγονται παροικοῦντες, All the wise men are introduced by Moses as*

* Apol. p. 31. D. et de Rep. cap. 10. p. 760. † Tusc. qu. 1. §. 82.

‡ Protrept. cap. 13. p. 84. § De vitâ Pythag. cap. 18. p. 89.

‖ Διῆ τὸ σύνολον ἐκείνου μεμνῆσθαι, ὅτι ἐὰν μὴ ἐν τῷ αὐτῷ ᾖ εὐσέβεις, καὶ συμφέρον, οὐ δύναται σωθῆναι τὸ εὐσεβὲς ἔν τινι. lib. i. cap. 27. p. 53. Πᾶν ζῶον οὐδενὶ οὕτως οἰκείωται ὡς τῷ ἰδίῳ συμφέροντι. Οὐδὲν γὰρ οὕτω φιλεῖν πέφυκεν ὡς τὸ αὐτοῦ συμφέρον——

¶ Διὰ τοῦτο ἐν μὲν ἐν ταυτῷ τις θῇ τὸ συμφέρον, καὶ τὸ ὅσιον καὶ τὸ καλὸν——σώζεται ταῦτα πάντα——Ἂν δ' ἀλλαχοῦ τὸ συμφέρον, ἀλλαχοῦ δὲ αὐτὸ τὸ δίκαιον, οἴχεται ταῦτα πάντα καταβαρούμενα ὑπὸ τοῦ συμφέροντος. lib. ii. cap. 22. p. 243. et lib. iii. cap. 3. p. 269.

* "Οπου γὰρ τὸ συμφέρον, ἐκεῖ καὶ τὸ εὐσεβὲς τιθέμεθα. Οὔτε αἴτιον νομίζοντας κακῶν αὐτὸν τιμᾶν ἢ φιλεῖν ἢ σέβειν δύνατον. Πᾶν γὰρ ζῶον τὰ μὲν βλαβερὰ, καὶ τὰ αἴτια αὐτῶν φεύγει τε καὶ ἐκτρέπεται, τὰ δὲ ὠφέλιμα καὶ τὰ αἴτια αὐτῶν μέτεισί τε, καὶ θαυμάζει. In Epictet. p. 80.

† Τῆς περὶ τοὺς Θεοὺς εὐσεβείας ἴσθι, ὅτι τὸ κυριώτατον ἐκεῖνό ἐστιν, ὀρθὰς ὑπολήψεις περὶ αὐτῶν ἔχειν, ὡς ὄντων, καὶ διοικούντων τὰ ὅλα καλῶς, καὶ δικαίως, &c. "Οπου γὰρ τὸ συμφέρον, ἐκεῖ καὶ τὸ εὐσεβές. Enchir. cap. 8. 38.

‡ De Confus. Ling. p. 259, 260.

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strangers, their souls coming from heaven to travel here on earth, and that they desire to return thither; πατρίδα μὲν τὸν οὐράνιον ἐν ᾧ πολιτεύονται, ξένον δὲ τὸν περίγειον ἐν ᾧ παρώκησαν νομίζουσαι, *looking upon heaven as the city where they dwell, and the earth in which they travel, as their place of pilgrimage.* And again, Πᾶσα μὲν ψυχὴ σοφοῦ πατρίδα μὲν οὐρανὸν, γῆν δὲ ξένην ἔλαχε, *The soul of every wise man looks on heaven as his country, the earth as the place of his pilgrimage.* (De Agric. p. 153.) So did Abraham, saying, *I am a stranger and a sojourner with you,* Gen. xxiii. 4. And Jacob, calling the time he lived here, *the years of his pilgrimage,* Gen. xlvii. 9. So David, saying, *I am a stranger with thee, and a sojourner, as all my fathers were,* Psal. xxxix. 13. The same he speaks of the whole Jewish nation, saying, 1 Chron. xxix. 15. *We are strangers before thee, and sojourners, as were all our fathers.* And this he learned out of the law, where God speaks thus to them, Lev. xxv. 23. *The land is mine, for ye are strangers and sojourners with me,* ἐναντίον μου, saith the Septuagint. Accordingly, the philosophers taught, that *to die* was to go into our country, πρὸς τὴν πατρίδα τὴν ἀληθινὴν ὅθεν ἥλθομεν, *to the true country whence we came.* (Simpl. in Epict. p. 77.)

[10] Ver. 16. Κρείττονος ὀρέγονται, *They desire a better country.*] The ancient Jews declare, that "the earthly Canaan was a type of the spiritual Canaan, and the promise of living in it for ever, was a parable representing their future happiness in the world to come." It is written,* "All Israelites have their portion in the world to come, as it is said, *And thy people shall be all just, they shall inherit the land for ever,*" Isa. lx. 21. "This land (saith Maimonides†) is a parable, as if he should say, *the land of the living;* and that is the world to come." And R. Menachen on Gen. xii. refers it to "the land which is above, watered with waters which are above." If they received this parabolical interpretation from the patriarchs, here is the reason of their faith, and expectation of this better country. Vain here is the interpretation of Mr. Le Clerc, both upon the tenth and sixteenth verses; for, 1. a city which has foundations is, saith he, Jerusalem; whereas in Abraham's time, there was no such city that he could expect; nor was that *a city which could not be shaken,* Heb. xii. 28. it having been long since destroyed; nor was it *a city whose builder and maker was God,* but man. Again, he expected a better country, that is, a heavenly, *i. e.* the land of Canaan, *which was an antitype of heaven:* so Mr. Le Clerc, in flat contradiction to the apostle, saying, the country they expected *was not that from whence they came out,* ver. 14, 15. *i. e.* was not Canaan, but *a heavenly country;* and he adds, *God had provided for them a city,* not Jerusalem, sure, but a *heavenly city.*

[11] Οὐκ ἐπαισχύνεται, *God is not ashamed to be called their God.*] *i. e.* The God of Abraham, Isaac, and Jacob. To be their God and their Father is the same thing. Thus, Jer. xxxi. 1. *I will be the God of all the families of Israel,* ver. 9. is thus varied, *I am a Father to Israel. I will be their God, and they shall be my people,* 2 Cor. vi. 16. is ver. 18. *I will be a Father to you, and you shall be my sons and my daughters.* To be sons of God, is to be *heirs of God,* Rom. viii. 17. to be *sons of the resurrection,* Luke xx. 36. to *inherit all things,* Apoc. xx. 7. And the υἱοθεσία, or *adoption* promised by God, is the *redemption of the body from corruption:* (see note on Matt. xxii. 31, 32. and on Rom. xviii. 17. 23.) and this is the reason why God, taking upon himself the title of their God and Father, answers this title, by *preparing for them a city.*

[12] Ver. 17. Προσενήνοχεν, &c. *He offered up Isaac.*] So speaks the New Testament twice, here and James ii. 21. So the Jews constantly; Philo* informs us, that though the fact was not perfected, *yet it was preserved in the minds of the readers, and mentioned in the sacred volumes as a thing entirely and absolutely done.* And to this day they pray, †*That God would be gracious to them for the merit of the sacrifice of Isaac,* according to the prayer which both the Targum of Jerusalem and Jonathan mention on Gen. xxii. 14. as made by Abraham; to this effect, *viz. I beseech thee, O God, by thy mercies, that when the sons of Isaac shall offer to thee in the time of their necessity, thou wilt be mindful of this binding of Isaac.* Hence have they framed this story, ‡*That when the knife touched the throat of Isaac, his soul departed, and that when God said, Lay not thy hand upon the lad, it returned, and so he being dead, revived.* And truly Abraham, having done all that belonged to him to do towards this offering his son, and being fully resolved to have gone through the work, had not God's call restrained him, may well be said, in the Divine construction, to have actually done it; and to this some refer Abraham's receiving Isaac from the dead in a *figure,* he being thus snatched from the jaws of death, and restored to him when he expected nothing but his death.

[13] Ver. 20. Εὐλόγησεν τὸν Ἰακὼβ, *He blessed Jacob.*] It may be inquired how he could bless Jacob by faith, when he knew not that it was Jacob? To this I answer, that to the blessing him by faith, it was not necessary he should know him to be the person he intended thus to bless, but only that he should feel the Divine afflatus, or the spirit of prophecy upon him when he blessed him; that being sufficient to confirm him, that his benediction should be established by that God before whom he blessed him, and who guided his lips and his heart in it: and though we have translated it as a prayer, it mostly runs in the future tense, and may wholly be translated as a prophecy, and so it must be uttered in faith. And whereas it is objected farther, that Isaac thought he was blessing Esau; now so to bless him as to make him lord over his brother, (ver. 29.) could not be spoken in faith, because the oracle had before declared to Rebekah, that *the elder should serve the younger:* I answer, first, that this rather is an argument against the truth of his benediction, than the faith of it; it rather proves that Isaac should not thus have blessed Esau, than that he believed not what he said: but indeed it proves neither, for Isaac might feel such a strong afflatus upon him, as might convince him that his benediction was derived from the gift of prophecy, and so would certainly be accomplished, whomsoever it concerned. Secondly, The learned Bishop of Ely on ver. 4. answers, that either Rebekah had not acquainted Isaac with the oracle, or it seems he did not understand it as Rebekah did.

[14] Ver. 21. Καὶ προσεκύνησεν, *And worshipped*] God, for

* Talm. Bab. in Sanhed. C. Chelek. † Treat. of Repent. cap. 3. sect. 5.

* Ὁλόκληρος καὶ παντελὴς οὐ μόνον ἐν ταῖς ἱεραῖς βίβλοις, ἀλλὰ καὶ ἐν ταῖς τῶν ἀναγινωσκόντων διανοίαις ἀνάγραπτος ἱστηλίτευται. De Ab. p. 293.

† Vide Clem. Rom. Ep. ad Corinth. §. 10. ‡ Pirk. Eliez. cap. 31. p. 74.

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the assurance he had of being buried in the land of promise, which he desired out of faith in the promise God had made to him, Gen. xxviii. 13.

[15] Ver. 23. Ἀστεῖον, *A comely child.*] He was, saith St. Stephen, ἀστεῖος τῷ Θεῷ, *of a very excellent beauty,* Acts vii. 20. μορφῇ θείος, *of a Divine form,* saith Josephus;* of an *angelical form,* say the Jews.† He was, saith Justin, one, *quem formæ pulchritudo commendabat,* renowned for his beauty. Josephus also adds,‡ that an Egyptian scribe, to whose predictions they gave great credit, had foretold one should be born of Israel, *who, if he came to age, should grievously afflict the Egyptians, and bring out the Israelites from among them; and that God had by a vision declared to Amram, that this child, to be born to him, should deliver the Israelites out of Egypt;* which, if true, gives a farther ground of their faith.

[16] Ver. 24.] Josephus informs us, that when Pharaoh had put the crown upon his head, adopting him as the son of his daughter, to be his successor, *he let the crown fall to the ground, and stamped upon it with his feet.* But the words μέγας γενόμενος being the very words used Exod. ii. 11. where it is said, *It came to pass, that when Moses was grown, he went out unto his brethren;* the apostle doubtless had relation to them, and interpreted *his going out unto them,* to be his owning himself to be one of them: *It came into his heart,* saith Stephen, *to visit his brethren;* (Acts vii. 23.) *i. e.* to join himself to the afflicted Jews.

[17] Ver. 26. Τὸν ὀνειδισμὸν, *The reproach of Christ.*] The seed of Abraham, even before they went down to Egypt, are styled *the Christs of God,* Psal. cv. 15. μὴ ἅψησθε τῶν χριστῶν μου, *touch not my Christs.* And the prophet Habakkuk, speaking of God's judgments upon Pharaoh, and God's deliverance of them from him, saith, ἐξῆλθες εἰς σωτηρίαν λαοῦ σου τοῦ σῶσαι τὸν Χριστόν σου, *Thou wentest forth for the salvation of thy people, to preserve thy Christ:* (Hab. iii. 13.) so that *the reproach of Christ,* may be the reproach of the people of God, (ver. 15.) Moreover, the reproach, which he and they suffered, was for their faith in the promised seed, and that was Christ; (Gal. iii. 16.) on which account it might be truly styled *the reproach of Christ,* as the afflictions of the apostle are styled *the afflictions of Christ,* Col. i. 24. and he himself *the prisoner of Christ,* Eph. iii. 1. as being the reproach he suffered for his faith in the promised seed, which was Christ.

Photius here saith, *the reproach of Moses may be called the reproach of Christ, as being such as Christ suffered,* οἷος ὁ Χριστὸς ἔπαθε, in which sense we are bid *to go forth to him without the camp bearing his reproach,* xiii. 13. Betwixt this and the following verse, some Latin copies insert these words, *fide magnus factus Moses occidit Egyptium considerans dolorem suorum,* which Dr. Mills thinks genuine, though they are neither owned by any of the versions, nor any of the Greek commentators.

[18] Εἰς τὴν μισθαποδοσίαν, *The recompence of reward*] Here mentioned, could not be temporal, for Moses came not into the land of Canaan, nor could he expect any greater blessing in that kind, than he might have had in Egypt. He therefore must have respect to some spiritual and heavenly recompence.

[19] Ver. 27. Μὴ φοβηθεὶς, *Not fearing.*] It is expressly said, that Moses, when he fled from the face of Pharaoh, *feared,* Exod. ii. 14. and it is farther evident from these words of God to him, *Go, return into Egypt, for all the men are dead that sought thy life,* iv. 19. And therefore they, who refer this to that flight, say, *He did not fear his wrath, so as to distrust the providence of God in working a deliverance to his people by his hand;* but his unwillingness, when God commanded him, to go back to Egypt, confutes this gloss. Others say, he feared not the wrath of the king, when he said unto him, *Take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die,* Exod. x. 28. But then he had not forsook Egypt, and when he went from it, he did so by the command of Pharaoh, Exod. xii. 31. and so needed not to fear him. Against the exposition given in the paraphrase, it is objected, that it agrees not with the order of the words, because the passover mentioned ver. 28. was kept in Egypt. But this objection will be of little force, if we consider, that other things are mentioned in this chapter out of the order in which they were performed: thus, ver. 32. Gideon is mentioned before Barak, and Samson before Jephthah, as also ver. 33—36.

[20] Ver. 29. *Through the Red Sea.*] That this they truly did, see note on 1 Cor. x. 1.

[21] Ver. 31.] She testified her faith, not only by preserving thus the spies, but by saying to them, *I know that the Lord hath given you this land,* Josh. ii. 9. and again, *The Lord your God he is God in heaven above, and on earth beneath,* ver. 11.

[22] Ver. 37. Ἐπειράσθησαν.] That this is not the right reading, may easily be gathered from this one consideration, that after two such great punishments, as *stoning* and *being sawn asunder,* it is very improper to introduce their *being tempted,* which signifies no certain kind of punishment at all, and is included in all the other punishments here mentioned. Some therefore read ἐπυράσθησαν, some ἐπυρώσθησαν, some ἐπρήσθησαν, all signifying *they were burnt;* which reading agrees well with the story of the Maccabees, where they bring Eleazer and the young men ἐπὶ τὸ πῦρ καταφλέγυντες αὐτοὺς, *to the fire, and burnt their flesh:* so that Josephus (from cap. 6. to cap. 12.) saith, they were, ὡς ἐπὶ πυρὶ μετασχηματιζόμενοι εἰς ἀφθαρσίαν, *as one might say, translated in the fire to incorruption.* But yet I prefer the opinion of those who think this was an error arising ἐκ διττογραφίας, *from writing the same word twice,* or rather that some who knew not what ἐπρίσθησαν meant, writ for it ἐπειράσθησαν, and so in time they came to be both written; because the Syriac hath not ἐπειράσθησαν. Eusebius* cites St. Paul's words thus, ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον. Tertullian† paraphrases them thus, *Hieremias lapidatur, Esaias secatur, Zacharias inter altare et ædem trucidatur.* Clemens‡ of Alexandria reads thus, ἐλιθάσθησαν, ἐπειράσθησαν, ἐν φόνῳ, &c. which gives just ground to conjecture, that some ignorant writer put ἐπειράσθησαν for ἐπρίσθησαν. This fault is very visible in the transcriber of Origen;§ for, in his fourth homily of Jeremy, we read in the Greek ἐπρίσθησαν, ἐπειράσθησαν, but in the old translation there is only *secti occisione gladii occubue-*

* Antiq. lib. ii. cap. 5. † Pirk. Eliez. cap. 48.
‡ Τὸ μὲν Ἑβραίων γένος τῆς παρ' Αἰγυπτίοις ἀνάγκης ἀπολύσει. Antiq. lib. ii. cap. 5.

* Præp. Ev. lib. xii. cap. 10. p. 583. † Scorp. cap. 8.
‡ Strom. iv. p. 515. A. § Ed. Huet. tom. i. p. 141. D.

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runt. And in the fifteenth homily,* ἄλλον ἐλιθοβόλησαν, ἄλλον ἐπρίσθησαν, ἄλλον ἐπέκτειναν, which shews that Origen did not own the word ἐπειράσθησαν. And though we find the word again in his homilies† on St. Matthew, yet whosoever reads the place will find that Origen takes no notice of it, but proceeds immediately from ἐπρίσθησαν to ἐν φόνῳ μαχαίρας ἀπέθανον, saying, the word ἐπρίσθησαν refers to Isaias, and the words ἐν φόνῳ μαχαίρας ἀπέθανον to Zacharias. In the fourth dialogue against Marcion, p. 125. he proves that the prophets were not phantoms, but men consisting of flesh and blood, because ὁ μὲν ἐπρίσθη σαρκὶ, ὁ δὲ ἐλιθάσθη, καὶ οἱ λοιποὶ ἐν φόνῳ μαχαίρας ἀπέθανον, *one of them was sawn asunder, another was stoned, and the rest were killed by the sword:* and in his exhortation to martyrdom, p. 232. he adds, *The writer of the Epistle to the Hebrews saith,* ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον, *they were stoned, they were sawn asunder, they were slain with the sword.* From all which places it is evident, that ἐπρίσθησαν was the reading followed by the ancients.

[24] Ver. 39. Οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, (or, as some copies read, τὰς ἐπαγγελίας,) *Received not the promises.*] These words being the same with those in ver. 13. of this chapter, *All these died in faith,* μὴ λαβόντες ἐπαγγελίας, *not having received the promises,* it is reasonable to interpret them to the same sense; *viz.* of their not having received the heavenly kingdom and blessed resurrection they expected. And so the whole current of this Epistle will force us to interpret them: for it is the promise of *entering into rest after we have ceased from our labour* here on earth, (iv. 1. 10.) the *promise of an eternal inheritance,* (ix. 15.) *the promise we are to receive after we have patiently done the will of God,* (x. 36.)

[25] Ver. 40. Κρεῖττόν τι περὶ ἡμῶν, *Some better thing concerning us.*] *viz.* Our hope of entering into the veil, by reason of our forerunner entering in thither first; (vi. 19, 20.) we having a high-priest *higher than the heavens,* (vii. 26.) *set on the throne of Majesty in the heavens,* (viii. 1.) who by his death hath procured, that *they which are called might receive the promise of an eternal inheritance,* (ix. 15.) and who hath, by his entrance into this holy place with his blood, *purified and prepared these holy places for us,* (ver. 23, 24. the way into which was *not opened before,* ver. 8.) and given us *freedom of entrance into the holiest through the blood of Jesus, by this new way which he hath consecrated through his flesh,* (x. 20.) we being therefore come to Mount Sion, *the city of the living God, to the heavenly Jerusalem, and to the spirits of just men made perfect,* (xii. 22.)

[26] Ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι, *That they without us may not be made perfect.*] This all the fathers interpret of their receiving their crowns or their rewards hereafter. Thus of Abel and Noah, St. Chrysostom saith, *That they might not be crowned before us,* ἵνα ὥρισε πᾶσι τῶν στεφάνων καιρὸν, *God hath appointed one time of coronation for them all.* Οὐδέπω τῶν στεφάνων ἐπήλαυσαν, *They have not yet obtained their crowns,* saith Theodoret, *God expecting still those that are to combat, that he may proclaim them victors altogether.* Origen, having cited this place, saith thus;‡ *You see that Abraham yet expects to obtain perfection, yea Isaac and Jacob, and all the prophets expect us, that with us they may obtain perfect bliss.* Yea, he says the same, not only of all the saints of the New Testament, but even of the blessed apostles, saying,* *Even the apostles have not received their joy, but wait that I might be partaker with them; nor do the saints departed obtain the full reward of their good actions.* Nor did the primitive fathers mean this only of their bodies, but also of their souls, which they conceived not to be exalted to the highest heavens; saying, that they had not yet received their full reward, yea, that they were not to expect it till the day of judgment. (See note on Tim. iv. 8.) And therefore I cannot but wonder to hear a very learned person in his note on this place saying, *It will be acknowledged by all, that then,* i. e. at our Saviour's resurrection, *the patriarchs received this promise, or that the sufferers here mentioned then received it;* especially when the apostle here saith, *They were tortured, not accepting a deliverance, that they might obtain a better resurrection,* which surely they have not yet obtained: and I more admire that this should by him be interpreted of *deliverance from their persecutors,* and *rest from persecutions,* for is this promise fulfilled to Christians? To them who, *if they will live godly, must suffer persecutions?* and *through many tribulations enter into the kingdom of God?* And do they who were thus tortured find this perfection *with us?* Or had they any other rest or freedom from them, than what death gave them? Surely the exposition of all the ancient fathers is much to be preferred before this new and singular invention; as also before the new doctrine of the Florentine council, *That the souls of saints departed do already behold the face of God in heaven.*

CHAP. XII.

1. WHEREFORE, seeing we also are compassed about with so great a [1] cloud *(i. e. a multitude)* of witnesses, let us *(who are to run a Christian race)* lay aside every weight *(of worldly cares and affections),* and the [2] sin which doth so easily beset *(and circumvent)* us *(and so hinders our feet from making a due progress in it),* and let us run with patience the race that is set before us.

2. [3] Looking unto Jesus, *(who, by his prophetic office, was)* the author, and *(by his regal office, will be the)* finisher of our faith; who for the [4] joy that was set before him *(as the reward of his sufferings)* endured the cross, despising the shame *(of it),* and *(therefore)* is set down at the right hand of the throne of God.

3. For consider him who *(being so excellent a person, and so dear to God, yet)* endured *(patiently)* such contradiction of sinners against himself *(such blasphemies against his doctrine, such calumnies against his person, such malicious and unwearied attempts against his life),* [5] lest ye be wearied and faint in your minds *(under the conflict of afflictions ye endure.*

4. *For which fainting ye have no such cause as this Captain of salvation, and this cloud of witnesses had; for)*

* P. 147. † Tom. i. p. 225.

‡ "Vides ergo quia exspectat adhuc Abraham, ut quæ perfecta sunt consequatur, exspectat et Isaac, et Jacob, et omnes prophetæ exspectant nos, ut nobiscum perfectam beatitudinem capiant." In Lev. Hom. vii. f. 71. D.

* "Nondum enim receperunt lætitiam suam, ne apostoli quidem, sed et ipsi exspectant ut et ego lætitiæ eorum particeps fiam; neque enim decedentes hinc sancti continuo integra meritorum suorum præmia consequuntur, sed exspectant etiam nos licet morantes." Ibid.

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[6] ye have not resisted unto blood *(as they did)*, striving against sin.

5. And *(by your proneness to grow weary, and even faint under the combat,)* you *(seem to)* have forgotten the exhortation which speaketh to you as to children *(thus)*, My son, [7] despise not thou *(be not slothful and dispirited under)* the chastening of the Lord, nor faint when thou art rebuked of him: (Prov. iii. 11, 12.)

6. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth *(into that relation)*.

7. If ye *(then)* endure chastening, [8] God dealeth with you as *(a father)* with *(his)* sons; for what son is there whom the father chasteneth not *(for his offences)?*

8. [9] But if ye be without *(such)* chastisements, whereof all *(sons)* are partakers, then are ye *(treated as)* bastards *(whom the reputed parent disregards)*, and not *(as)* sons *(whom he loves,* ver. 6.)

9. Furthermore, (εἰ δὲ, *and if)* we have had fathers of our flesh which corrected us, and *(yet)* we gave them reverence *(and honour, in expectation of the long life promised to them that do so,* Exod. xx. 12.) shall we not much rather be in subjection to the [10] Father of *(our)* spirits *(who gives and who recalls our spirits at pleasure)*, and *(so)* live *(everlastingly)?*

10. For they verily [11] for a few days chastened us after their own pleasure (Gr. *as seemed best to them);* but he *(our heavenly Father, doth it)* for our *(own)* profit, that we might be partakers of his holiness.

11. *(Nor let it discourage you that these afflictions seem grievous to the flesh,* πᾶσα δὲ,) for no chastening for the present seemeth joyous, but grievous *(to it):* nevertheless, afterward it yieldeth the peaceable fruits of righteousness to them that are [12] exercised thereby *(i. e. those fruits of righteousness which end in peace)*.

12. Wherefore lift up the hands which hang down *(as if wearied with, and giving over, the combat)*, and *(strengthen)* the feeble knees *(which seem unable to stand firm, and run on this race with patience;* see note on ver. 3.)

13. And *(so)* make (ποιήσατε, *ye will make)* [13] straight paths for your feet *(to walk in)*, lest that which is lame be turned out of the way; but let it rather be healed, (Gr. ἵνα μὴ, *that that which is lame may not be turned out of the way, but rather may be healed.*

14. *And in order thereunto)* [14] follow peace with all men, and holiness, without which no man shall see the Lord:

15. Looking diligently lest any man [15] fail of the grace (Gr. ὑστερῶν ἀπὸ, *fall from the grace)* of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

16. Lest there be any fornicator, or profane person *(among you, such)* as *(was)* Esau, who for one morsel of meat sold his [16] birthright.

17. For ye know how that afterward, when he would have inherited the blessing *(he had lost)*, he was rejected *(by his father, saying of Jacob, I have blessed him, and he shall be blessed):* for he found no place of repentance *(no change of the blessing pronounced by his father)*, [17] though he sought it carefully with tears, *(crying with an exceeding great and bitter cry,* Gen. xxvii. 34.)

18. For ye *(believing Jews)* are not come *(as your forefathers, when they entered into the old covenant with God,)* unto [18] the mount that might be touched *(and so you might die,* Exod. xix. 12.) and that burned with fire, (Gr. *to the burning fire,* Deut. v. 23.) nor to the blackness, and darkness, *(caused by the cloud, styled* νέφελη γνοφώδης, Exod. xix. 16.) and *(to the)* tempest *(of thunder and lightning,* Deut. v. 22.)

19. And the sound of a *(the)* trumpet *(exceeding loud, which made the people tremble,* Exod. xix. 16.) and the *(great)* voice of words; which *(was so terrible, that)* they that heard *(it)*, entreated that the word should not be spoken to them any more *(lest they died for it,* Exod. xx. 19. Deut. v. 25. xviii. 16.)

20. (For they could not endure [19] that which was commanded *(that severe cautionary command which runs thus)*, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21. And so terrible was the sight, that [20] Moses said, I exceedingly fear and quake:)

22. But ye are come *(under the gospel-dispensation, to things of a more excellent nature, not apt to terrify and discourage, but create joy and comfort to you; not as then to Mount Sinai, but)* [21] to Mount Sion, *(whence you expect all your spiritual blessings; not to the terrestrial Jerusalem, which is in bondage with her children,* Gal. iv. 25. *but)* to the city of the living God, [22] the heavenly Jerusalem; *(not to thousands of angels attending on God, as at Mount Sinai,* Psal. lxviii. 17. *but)* to an [23] innumerable company of angels *(ministering to them who shall be heirs of salvation,* Heb. i. 14.

23. *And)* to the general assembly, and church *(not of the Jews, and of the first-born registered amongst them,* Numb. i. 16. *but)* [24] of the first-born, who are written in heaven, [25] and to God *(now declared to be)* the judge of all, (Acts xvii. 30, 31.) [26] and to the spirits of just men made perfect, *(who have run their race, and are to be crowned at the great day,* 2 Tim. iv. 8.)

24. And to Jesus the mediator *(not of the old covenant, which promised only the land of Canaan, but)* of the new covenant, *(established in his blood, by which we receive the promise of an eternal inheritance,* Heb. ix. 15.) and to the [27] blood of sprinkling, [28] which speaketh better things than that of Abel.

25. [29] See *(therefore)* that ye [30] refuse not him that speaketh *(now by his Son to you)*. For if they escaped not *(God's severe judgments)* who refused him that spake on earth *(by Moses)*, much more shall not we escape, if we turn away from him that speaketh *(by his Son coming down, and by his Spirit sent down)* from heaven. (1 Pet. i. 12.)

26. [31] Whose voice then shook the earth *(when the law was given,* Exod. xix. 18. Psal. lxviii. 8.) but now *(under this dispensation)* he hath promised *(yet a farther shaking)*, saying, [32] Yet once more *(at the making my new covenant)* [33] I shake not the earth only, but also heaven. (Hag. ii. 7, 8.)

27. And this word, Yet once more, signifieth the removing of those things that are shaken as of things that are made, that those things which cannot be shaken may remain.

28. Wherefore we receiving *(the promise of)* a kingdom that cannot be moved, *(or shaken, or give place to another)*, [34] let us have *(or retain that)* grace, whereby

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(alone) we may serve God acceptably, with reverence and godly fear:

29. For our God is *(to the disobedient and rebellious among us, as he was to them,* Deut. iv. 24. ix. 3.) [35] a consuming fire.

ANNOTATIONS ON CHAP. XII.

[1] Ver. 1. ΝΕΦΟΣ, *A cloud,*] For a multitude, is a phrase used by Homer, who calls a multitude of footmen, *νέφος πεζῶν,* which Virgil* thus translates, *Insequitur nimbus peditum:* this cloud of witnesses therefore contains all the worthies mentioned in the former chapter, who by their words and actions have testified how much the objects of their faith were valued before all worldly things, and how equitable it was to *endure afflictions, not accepting a deliverance, that they might obtain a better resurrection.*

[2] Τὴν εὐπερίστατον ἁμαρτίαν, *The sin that easily besets us.*] The apostle being here speaking of the Christian's race, this phrase is best interpreted with relation to it, and so it must respect the sin which cleaves to our affections, which are the feet of the soul, like a long garment wrapped about us, and so hinders the running of our Christian race; for it is either our affection to, and our desire of, what we ought not to desire or affect at all, or which we ought not comparatively to affect or desire, which gives the rise and prevalence of all temptations to sin, and renders self-denial so exceeding difficult: he therefore requires us to put off this sin as racers did their garments, running naked, that without hinderance we may run our Christian race.

[3] Ver. 2. Ἀφορῶντες, &c. *Looking to Jesus,*] As an example of patience under sufferings, fit to be imitated by his disciples, and as one gloriously recompensed in his human nature for the sufferings he sustained in it, and as one who will give to us the same happy repose after our sufferings; he having, as the author of our faith, promised, and being able, as the finisher of our faith, to confer that glorious recompence, (x. 35, 36.)

[4] Ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, *For the joy set before him.*] That ἀντὶ is used for the final cause, appears from these examples in the New Testament; He gave himself a ransom *ἀντὶ πολλῶν, for many,* Matt. xx. 28. Render not evil, *ἀντὶ κακοῦ, for evil,* Rom. xii. 17. Her hair was given, *ἀντὶ περιβολαίου, for a covering,* 1 Cor. xi. 15. *ἀντὶ τούτου, For this cause* shall a man leave father and mother; and here, ver. 16. *ἀντὶ βρώσεως μιᾶς, For one morsel* of bread he sold his birthright. (See 1 Thess. v. 15. 1 Pet. iii. 9.) Note also, that the apostle goes on in his agonistical terms, and having spoken, ver. 1. of the *προκείμενος ἡμῖν ἀγὼν, the race before us* to run, he here speaks in the same language, of the joy set before our Saviour in his race; that is, of the *βραβεῖον,* the *prize* or *crown* placed in his view for his encouragement to run to it; it being the custom in those games† *to hang the crown at the end of the goal, that he, who came first to it, might snatch it, or lay hold of it:* the *joy set before him* must therefore be the prospect of that majesty and glory, power and dominion, he in his human nature was to be invested with, as the reward of these his sufferings; *He for the suffering of death being crowned with majesty and honour;* (Heb. ii. 9.) God having therefore *highly exalted him, and given him a name above every name:* (Phil. ii. 9.) and thus we have just cause to look upon him as an example of faith and patience, and of God's especial favour to them that suffer for his sake.

[5] Ver. 3. Ἵνα μὴ κάμητε ἐκλυόμενοι, *Lest you be wearied and faint in your minds.*] These also are two agonistical terms; the one signifies to be weary, as in those words of C. Marcius,* Νικώντων οὐκ ἔστι τὸ κάμνειν, *Conquerors must not be weary, and so give over the fight;* the other, to faint and be dispirited, so that we can run or fight no longer: and because in those combats they fought *ὀρθοστάδην, standing upright,* and *χεῖρας ἐκτείνοντες, stretching out their hands,* therefore the apostle exhorts them, in their spiritual combat, *to stretch out the hands that hang down,* and *ἀνορθοῦν, to erect their feeble knees,* ver. 12. (Faber. Agon. lib. i. cap. 8.)

[6] Ver. 4. Ἀνταγωνιζόμενοι μέχρις αἵματος, *Ye have not resisted unto blood.*] This is another agonistical expression belonging to the *pugiles,* who were oft besmeared with blood, and sometimes died under the blows they received from the clubs of their adversary. (Faber. Agon. lib. i. cap. 7.)

[7] Ver. 5. Μὴ ὀλιγώρει.] Ὀλιγωρεῖν is, say Phavorinus and Hesychius, *ἀμελεῖν, ῥαθυμεῖν, to be unregardful of, to be slothful;* *ὀλίγωρος, μικρόψυχος, to be crest-fallen;* *ἀναπίπτειν, animo concidere,* to faint, and *be dispirited.* Τὸ *ἀναπίπτειν, κυρίως ἐπὶ ψυχὴν ἐστὶν, οἷον ἀθυμεῖν, ὀλιγωρεῖν.* (Athen. Deip. lib. i. p. 23. B.)

[8] Ver. 7. *God dealeth with us, as with his sons.*] Here the note of Chrysostom is this, That from those things, whence men usually conclude they are deserted by God, the apostle shews, that God demonstrates his fatherly affection to them.

[9] Ver. 8.] Hence the Jews speak thus, *Woe to the man who goeth out of the world without tribulations.* (Buxt. Lex. p. 1528.)

[10] Ver. 9. Τῷ πατρὶ τῶν πνευμάτων, *To the Father of spirits.*] This phrase is not here put to signify the author of our new spiritual birth; for spiritual graces and dispositions are never called *πνεύματα, spirits,* in Scripture; nor is the Holy Spirit, who produceth them, ever mentioned in the plural, when they are spoken of. It is plainly a Hebrew phrase, used twice by Moses when he speaks thus to God, *O God of the spirits of all flesh;* (Numb. xvi. 22.) and again, *Let the Lord, the God of the spirits of all flesh, set a man over the congregation;* (Numb. xxvii. 16.) and he is so styled, both as the Creator of them, or that God who *formeth the spirit of man within him,* (Zech. xii. 1.) and the preserver and governor of them; *The God in whose hand is the soul of all living, and the spirit of all flesh of man,* (Job xii. 10.) and into whose hands they do *return* at death, (Eccles. xii. 7.) according to that old tradition of the heathens, preserved in Epicharmus,† That man dying, *ἀπῆλθεν ὅθεν ἦλθε πάλιν, γᾶ μὲν εἰς γᾶν, πνεῦμα δ' ἄνω, returns from whence he came, his earthly part to the earth, his spirit upwards:* and the tradition of the Hebrews, that in the

* Æn. vii. ver. 793. and note in Georg. lib. iv. ver. 60.

† He did, saith Plutarch, Καθελεῖν τὸν στέφανον κρεμάμενον. Περὶ φιλοπλουτίας, p. 523. And I run, saith the apostle, *ἐπεκτεινόμενος ἐπὶ τὸ βραβεῖον,* Phil. iii. 14.

* Plutarch in vitâ C. Marc. p. 218.

† Plutarch de Consol. ad Apol. 110. A.

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time of our dissolution * *God comes and takes away his part, and leaves the part of our father and mother,* styled here, *the fathers of the flesh.* Josephus saith,† that at the formation of Adam, *God made man out of the earth, and sent him a soul and spirit.* Philo saith,‡ that *his body was indeed* made of earth, *shaped into human form, but his soul was only derived from the Maker and Governor of all things;* and this was signified by these words, *He breathed into him the breath of life:* so that though according to his visible part he was mortal, as to his invisible he was immortal: hence, saith the Targum of Jonathan, on Numb. xvi. 22. xxvii. 16. *It is God that putteth the spirit of the soul in the bodies of all men:* and the Targum of Jerusalem, *It is God who ruleth over the souls of all flesh.* (See Pug. Fid. p. 401.)

[11] Ver. 10. Πρὸς ὀλίγας ἡμέρας, *For a few days*] Seems not here to refer to the days of children's minority, for that makes nothing to the purpose of the apostle's argument; and the motive to suffer Divine chastisements, used by the Scripture, is, not that they are long, but that they are but *for a very little while,* Heb. x. 7. *momentary,* 2 Cor. iv. 17. ὀλίγον ἄρτι, *but for a little,* 1 Pet. i. 6. nor is κατὰ τὸ δοκοῦν αὐτοῖς, *after their pleasure,* but, *as it seemed good to them.* This therefore seems to be the meaning of the words, That earthly parents chastise their children, aiming at that which seems best for them in this present life, consisting *of few days,* or for their temporal good in this life: but God doth it for their spiritual and eternal benefit, to make them here *partakers of his holiness,* and so fit them for *the peaceable fruits of righteousness* hereafter.

[12] Ver. 11.] The word γεγυμνασμένοις, used here, shews that this phrase is agonistical, and taken from the exercises performed by them naked in the Olympic games, where one of the crowns given to the victors being στέφανος ἐλαΐνος, *of olive,* the symbol of *peace;* hence Faber conceives the Christian's *crown* is here represented by *the peaceable fruits of righteousness.*

[13] Ver. 13. Τροχιὰς ὀρθὰς, *Straight paths.*] *i. e.* Make straight paths in the way of Christianity, not stepping out of it to avoid persecution; that they, who are already lame and feeble, may not be moved, by your example, to go out of it, but rather, by your constancy in it, may be confirmed.

[14] Ver. 14.] Be of a pure and peaceable conversation towards all with whom you do converse; for as this is necessary in order to your living with God, so will it tend much to prevent the persecutions of men.

[15] Ver. 15.] That ὑστερηκέναι is the same with ἀφίστασθαι, *to depart from the grace of God, which brings salvation;* or, *to depart from* the faith, and by so doing, fall short of the promised rest, Heb. iv. 1. the words of the apostle, and his scope, which is to preserve the Jews from backsliding from Christianity to Judaism, and the following exhortation, *not to refuse him that speaketh now,* ver. 25. and ἔχειν τὴν χάριν, *to retain and hold fast the grace of God,* ver. 28. sufficiently shew. But this is still more clear from the words of Deut. xxix. 18. whence this whole verse is taken, which runs thus; μὴ τίς ἐστιν ἐν ὑμῖν——τινὸς ἡ διανοία ἐξέκλινεν ἀπὸ Κυρίου, *Lest there be among you any man or woman whose heart turneth away from the Lord our God, to go and serve the gods of the nations,* μὴ τίς ἐστιν ἐν ὑμῖν ῥίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ, *lest there should be among you a root springing with gall and wormwood;* which makes it probable, that the true reading here should be, not ἐνοχλῇ, but ἐν χολῇ; though it be certain, that the word ἐνοχλέω signifies *to create trouble to ourselves or others,* as Dan. vi. 21. Esth. ii. 22. 29. and in those words of Antoninus, lib. vii. §. 16. Τὸ ἡγεμονικὸν αὐτὸ οὐχ ἑαυτῷ ἐνοχλεῖ; *Doth not the mind create trouble to itself?* See the full consent of the ancients to the word ἐνοχλῇ, which is here rejected by Dr. Mills, Examen Millii in locum.

[16] Ver. 16. Πρωτοτοκία, *The birthright*] Which Esau sold contained these privileges: (1.) A double portion of his father's goods, Deut. xxi. 17. (2.) Power and dominion over the younger; for he succeeded in the government of the family, or kingdom: *Reuben, thou art my first-born, the excellency of dignity, and the excellency of power,* Gen. xlix. 3. *The kingdom gave he to Jehoram, because he was the first-born,* 2 Chron. xxi. 3. This Isaac gave to Jacob in these words, *Be thou a master to thy brethren, and let thy mother's sons bow down to thee,* Gen. xxvii. 29. (3.) The honour of priesthood, in their own family at least: so, Exod. xxiv. 5. *He sent the young men* (Chald. *the first-born*) *of the sons of Israel, and they offered burnt-offerings, and sacrificed sacrifices to Jehovah.* Afterward the Levites were taken into the service of God, instead of all the first-born among the *children of Israel,* Numb. iii. 41. consecrated before to God, Exod. xxii. 29. Numb. viii. 17. Gen. xxv. 29. This birthright Esau sold, when he was faint, ἐκλείπων, and this shews, how proper this instance is to preserve them from being *wearied, and fainting in their minds.*

The Targum of B. Uziel saith, That he was made faint by committing idolatry, shedding innocent blood, and going in to a damsel betrothed that day; and this shews him a fornicator, both in the spiritual and carnal sense, and a profane person. And, lastly, Mercer saith, "Primogenituram hæreditatem cœlestem adumbrasse;" that *the primogeniture was a type of their celestial inheritance:* which also seems to be hinted by the paraphrases on the place; for that of Uziel saith, *He denied the life of the world to come, and contemned his birthright:* and the Targum of Jerusalem, that *he contemned his birthright, and despised his part in the life to come, and denied the resurrection:* and Chrysostom here styles him ἀκρατὴς καὶ πνευματικὰ ἀπεμβολῶν. And as this shews his profaneness, so also doth it shew the appositeness of his example to the apostle's purpose.

[17] Ver. 17. Ἐκζητήσας μετὰ δακρύων αὐτὴν, *Though he sought it carefully with tears.*] Though these words, thus expounded, do not immediately prove that true repentance may find no acceptance with God, (that which Esau *sought with tears,* being not his own repentance, but the blessing which Isaac gave to Jacob, and would not repent of, Gen. xxvii. 33.) yet are they designed to insinuate, that men may so despise the blessings of Christianity, as to be after thought unworthy to enjoy them; that by their apostacy they may fall so entirely from God, as that he will not be prevailed on to restore them to their lost and despised privileges, upon their tears and fastings; as is apparent in the case of the Jews, who have large times of penance and

* Midrash Cohel. in cap. 5. ver. 11.

† Καὶ πνεῦμα ἐνῆκεν αὐτῷ καὶ ψυχήν. Antiq. lib. i. cap. 2. p. 5.

‡ Τὴν δὲ ψυχὴν ἀπ' οὐδενὸς γεννητοῦ τὸ παράπαν, ἀλλ' ἐκ τοῦ πατρὸς καὶ ἡγεμόνος τῶν ἁπάντων. Τὸ γὰρ ἐνεφύσησεν, οὐδὲν ἕτερον ἦν ἢ πνεῦμα Θεῖον ἀπὸ τῆς μακαρίας, καὶ εὐδαίμονος ἐκείνης φύσεως ἀποικίαν τὸν ἐνθάδε στειλάμενον, Lib. de Mundi Opificio, p. 23. C. D.

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humiliation, but are not to this day restored to the grace and favour of God, and to the privilege of being his peculiar people, and first-born, as once they were.

[18] Ver. 18. Ψηλαφωμένῳ ὄρει, *To the mountain that might be touched.*] And therefore was corporeal and terrene, and by being touched after the prohibition, (Exod. xix. 12.) would procure present death: but you are come to the spiritual and heavenly Zion, which will certainly give life to all that belong to it.

[19] Ver. 20. Τὸ διαστελλόμενον.] Διαστέλλομαι signifies to *command with vehemence*, or severity, Matt. xvi. 20. Mark v. 43. viii. 15.

[20] Ver. 21. Μωϋσῆς εἶπεν, *Moses said.*] This, interpreters think, St. Paul received by tradition of his ancestors, though no footsteps of this tradition have been found among them. But doubtless the apostle had respect to Deut. ix. where, ver. 15. Moses sees the mount *burning up to heaven*, and, ver. 19. saith, ἐφοβός εἰμι, *I exceedingly fear.*

[21] Ver. 22. Σιὼν ὄρει, *To Mount Zion.*] All the good things, blessings, and comforts, which God will give to Israel, are only out of Zion, say the Jews, Vajikra Rabba, §. 24. Midrash Tillim ad Psal. xiv. Hence came their *strength*, Psal. cx. 2. and *help*, Psal. xx. 2. *blessings*, Psal. cxxviii. 5. *life*, Psal. cxxxiii. 3. and *salvation*, Psal. xiv. 7.

[22] Ἱερουσαλὴμ ἐπουρανίῳ, *To the heavenly Jerusalem,*] Which *is the mother of us all*, Gal. iv. 26. where *our city is*, Phil. iii. 20. This the rabbins call the *Jerusalem of the age to come, to be built in the days of the Messiah*; saying also, that *the inferior Jerusalem is a figure of that which is above.* (See note on Gal. iv. 26.) And it is here styled *the heavenly Jerusalem*; not that heaven is primarily intended by it, and not the *church of Christ on earth*; but, *propter originem et finem*, as having its rise from heaven, and as leading to it; on which account the gospel-state is styled oft *the kingdom of heaven.*

[23] Μυριάσιν ἀγγέλων, *To myriads of angels.*] The glorious citizens of heaven who attend at the throne of God, to whom we are united, they being made *one with us, in Christ*, (Eph. i. 10.) and to whom we are reconciled by him. (Colos. i. 20.)

[24] Ver. 23. Πρωτοτόκων, *Of the first-born:*] *i. e.* Of the apostles, who received the first-fruits of the Spirit, (Rom. viii. 23.) and of the churches which received first the *Christian faith*, (Eph. i. 12.) *whose names are written in heaven, i. e.* who are enrolled among the citizens of the new and heavenly Jerusalem, or among the just, for whom the kingdom is prepared. *In this rejoice* (saith Christ), *that your names are written in heaven*, Luke x. 20. Thus, Exod. xxxii. 32. Moses, by the Targum, is introduced speaking thus, *I know thou hast writ my name in the book of the just:* and of the false prophets, the Targum on Ezek. xiii. 9. saith, *They shall not be written in the book of eternal life, which is written for the just of the house of Israel*; and into this kingdom they only are to enter, *whose names are thus enrolled in the book of life.* (Rev. xxi. 27.)

[25] Καὶ κριτῇ Θεῷ, *And to God the judge of all.*] Who will adjudge the crown of glory to those who have *fought the good fight of faith*, (2 Tim. iv. 8.) who *run this race with patience*, (1 Cor. ix. 24, 25.) and will give them *the kingdom prepared for them.* (Matt. xxv. 34. Luke xii. 32.)

[26] *And to the spirits of just men*, τετελειωμένων, *made perfect.*] This word here cannot well signify them who are crowned in the agonistical sense; because the apostle, in the former chapter, had asserted of those witnesses which died in faith, that *they had not yet received the promise*, and were not to be crowned before us Christians; and saith, that he himself expected to receive *his crown* only *at the great day.* (2 Tim. iv. 8.) But it signifies, either that they had fulfilled their course, and so rested from their labours and conflicts, as Chrysostom here saith, and so have nothing more to do but to receive their crown: or, in the other sense of the word, τελειοῦσθαι, *to be made perfect in holiness*, or to be perfectly purged from all guilt of sin, and so fit to be admitted to this kingdom: in which sense the apostle here denies that there was any τελείωσις, or *perfect expiation* made by the Levitical priesthood; the *law making nothing perfect:* (Heb. vii. 11. 16.) and that the offerings prescribed by it could not, τελειῶσαι, *make perfect the worshipper, as to his conscience:* (Heb. ix. 9.) that they could not τελειῶσαι εἰς τὸ διηνεκὲς, *perfect him for ever*, so as that he should need no farther expiation for sin; (Heb. x. 1.) and that Christ, by one offering, τετελείωκεν εἰς τὸ διηνεκὲς, *had perfectly expiated for ever them that were sanctified*, (ver. 14.) And accordingly the Targum upon 1 Chron. xxi. 15. saith, *God saw the house of his sanctuary, which is above the heavens, where the souls of the just are*; and hence it is evident, that the souls of just men are not reduced by death to a state of insensibility; for can a soul that reasons, and perceiveth good things, be made perfect by perceiving nothing at all? Can a spirit, which here enjoyed the pleasures of a good conscience, of a life of faith, and of communion with God, and the comforts of the Holy Ghost, be advanced to perfection by a total deprivation of all those satisfactions and enjoyments?

[27] Ver. 24. Αἵματι ῥαντισμοῦ, *The blood of sprinkling.*] Not that of bulls and goats, with which Moses sprinkled the people, when they entered into the old covenant, (Exod. xxiv. 8.) and the tabernacle, and the vessels of the ministry, to sanctify them for the Levitical service; but the blood of Christ, by which the heavenly places are purified and prepared for us, (ix. 23, 24.) and by which we have entrance into the holiest, (x. 19, 20.) Whereas the blood sprinkled seven times, for their purification under the old testament, was sprinkled before the veil, because the priests could not enter with it within the veil.

[28] Κρείττονα λαλοῦντι παρὰ τὸν, or, παρὰ τὸν Ἄβελ, *Which speaketh better things than that of Abel.*] Than the blood of Abel; not because that called for vengeance, this for mercy; but than the blood of the sacrifice of Abel offered by faith, by which God testified his acceptance, and by which he, being dead, yet speaks: (Heb. xi. 4.) that procuring acceptance for himself alone; this, for all believers: that, speaking only for him, and declaring him righteous; this, interceding to God, for the justification of all men, through faith in his blood.

[29] Ver. 25. Χρηματίζοντα, *Him that speaketh.*] This word, both in the Old and New Testament, signifies speaking as from God, or words proceeding from him. (See Jer. xxv. 30. xxvi. 3. xxix. 23. xxx. 2. xxxvi. 4. Matt. ii. 22. Luke ii. 26. Acts x. 22. Rom. xi. 4. Heb. viii. 5. xi. 7.) So 2 Macc. ii. 4. χρηματισμοῦ γενηθέντος αὐτῷ, *The prophet being warned of God, commanded that the ark should go with him.*

[30] Μὴ παραιτήσησθε, *Refuse not.*] As they did, saith

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Theodoret, desiring ἀντὶ τοῦ Θεοῦ τὸν Μωσέα λαβεῖν, *instead of God to have Moses;* by saying, *Speak thou to us, and let not God speak to us:* (Exod. xxix. 19.) desiring not God, but an angel, saith Philo on these words, De Somniis, p. 455. E. (See note on Colos. ii. 19.)

[31] Ver. 26. Οὗ ἡ φωνὴ, *Whose voice.*] He speaks here not of the voice of Christ, but of the God of Israel, who, at his appearance on Sinai, *shook the earth;* of his voice who made the promise, that Christ, the *Desire of all nations, should come.* Nor can the apostle, or the prophets, speak of Christ's second coming, to give new heavens and new earth, by the conversion of the Jewish nation: for, first, this shaking was to be the forerunner of the *coming of the Desire of all nations,* or contemporary with it; now he was to come to *fill that very house* then built *with glory,* and to make the glory of it greater than the glory of that house built by Solomon. The prophet must therefore speak of shaking antecedent to the destruction of the temple: and therefore the apostle, speaking of the very thing promised in the words of the prophet Haggai, must also speak of the first advent of our Lord. Secondly, The prophet speaks of a shaking which was to happen *after a little time,* (Hag. ii. 7.) and therefore not of an advent of our Saviour, after two thousand years expired, yet to come. And, thirdly, the apostle says plainly, that Christians had then *received this kingdom, which could not be shaken,* to give place to another; and upon that grounds his exhortation to them, to retain or hold fast the grace received: (ver. 28.) which shews, it was not a kingdom yet to come after one thousand seven hundred years; but that which, throughout the gospel, is styled *the kingdom of God,* and *of heaven,* and is said to be then come unto them, Matt. xii. 28.

[32] Ἔτι ἅπαξ, *Yet once more.*] The word *yet* signifies, that there was yet to be another shaking, for the introduction of another covenant, and consequently for the abolishing the first; and the word *once* only, that there should be no more shaking, after the introduction of the second covenant.

[33] Ἐγὼ σείω, &c. *I shake not the earth only, but the heavens.*] Hag. ii. 7. The ancient Jews speak of this place thus; *I will give a short glory to the Israelites, and afterward shall the Messiah come,* Talm. Tr. Sanhed. cap. 11. Expounding this place of the coming of the Messiah, they add, that as the *first tabernacle and temple were built and destroyed, so was the second temple, but the Messiah should build a temple, and God had built a tabernacle and temple in the heavens, which should never be destroyed,* Pug. Fid. p. 304. 309.

Now this shaking of the heaven and earth, being to be accomplished at the coming of the Messiah, or, *the Desire of all nations,* cannot signify the removal and subversion of the material heavens and earth, they being not thus shaken at Christ's coming: but this is a metaphor frequently used in the prophets, to signify the subversion of a state and kingdom, and of the government which obtains amongst them; as when the prophet, speaking of the destruction of Babylon, saith, *I will make the heavens shake, and the earth shall be removed out of its place,* Isa. xiii. 13. And of the destruction of the Jews by the Assyrians, he useth these very words, *The earth shall be moved, and the heavens shaken,* Joel ii. 10. (See Judg. v. 4. Psal. lxxvii. 18. Isa. xxiv. 19, 20.) Thus, at our Lord's coming to destroy Jerusalem, say some interpreters; to destroy antichrist, as others think; *the powers of heaven shall be shaken,* (Matt. xxiv. 30. Mark xiii. 25. Luke xxi. 26.) which import of this phrase being not understood by Esthius, he, without cause, rejecteth this interpretation of the word.

Secondly, This *shaking,* being *for the removal of things which were shaken,* and they being not the material earth, must signify the things which were then introduced *with the shaking of the earth, i. e.* the covenant made, and the worship and tabernacle, and other materials then appointed to be made with hands for God's service; which, as the apostle, throughout this whole Epistle, contends, were to be abolished, and to continue only until the time of reformation, (ix. 10.) and then to give place to that new covenant and dispensation, which procured for us an eternal redemption, and an entrance, *not into the holy places made with hands,* but *into heaven itself.*

[34] Ver. 28. Ἔχομεν χάριν.] It is the observation of critics here, and elsewhere, that ἔχων, *to have,* is often put for κατέχειν, *to retain,* or *hold fast:* so ἔχειν πίστιν καὶ ἀγαθὴν συνείδησιν, is *to hold faith and a good conscience,* 1 Tim. i. 19. ἔχειν τὸ μυστήριον τῆς πίστεως, *to hold the mystery of faith;* ὑποτύπωσιν ἔχειν, *to hold fast the form of sound words,* 2 Tim. i. 13. Χάρις, throughout the whole New Testament, doth signify the favour and the grace of God, so *freely tendered to us in the gospel:* (see note on 2 Cor. vi. 1.) so that the import of those words seems to be this; Let us continue steadfast in that faith and dispensation delivered in the gospel, as being that alone which renders both our persons and our services acceptable to God; let us not *fall from the grace of God;* (ver. 15.) let us not *cast off our confidence;* (x. 35.) *Let us hold fast the profession of our hope without wavering,* (ver. 23.) continuing to serve God with a holy reverence.

[35] Ver. 29. Πῦρ καταναλίσκον, *A consuming fire.*] To consume thine enemies, if thou obey him, and to *bring them down before thy face;* (Deut. ix. 3.) but to consume thee, if thou forget the covenant thou hast made with him. (Deut. iv. 24.) This hath relation to the Schechinah, or glorious presence of God, *the sight of which was like devouring fire,* (Exod. xxiv. 17.) and from which went out *fire to consume Nadab and Abihu,* (Lev. x. 2.) and those two hundred and fifty persons who burned incense, (Numb. xvi. 35.) and of whom the Psalmist speaketh in these words, *A fire burned in their congregations, the flame burnt up the wicked.* (Psal. cvi. 18.)

CHAP. XIII.

1. LET brotherly love continue.

2. Be not forgetful to entertain strangers; for thereby some *(viz. Abraham,* Gen. xviii. *and Lot,* Gen. xix.) have entertained [1] angels unawares.

3. Remember them that are in bonds, as *(affectionately as if you were)* bound with them; and them that suffer adversity, as being yourselves also in the body *(and so as being subject to the like afflictions).*

4. [2] Marriage is honourable in all *(persons),* and *(so is)* the bed undefiled: but *(or, wherefore)* whoremongers and adulterers [3] God will judge *(i. e. adjudge to condemnation).*

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5. [4] Let your conversation be without covetousness; and be content with such things as ye have *(at present):* for he hath said, (Deut. xxxi. 6. Josh. i. 5.) I will never leave thee, nor forsake thee.

6. So that we may boldly say, *(as the Psalmist doth,* Psal. lvi. 4.) The Lord is my helper, and I will not fear what man shall do unto me.

7. Remember them which have the rule over you, (Gr. *Be mindful of your governors, or guides,)* who have spoken to you the word of God: whose faith follow, considering the end *(or close)* of their conversation: *(with what constancy and perseverance they continued in the faith, and sealed it with their blood, in hopes of that crown of glory Christ had promised to them that were faithful to the death.*

8. *Even that)* Jesus Christ *(who, both as to his doctrine and his promises, is)* the same [5] yesterday, and to-day, and for ever.

9. Be not carried about with divers and [6] strange doctrines, *(i. e. doctrines diverse from them, and new, i. e. not taught by those guides who spake to you the word of God,* ver. 7.) For it is a good thing that [7] the heart be established *(i. e. comforted and strengthened)* [8] with grace *(i. e. the sense of the Divine favour, and the grace brought to us by the gospel);* and not with meats *(eaten at the Jewish festivals, and their peace-offerings),* which have not profited *(to the purifying of the conscience from guilt,* Heb. ix. 9.) them that have been occupied therein.

10. We *(Christians)* have *(a sacrifice upon)* [9] an altar *(that of the cross),* of which they have no right to eat *(or to partake)* who serve the tabernacle, *(i. e. cleave still to the worship appointed for the Jewish tabernacle.*

11. *The truth of this they may learn from their own institutions concerning sacrifices:)* for the bodies of those beasts, whose blood is brought into the sanctuary [10] for *(a)* sin *(offering),* are *(by the law of Moses not to be eaten, but)* burnt without the camp. (Exod. xxix. 14. Lev. iv. 21. vi. 30. xvi. 27.)

12. Wherefore Jesus also, *(our sin-offering, the person typified by theirs offered on the great day of expiation,* Lev. xvi.) that he might sanctify the people with his own blood *(carried into the heavenly sanctuary),* [11] suffered without the gate. *(He therefore thus answering the type of that sin-offering, of which neither priest nor people were to eat; they who still do adhere to the legal institutions, are by that law excluded from partaking of this sacrifice.)*

13. Let us go forth therefore to him without the camp *(the terrestrial Jerusalem, the Jewish church and service),* [12] bearing his reproach.

14. For here we *(especially, who are thus persecuted,)* have no continuing city, but we seek one to come, *(even the city of the living God,* xii. 22.)

15. By him therefore *(our high-priest)* let us offer the *(Christian)* [13] sacrifice of praise to God continually, that is, *(in the language of the prophet,* Hosea xiv. 2.) [14] the fruit of our lips, giving thanks to his name.

16. But *(and for the other Christian sacrifices, those of alms,)* to do good and communicate forget not: for with such sacrifices God is *(still)* well pleased.

17. Obey them that have [15] the rule over you, *(your bishops and pastors,* ver. 24.) and submit yourselves *(to their godly admonitions):* for they watch for your souls, as they that must give an account *(to God for them):* that they may do it [16] with joy, *(in the presence of Christ, that they have gained you to him, and built you up in your faith,* 1 Thess. ii. 19.) and not with grief *(that they could not prevail upon you to live suitably to their instructions):* for that is unprofitable for you *(and pernicious to you).*

18. Pray for us, *(for our freedom and success in preaching the gospel,* Eph. vi. 19. Colos. iv. 3. *and our deliverance from the enemies of our faith,* 1 Thess. iii. 1, 2.) for we trust we have a good conscience, in [17] all things *(being)* willing to live honestly.

19. But I beseech you the rather to do this *(now),* that I may be restored to you the sooner.

20. [18] Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through *(with)* the blood of the everlasting covenant *(to be offered by him in the heavenly sanctuary),*

21. [19] Make you perfect in every good work to do his will, [20] working in you *(by his grace given to, and his spirit residing in, you,)* that which is well pleasing in his sight, through Jesus Christ; [21] to whom be glory for ever. Amen.

22. And I beseech you, brethren, suffer the word of exhortation *(to perseverance with patience in the Christian faith):* for I have written a letter to you *(of this subject)* in *(as)* few words *(as the importance of the matter and my affection to you would permit).*

23. Know ye that our brother Timothy (see the preface) is set at liberty; with whom, if he comes *(hither again)* shortly, I will *(God willing)* see you.

24. Salute all them that have the [22] rule over you, and all the saints. They of Italy salute you.

25. Grace be with you all. Amen.

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 2. ΄ΑΓΓΕΛΟΥΣ, *Angels.*] It follows not hence, say the commentators here, that all the three persons which appeared to Abraham were created angels; for one of them being styled, by Abraham, *the Judge of all the earth,* Gen. xviii. 24. Jehovah, ver. 22. and Abraham praying to him with so great humility, *Oh! let not the Lord be angry, and I will speak unto him, who am but dust and ashes,* ver. 27. 31. it seems more proper with the ancients to conceive, he at least should be *the Son of God, the Angel of the covenant;* for the Word of God, saith Justin Martyr,* Καὶ ἄγγελος καλεῖται, καὶ Θεὸς, καὶ Κύριος, καὶ ἀνὴρ, καὶ ἄνθρωπος, ΄Αβραὰμ καὶ ΄Ισαὰκ φανείς. Yet since, in the opinion of the Jews, they were three angels, (as Ainsworth and Cartwright note upon the place, the apostle, writing to them, saith no more of them,) I rather think, with the reverend Bishop of Ely, that it may be granted, that the three that appeared to Abraham were created angels; but then they appeared only as the retinue of the Schechinah, or Divine Majesty, styled *the Lord,* ver. 1. 13. For after the same men, who came in, and did eat with Abraham, and rose from the table, were departed, (ver. 16. 22.) Abraham stands yet *before the Lord,* that is, before the Divine Majesty who appeared to him, ver. 1. and styles him *the Judge of the whole earth.* And this agrees well with the opinion of the Jews, who, as they acknowledge

* Dial. cum Tryph. p. 282.

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that the three men whom Abraham entertained were created angels, so also do they own that there was then a separate appearance, or Divine Majesty, which talked with Abraham. And this takes off the observation of Crellius, and others, on this place, that the name Jehovah is given to angels; for according to this interpretation, the name Jehovah is not given to any of the three angels which were entertained by Abraham, but only to the Schechinah, or Divine Majesty, which appeared with them, and spake to Abraham, from ver. 10. to 17. and to whom, after the departure of these three, one into heaven, and two to Sodom, Abraham still speaks to the end of that chapter.

[2] Ver. 4. Τίμιος ὁ γάμος, *Marriage is honourable.*] It is not worth disputing, whether these words should be rendered as a precept, thus, *Let honourable marriage, and the bed undefiled, obtain among all;* or, as our version renders them, by way of assertion. The observation of the ancients upon the place is this, That *marriage is honourable in all persons,* old and young, and in all things.*

[3] Κρινεῖ ὁ Θεὸς, *God will judge;*] i. e. Κατακρινεῖ, He will condemn them: so, John iii. 16. *God sent not his Son into the world, ἵνα κρίνῃ τὸν κόσμον, that he might condemn the world. He that resisteth, shall receive to himself, κρῖμα, punishment,* or *condemnation,* Rom. xiii. 2. so, Matt. xxiii. 14. 1 Cor. xi. 29. 1 Tim. iii. 6. Jude 4. Mark iii. 29. Luke xxiii. 40. τοῦτον κρίναντες, by condemning Christ, they fulfilled the voice of the prophets, Acts xiii. 27. That the apostle here should give these cautions against the gnostics amongst the Jews, is said without ground, for no man can prove that any gnostics had been then among them; but they had then the sect of the Nicolaitans† among them, mentioned Rev. ii. 6. 15. who did *ἀναίδην ἐκπορνεύειν, fornicate without shame,* holding *whoredom and adultery to be things indifferent.* Moreover, Justin Martyr saith,‡ That wherever they travelled, they multiplied to themselves wives, *ὀνόματι γάμου, under pretence of marriage.* (See note on Rom. ii. 22.) On which account there was ground sufficient for this exhortation. Note hence, that *whoredom is a mortal sin.*

[4] Ver. 5.] Hence we learn, first, that we are then *covetously minded,* when we are not content with the things we enjoy at present, but are impatiently desirous of having more.

Secondly, That what God promises to any of his servants, may, in like circumstances, be applied to them all; for this promise, which the apostle here makes and applies to all good Christians, was particularly made to Joshua, i. 5.

[5] Ver. 8.] *i. e.* Through all times and ages: for, as Philo§ observes, Τριμερὴς γὰρ ὁ χρόνος ἐκ παρεληλυθότος, καὶ ἐνεστῶτος, καὶ μέλλοντος, *Time consists of three parts, the past, present, and to come, and these three signify,* ἅπαντα τὸν αἰῶνα, *all time,* or the whole compass of it: so that, as the same doctrine of Christianity must always be professed by all Christians, so the same Jesus is always ready to assist and reward the sincere professors of it.

That the apostle speaks here, not of their living but dead guides, will appear, partly from his exhortation to remember them, the living guides being the objects, not of their memory, but sense; partly from the phrase ἐλάλησαν, *who have spoken,* which intimates, they had now left off speaking; and partly from the ἔκβασις, *the close,* or period of their conversation here on earth; they are exhorted to look back unto their living bishops, they are commanded to obey, (ver. 17.) their dead bishops to remember: (ver. 7.) for I think, saith Origen on Matthew, (ed. Huet. tom. i. p. 420.) he who is styled by Christ, ὁ ἡγούμενος, *a guide,* Luke xxii. 26. is, ὁ καλούμενος ἐν ταῖς ἐκκλησίαις ἐπίσκοπος, *he who is called in the churches a bishop.*

[6] Ver. 9. Διδαχαῖς ξέναις,] I render, *new doctrines,* and therefore strange to the ears of them that hear them first; so ξένα δαιμόνια are *new demons,* Acts xvii. 18. and the apostle saith, they were not to look upon their fiery trial, ὡς ξένου ὑμῖν παραβαίνοντος, *as if some new thing had happened to them,* 1 Pet. iv. 12.

[7] Βεβαιοῦσθαι τὴν καρδίαν, *That the heart is established,*] Is a Hebrew phrase, signifying to comfort, strengthen, and refresh the heart. So, Gen. xviii. 5. *I will fetch a morsel of bread,* וסעדו לבבכם, *and comfort your hearts;* Judg. xix. 5. 8. Στήρισον καρδίαν σου, *comfort thy heart with a morsel of bread:* of which the Psalmist saith, that καρδίαν ἀνθρώπου στηρίζει, *it strengthens man's heart,* Psal. civ. 15. whence it is often styled στήριγμα ἄρτου, Psal. cv. 16. Ezek. iv. 16. v. 16. xiv. 13. *the staff of bread.*

[8] The *grace* here mentioned is, say the ancients, ἡ τῆς χάριτος διδασκαλία, *the doctrine of the gospel,* or of the grace of God tendered in it. The *meats* here mentioned are the meats eaten in the Jewish festivals, new moons, and sabbaths, Colos. ii. 16. or their *peace-offerings* and *oblations,* styled βρώματα, *meats,* Heb. ix. 10. which feasts some Jewish zealots would have observed with the Christian festivals, *viz.* their Passover and Pentecost, (1 Cor. xi.) and in the same riotous manner, (ver. 21.) And these sacrifices, or peace-offerings, they would have still retained, perhaps as being not sacrifices for sin, but free-will-offerings, and only sacrifices of praise. So that the import of these words is this; It is good the soul, or heart, be established, refreshed, and comforted, not with meats eaten in the Jewish festivals, or at their eucharistical oblations, which profit or avail nothing to the peace and quiet of the conscience, but with the Divine favour, and that gospel-grace by which justification and remission of sins is obtained through the blood of Jesus; of which they cannot be partakers who still cleave to the legal observations.

[9] Ver. 10. Θυσιαστήριον, *An altar.*] That the *altar* here, signifies the sacrifice offered upon the altar, is plain from this, that of this altar they were to eat. So they that eat of the Jewish sacrifices are said to be, κοινωνοὶ θυσιαστηρίου, *partakers of the altar,* 1 Cor. x. 18. *i. e.* of the things offered at the altar; and then it must import the body of our Lord offered and broken on the cross: by partaking of the memorials of which body, we testify our communion with Christ and his church; (ibid. ver. 16, 17.) and of this, saith the apostle, they have no right to partake who adhere still to the Mosaical oblations.

[10] Ver. 11. Περὶ ἁμαρτίας.] That περὶ ἁμαρτίας signifies *a sacrifice for sin,* or a *sin-offering,* see note on 2 Cor. *ult.*

[11] Ver. 12. *Without the gate.*] That sin-offering which was carried without the camp, whilst they were in the wilderness, when the temple was seated at Jerusalem,

* Μὴ ἐν τοῖς πεοβεβήκοσι μὲν, ἐν δὲ τοῖς νέοις οὐκ, ἀλλ' ἐν πᾶσιν. Theoph. Οὐκ ἐν τούτῳ μὲν τῷ μέρει τίμιος, ἐν ἑτέρῳ δὲ οὔ, ἀλλ' ὅλος δι' ὅλου πᾶσι πρέπουσι τίμιος. Œcum.

† Euseb. Hist. Eccl. lib. iii. cap. 29. Iren. lib. i. cap. 27.

‡ Dial. p. 371. B.

§ De Sacrif. Abel et Cain, p. 106. C.

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was carried without the *gate of the city*. (Maimon. de Rat. Sacrif. Faciend. cap. 7. §. 4. Ainsw. in Lev. vi. 30.) And this is the reason of the variation of the phrase here.

[12] Ver. 13. Τοίνυν ἐξερχώμεθα.] Some quarrel with the apostle for beginning a sentence with τοίνυν, which it is confessed that the best Grecians rarely do; but this, saith Stephanus, is not without example; and Vigerus notes, τοίνυν "initio quidem periodi ponitur, sed tamen vocem sequi," that is, *it is sometimes first in position, but it is not so in construction.*

His reproach.] *i. e.* His cross and sufferings, which the persecuting Jews inflict upon his followers, as they did upon him, persecuting them *even to strange cities*, (Acts xxvi. 11.) and *from city to city.*

[13] Ver. 15. Θυσίαν αἰνέσεως, *The sacrifice of praise.*] The Jews say, that, "in seculo futuro," *in the age to come* * (which often signifies the age of the Messiah), *all oblations shall cease, but the oblation of thanksgiving, which shall never cease*, and that praise is more acceptable to God than all sacrifices; which they prove from those words of the Psalmist, *I will not reprove thee for thy sacrifices, because they were not always before me: offer unto God thanksgiving*, Psal. l. 23. *He that offereth praise, honoureth me.* And the Greek commentators observe, that the sacrifices God now requires, are *unbloody sacrifices*, to wit, those of *praise* and *thanksgiving*, and *imitation of Christ.* So Chrysostom and Œcumenius.

[14] Καρπὸν χειλέων, *The calves of our lips.*] Hos. xiv. 2. So the Jews themselves interpret these words, *What shall we render for the calves of our lips?* Dr. Pocock notes,† That καρπὸς is here taken for κάρπωμα, which in the Septuagint signifies a *holocaust*, which being usually of young bullocks, corresponds to *the calves of our lips* in Hebrew. So in the Song of the Three Children, καρπῶσαι ἐπί σου, is *to sacrifice before thee*, ver. 14.

[15] Ver. 17. Τοῖς ἡγουμένοις ὑμῶν.] Περὶ ἐπισκόπων λέγει, he speaks of bishops, say Chrysostom, Œcumenius, and Theophylact. Clemens Romanus‡ places them before the presbyters, saying, Τοῖς νόμοις Θεοῦ ἐπορεύεσθε, ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν, καὶ τιμὴν τὴν καθήκουσαν ἀπονέμοντες τοῖς παρ' ὑμῖν πρεσβυτέροις, *Ye walked in the laws of God, being subject to your guides or rulers, and giving convenient honour to your presbyters or elders.*

[16] Μετὰ χαρᾶς, *With joy:*] That is, say others, that they may go on with their work joyfully, which they can only execute with trouble and sadness, when they find you refractory to their admonitions: but these words, *That they may do it*, seem plainly to relate to the account they must give up hereafter to God.

[17] Ver. 18. Ἐν πᾶσι.] In all times, circumstances, things, and places. Here is the true test of an upright conscience, that in all times, things, and cases, it renders us industrious to walk exactly according to the rules of righteousness. The want of this some of the Jews might suspect in the apostle, as not being concerned for the observation of the law.

[18] Ver. 20.] These words seem to express all the three offices of our great Mediator, which are the foundations of all our prayers and praises directed to God, and of all the blessings we receive or expect from him; his *prophetic office*, in that he is styled *the great Shepherd of the sheep;* his *priestly office*, in that he is said to be *brought again from the dead with the blood of the everlasting covenant;* and his *kingly office*, in that he is styled *our Lord Jesus.*

[19] Ver. 21. Καταρτίσαι ὑμᾶς, *Make you perfect.*] Here is the duty of every good Christian, to be *ready for every good work*, (Tit. iii. 1.) doing *the will of God from the heart.* (Eph. vi. 6.)

[20] Ποιῶν ἐν ὑμῖν, *Working in you*, &c.] Here is the power by which we are enabled so to do, and the motive to the performance of our duty, *viz.* the grace of God teaching us, *denying all ungodliness and worldly lusts, to live righteously, soberly, and godly, in this present world;* and the expectation of *the blessed hope and glorious appearance of our Lord*, to reward our services. (Tit. ii. 11—13.) The love of God *the Father*, in giving up his Son to the death for us; and of Jesus Christ, who gave himself for us, *that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works*, (ver. 14.) and who died for all, that *they who live, might not henceforth live unto themselves, but unto him that died for them.* (2 Cor. v. 15.) And, lastly, the inward assistances of the Holy Spirit, bringing these things to our remembrance, exciting us to the performance of our duty, strengthening us against our temptations, and comforting and supporting us under our sufferings.

Ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ, *Working in you that which is well pleasing in his sight.*] That God doth some way work in us every good work, and whatsoever is well pleasing in his sight, can be denied by none who understand the Scriptures; and one would think it should be as little the subject of dispute, whether God works these things as a vomit or a purge works in us by physical and irresistible operations, or whether he works on reasonable creatures by offering reasons to persuade them, and upon men endowed with a will, to make them willing, as all men do, by propounding motives and encouragements of a prevailing nature, to engage them to choose the good and refuse the evil; of which I have said so much in the treatise of grace, annexed to 2 Cor. vi. 1. that I shall say nothing more at present, but that it is unaccountable how actions should be good, unless we consent to them, or how they should be ours, unless we choose and do them. This text is therefore vainly urged to prove, that we are purely passive in the work of our conversion, and that we neither do nor can do any thing towards it:

First, Because God evidently speaks this to them who were already true believers, and converts to the Christian faith, and wanted only to be *made perfect in every good work.* Secondly, Because he exhorts all Christians *to work out their salvation with fear and trembling;* upon this very account, that *it is God that worketh in them both to will and to do.* (Phil. ii. 13.) For if God so worketh in us, that we do not co-operate with him, why are we commanded to *work out our salvation?* For can we act where we are purely passive? Or can that be a reason why we ourselves should act, that another will effectually do this very thing without our co-operation? Is it not rather a reason why we should not work at all; since this work will be certainly performed without us? See more to this effect in the note on Phil. ii. 10. Note also, that the word καταρτίσαι, which begins this verse, signifies *fully to in-*

* Pug. Fid. par. iii. D. 3. cap. 12. §. 14—17. † Ibid. §. 20.
‡ Epist. ad Rom. §. 1.

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struct, as in those words, Luke vi. 40. *The disciple is not above his master,* κατηρτισμένος δὲ πᾶς, *but he that is fully instructed is as his master,* 1 Cor. i. 10. ἦτε δὲ κατηρτισμένοι, *be ye perfectly instructed in the same mind and judgment,* Eph. iv. 12. God hath appointed apostles, prophets, and evangelists, pastors, and teachers, πρὸς τὸν καταρτισμὸν τῶν ἁγίων, *for the full instruction of the saints, till we all come to the unity of the faith, and knowledge of the Son of God,* ver. 13. So the Glossa Græco-Latina, καταρτίζω, *struo, instruo,* κατηρτισμένος, *constructus, instructus;* and in this sense this may be reasonably deemed a prayer, that God would fully instruct the believing Jews in every good work requisite to be done in obedience to his will, and so would work in them that which was well pleasing in his sight, we being thus transformed *by the renewing* of our mind, εἰς τὸ δοκιμάζειν, *that we may approve* (and so be inclined to do) the good, εὐάρεστον, *well pleasing* and *perfect will of God.* (Rom. xii. 2.)

[21] Ὧι ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, *To whom be glory for ever, Amen.*] Here Schlictingius saith, that he who is a Christian cannot be ignorant, that *glory for ever and ever* is to be ascribed to Christ, as well as to the Father, as it is Rev. v. 12, 13. 2 Pet. iii. 18. And how then can he be ignorant that Christ is to be owned as the true God? This being the doxology ascribed in the New Testament to him, of whom, and by whom, and to whom, *are all things,* Rom. xi. 36. to *God the Father,* Gal. i. 5. to the omnipotent God, Eph. iii. 20. 24. to *him who dwelleth in light inaccessible,* 2 Tim. iv. 15, 16. to *the God of all grace,* 1 Pet. v. 10, 11. to *the only wise God our Saviour,* Jude 25. In St. Clemens,* it is frequently ascribed, Τῷ Θεῷ παντοκράτορι, *to Almighty God, to whom be glory for ever and ever, Amen,* as a character peculiarly belonging to him. And in the Jerusalem Targum,† this is the frequent appendix to the mention of the great God, *Let his name be blessed (i. e.* glorified) *for ever and ever, Amen:* so that both in the opinion of Jews and Christians this was a doxology proper to the true God.

[22] Ver. 24. Τοὺς ἡγουμένους, &c. *That have the rule over you.*] Hence it seems evident, that this Epistle was not sent to the bishops or rulers of the church, but to the whole church, or to the laity.

ANNOTATIONS

ON THE

SEVEN CATHOLIC EPISTLES.

GENERAL PREFACE.

OF these Epistles in the general, I have only this to note, That from the fourth century they have both obtained the name of Catholic Epistles, and also have been ranked in the same order in which they now stand in our Bibles, *viz.* by the council of Laodicea,* by Cyril of Jerusalem,† by Athanasius,‡ and Greg. Nazianzen;§ by Amphilochius,‖ and by others.

Only it is not easy to assign the reason why they in a particular manner were so called; it could not be, because they were, "passim receptæ ab omnibus et ubique," *generally received by all:* for we learn from the testimonies of Origen,‡ Eusebius,§ Amphilochius,‖ and St. Jerome,¶ that the ancients doubted of four of the seven, or five of them.

Œcumenius and others say, they were so styled, because they were written, not to one nation, as were generally those of St. Paul, ἀλλὰ καθόλου τοῖς πιστοῖς, ἤτοι Ἰουδαίοις τοῖς ἐν τῇ διασπορᾷ, *but generally to the faithful, or to the Jews of the dispersion:* which last expression seems to hint the true reason of the name, *viz.* because, excepting the two brief Epistles of St. John, they were written to the Jews dispersed throughout the world. Which, though it be true also of the Epistle to the Hebrews, yet hath that no inscription, and for a long time was also questioned; nor was it written to the dispersed Jews, but to the inhabitants of Judea, chap. xiii. and upon these accounts might not come into the number.

* Ἐπιστολαὶ καθολικαὶ ἑπτά, οὕτως, Ἰακώβου μία, Πέτρου δύο, Ἰωάννου τρεῖς, Ἰούδα μία. Concil. Laod. Can. 59.

† Πρὸς τούτοις δὲ καὶ τὰς ἑπτὰ Ἰακώβου, καὶ Πέτρου, Ἰωάννου, καὶ Ἰούδα καθολικὰς ἐπιστολάς. Cyril. Hier. Catech. iv. p. 39.

‡ Ἑπτὰ καθολικαὶ καλοῦνται τῶν ἀποστόλων ἑπτὰ, οὕτως, Ἰακώβου μία, Πέτρου δὲ δύο, εἶτα Ἰωάννου τρεῖς, καὶ μετὰ ταύτας Ἰούδα μία. Festiv. Ep.

§ Ἑπτὰ δὲ καθολικαὶ, ὧν Ἰακώβου μία. In Jamb. apud Bals. Δύο δὲ Πέτρου, τρεῖς δ' Ἰωάννου πάλιν. p. 1082, Vide ibid.

‖ Amp. Ἰούδα δ' ἐστὶν ἑβδόμη, πᾶσας ἔχεις. p. 1084.

* Sect. 33. 38. 43. 45. 50.

† In Gen. xlix. 2. Exod. xv. 18. Deut. iii. 2. vi. 4.

‡ Apud Euseb. Hist. Eccl. lib. vi. cap. 25. p. 297. Τοιαῦτα καὶ τὰ κατὰ Ἰάκωβον, οὗ ἡ πρώτη τῶν ὀνομαζομένων καθολικῶν εἶναι λέγεται· ἰστέον δὲ ὡς νοθεύεται μέν· οὐ πολλοὶ γοῦν τῶν παλαιῶν αὐτῆς ἐμνημόνευσαν, ὡς οὐδὲ τῆς λεγομένης Ἰούδα μιᾶς καὶ αὐτῆς οὔσης τῶν ἑπτὰ λεγομένων καθολικῶν ἐπιστολῶν. Hist. Eccl. lib. ii. cap. 23. de Petri Ep. 2.

§ Vide Hist. Eccl. lib. iii. cap. 3. et de Joannis secunda et tertia, cap. 24. p. 96.

‖ Amphiloch. ibid. ¶ Hieron. Catal.

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THE

GENERAL EPISTLE OF ST. JAMES.

WITH ANNOTATIONS.

PREFACE.

§. I. THAT the author of this Epistle was an apostle, hath been proved, note on ver. 1. whence it must follow, that he could not be James, the son of Zebedee, because that James was slain by Herod, A. D. 44. twenty-eight years before the destruction of Jerusalem, which yet was nigh at hand, and even at the door, when this Epistle was indited; see note on v. 8, 9. Nor could he be James the Just, bishop of Jerusalem, for he was no apostle, if he was not the same person with James the Less. It seemeth therefore that he was James the son of Alpheus, apostle and brother of our Lord, styled James the Less, in distinction from James the son of Zebedee, styled the Greater, by reason of his age. For that the James mentioned by St. Paul, Gal. i. 19. was an apostle in the strict acceptation of the word, is evident from this, that having spoken of St. Peter, who doubtless was an apostle in that sense, he adds, *Others of the apostles saw I none, save James the Lord's brother;* and, ii. 6. he reckons him, with Peter and John, among the στύλοι, or *the chief pillars of the church;* and to me he seems to be the same with James the bishop of Jerusalem. For,

First, Of this James the bishop of Jerusalem, who was styled the Just, St. Jerome* saith, that *he was the son of Mary, the sister of the mother of our Lord, of whom St. John makes mention,* xix. 25. where she is styled *the wife of Cleophas* or *Alpheus;* and by St. Mark, xv. 40. *the mother of James the Less.*

Secondly, It seems highly probable, that the James, mentioned in Acts xv. was strictly an apostle; for Paul and Barnabas were sent up *to the apostles and elders,* ver. 2. they were received by the apostles and elders, ver. 4. *the apostles and elders were gathered together,* to decide the question touching the circumcision of the gentiles, ver. 6. The first person that speaks to it is Peter the apostle, the second James, who having determined the question, it *seemed good to the apostles and brethren to send letters to the churches,* ver. 22. and these they send with this inscription, *The apostles, elders, and brethren.* In all which places it is evident, that the word *apostles* must be taken in the proper sense, they being still distinguished from all the elders or bishops which were not apostles: nor can it be thought reasonable that St. James here should be ranked amongst the elders, or the inferior sort of the clergy; it remains then that he was in the strict sense an *apostle.* There being therefore no other of that name then living, but *James the son of Alpheus,* who also was the brother of our Lord, *i. e.* his mother's sister's son (*i. e.* his cousin), he in all likelihood must be the bishop of Jerusalem.

Thirdly, The story of three that were called James, *viz.* James the Great, James the Less, and James, bishop of Jerusalem, is, saith Dr. Cave,* *a great mistake, and built upon a sandy bottom:* "For besides that the Scripture mentions no more than two of this name, and both apostles, nothing can be plainer than that St. James the apostle, whom St. Paul calls the *brother of our Lord,* was the same that presided among the apostles, and determined in the synod at Jerusalem. Nor do either Clemens Alexandrinus† or Eusebius out of him, mention any more than two, St. James, put to death by Herod, and St. James the Just, bishop of Jerusalem, whom they expressly affirm to be the same with him whom St. Paul calls *the brother of our Lord.* Once indeed Eusebius makes our St. James one of the LXX. though elsewhere quoting a place of Clemens of Alexandria,‡ he numbers him with the chief of the apostles, and expressly distinguishes him from the seventy disciples." And though St. Jerome,§ when he represents the opinion of others, styles him the thirteenth apostle, yet elsewhere, when speaking his own sense, he sufficiently proves that there were but two, James‖ the son of Zebedee, and the other the son of Alpheus, the one surnamed *the Greater,* the other *the Less;* and he frequently styles the author of this Epistle, writ to the twelve tribes, *James the apostle:* besides, saith he, the main support of the other opinion is built upon the authority of Clemens's Recognitions, a book, in doubtful cases, of no esteem and value.

§. II. And having thus shewed, that James the apostle, and brother of our Lord, was the author of this Epistle, we cannot reasonably doubt the authority of it: especially if we consider that it is cited by Clemens Romanus¶ four several times, by Ignatius,** in his genuine Epistle to the Ephesians, and by Origen,†† in his thirteenth homily upon Genesis. Eusebius‡‡ saith, it was *known to most, and*

* "Jacobus qui appellatur frater Domini cognomento Justus, et nonnulli existimant, Josephi ex alia uxore; ut autem mihi videtur, Mariæ sororis matris Domini, cujus Joannes in libro suo meminit, Filius, post passionem Domini ab apostolis Hierosolymorum episcopus ordinatus, unam tantùm scripsit epistolam, quæ de septem catholicis est." Verbo *Jacobus.*

* Life of James the Less, p. 144.

† Δύο δὲ γεγόνασιν Ἰάκωβοι, εἷς ὁ Δίκαιος ὁ κατὰ τοῦ πτερυγίου βληθείς.——Ἕτερος δὲ ὁ καρατομηθείς, αὐτοῦ δὲ Δικαίου καὶ ὁ Παῦλος μνημονεύει γράφων, ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. Clem. apud Euseb. lib. ii. cap. 1. p. 38.

‡ Hist. Eccl. lib. i. cap. 12. p. 31. lib. ii. cap. 1. p. 38.

§ Comment on Es. 17. f. 60. ‖ Adv. Helvid. f. 8. B. C.

¶ Ep. Epiph. ad Joh. Hieros. f. 57. in lib. lviii. C. Adv. Pelag. lib. i. f. 96. cap. 2. f. 101. E. 102. C.

** Sect. 10. 12. 17. 30. †† Sect. 5. ‡‡ Lib. ii. cap. 22. lib. iii. cap. 25.

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publicly read in most Christian churches: St. Jerome,* that in process of time it obtained authority. Esthius† notes, "That they who before doubted of it, in the fourth century embraced the opinion of them who received it, and that from thence no church, no ecclesiastical writer, is found who ever doubted of it; but, on the contrary, all the catalogues of the books of holy Scripture, published by general or provincial councils, Roman bishops, or other orthodox writers, number it among the canonical Scriptures; 'quæ probatio ad certam fidem faciendam cuique catholico sufficere debet;' *which proof must give sufficient certainty of it to any catholic.*" As for the seeming contradiction of this Epistle to the doctrine of St. Paul, in the matter of justification by faith, see it sufficiently cleared in the close of the Annotations on the second chapter.

§. III. Fourthly, That this Epistle was directed to *the twelve tribes which were scattered abroad,* the words of this Epistle shew; but whether *the twelve tribes* import only those of them which returned into Judea, or those of them also who were carried away by the Assyrians, and never returned to their own nation, so as to make any more a distinct people, or a body politic under their own governors, is uncertain: that God had absolutely determined that the *ten tribes* should never more return to such a state, the prophet Hosea in many places doth inform us; as when God by him saith, *I will no more have mercy on the house of Israel, but I will utterly take them away,* i. 6. that they should be among the gentiles as a *vessel wherein is no pleasure,* viii. 8. that they should not *dwell in the Lord's land,* ix. 3. And again, *I will drive them out of my house, I will love them no more: my God will cast them away, because they did not hearken to him, and they shall be wanderers among the nations,* ver. 15. 17.

And yet that God designed not to exclude them from the blessings promised in the days of the Messiah, or from being called into the *church of Christ,* is as evident from many expressions, and gracious promises of God, recorded in that prophet, concerning the same tribes of Israel; as, *v. g.* that *the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass, that in the place where it was said unto them, Ye are not my people; there it shall be said unto them, Ye are the sons of the living God,* i. 10, &c. And again, *I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness and judgment, and in loving-kindness, and in mercies; I will even betroth thee unto me in faithfulness, and thou shalt know the Lord,* ii. 19, 20. *I will have mercy on her which had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God,* ver. 23. And again, *Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord, and his goodness, in the latter days,* iii. 5. (See xiv. 4. 8.) Now these prophecies being not to be fulfilled upon them, by bringing them into their own land; it seemeth reasonable to conceive, they might be fulfilled by calling them to embrace the gospel; and that by doing so were those words fulfilled, *I will call them my people, who were not my people,* not only towards the gentiles, Rom. ix. 24—26. but also towards those Israelites of whom they primarily were spoken, 1 Pet. ii. 10. And to this the inscription seems to lead us, it being *ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, To the twelve tribes, to those who are in the dispersion.* That the places whither these ten tribes were carried by the Assyrians, were well known to the other Jews, see proved by Dr. Lightfoot; that in Mesopotamia, Media, and Babylon, where they were placed, the Jews abounded in a very great measure. Josephus* testifies, they had there three famous universities, Neerda, Sorana, and Pombeditha. We therefore have great reason to believe the gospel was then preached among them by the apostles of the circumcision. See the preface to the First Epistle of St. John.

There is one farther observation taken notice of by Grotius and Dr. Hammond, That some part of this Epistle seems to be directed, not only to believers, but even to the unbelieving Jews, especially the six first verses of the fifth chapter, where he saith, *Ye have killed the Just, and he doth not resist you;* which cannot well agree to the converted Jews, to whom he seems to turn his speech, in these following words, *Be patient, therefore, brethren,* ver. 7.: yea, the whole third and fourth chapters may be equally directed to both; the name of brethren suiting to both, when used by a Jew writing to them, Rom. ix. 2.

§. IV. As for the occasion of this Epistle, it seemeth to be written upon two accounts:

First, To correct the pernicious errors both in doctrine and manners, which had crept into the theology of the Jews, and had an evil influence on their practice. See note on ii. 11. and ver. 14. to the end of the chapter.

Secondly, To comfort and establish the sincere believers, under the pressures which they then suffered, or were shortly to expect from the unbelieving Jews, or their false brethren. Where note,

That though the Jews, from the beginning of the apostles' preaching, were still incensed against the Christians; yet seeing Christianity, whilst they continued preaching to the Jews, did not spread much among other nations, and since the Jews were under restraints in the time of Caius, who had no good affection to them, they could not proceed far in shewing their hatred to the Christian faith. What persecutions therefore happened in those early times, concerned only the churches of Judea, or thereabouts, or spent themselves on the chief leaders and assertors of the Christian faith, St. Stephen, St. James, St. Peter, and St. Paul, or on the churches converted from the Jewish synagogues, and reached no farther than the places where they were converted; and though they were begun by instigation of the Jews, yet were they chiefly managed by the heathen powers, or by their own countrymen. For about the thirty-ninth year of Christ, *then had the churches peace throughout all Judea, Galilee, and Samaria,* Acts ix. 31. and so they seem to have continued till after the council of Jerusalem, the churches being then *established in the faith, and increasing in number daily,* Acts xvi. 5. Yea, when Paul comes to Rome, he receives all that came unto him for two whole years, *preaching the kingdom of God, and teaching the things which concerned the Lord Jesus Christ with all confidence, no man forbidding him,* Acts xxviii. 30, 31. So that at least till the fourth or fifth year of Nero, the gospel was freely preached

* Verb. Jacob.

† Esthius in Epist. Jacob.

* Antiq. lib. xviii. cap. 16.

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at Rome, without any contradiction either of the Romans or the Jews: but then, in his sixth year, "afflicti suppliciis Christiani," *the Christians were subjected to punishment by him*, saith Suetonius;* "and it seems very probable (saith Dr. Lightfoot), that even then Nero had by some act or edict suppressed Christianity, not only at Rome, but also at Judea;" as he gathers from that clause in Tacitus, *Repressaque in præsens exitiabilis superstitio, rursus erumpebat, non modo per Judæam originem ejus mali, sed per urbem etiam;* which shews, that before the persecution began, in the tenth of Nero, of which Tacitus there speaks, Christianity had been by him suppressed, not at Rome only, but Judea. Here then some place St. Peter's πύρωσις πρὸς πειρασμὸν, *burning for trial*, which forwarded the defection which was so general in the churches of the Jews that had received the gospel, they falling to Moses again, or joining the adhesion to the law with the profession of the gospel, that so they might retain their liberty, the religion of the Jews not being at all suppressed by him, and that they might escape the rage of the Jews; who doubtless, by his example, would be induced to express that hatred they had still borne against the Christians. The same Nero, in his tenth year, renews this persecution of the Christians; *and this he did* (saith Orosius†) *not only at Rome, but by his edict, through all the provinces of his empire;* and this encouraged the Jews every where to shew their utmost rage against all those of their religion, whether Jews or proselytes, who had embraced the faith of Christ sincerely; and the more they drew nigh to their final desolation, the more did Satan enhance their fury against those Christians whom he found the fatal enemies and overthrowers of his kingdom.

§. V. Note, lastly, that whereas Mr. Le Clerc saith, note on v. 3. "that St. James doth not speak here to the Jews who had embraced the faith in Palestine, but to those who were scattered abroad," seeing he speaks to the whole twelve tribes, I doubt not but these of Palestine must be included; but when he adds, that those "Jews only who lived in Palestine, and the neighbouring countries, and had risen up in arms against the Romans, were destroyed by them," suggesting that the Jews, dispersed through the other parts of the Roman empire, received no harm—this is a great mistake; for these being the days of vengeance upon the unbelievers of that nation, God's severe judgments reached them every where, as we may fully learn from the rueful account Josephus‡ gives us of their calamities throughout all their dispersions: "for (saith he) when the Romans had no enemies left in Judea, the danger reached, πολλοῖς καὶ τῶν ἀπωτάτω κατοικούντων, *to many of them living the remotest from it;* for many of them perished at Alexandria, and Cyrene, and in other cities of Egypt, and throughout all Syria." And Eleazer, in Josephus,§ having reckoned up many places where they were cruelly slaughtered, concludes thus, Μακρὸν ἂν εἴη νῦν ἰδίᾳ λέγειν, *it would be too long to speak of all these places in particular.*

We know from Tacitus,‖ and others, that the Jews were a nation generally hated by all about them, and by those among whom they lived, partly because they used, "ritus contrarios cæteris mortalibus," *rites contrary to all other nations*, and spake and thought contemptuously of their deities and worship; partly because they bore "adversus omnes alios hostile odium," *the greatest hatred to men of other nations*, and shewed the greatest contempt of them, calling them dogs, and thinking it unlawful to converse with them, and a pollution even to touch them. All nations, therefore, where they lived, must, upon all occasions, be ready to rise up against them, as we may learn from the slaughter of them in Cæsarea,* Damascus, Scythopolis, and throughout all the cities of Syria, about the beginning of the war, of which Josephus gives us the account. When therefore the Romans were very much incensed against them, because when other nations had submitted to their empire, *soli Judæi non cessissent*, they dared to rebel, must they not be sure to suffer in every province where they dwelt, not only from the Roman governors, but also from those people in every nation who bore so great hatred to them? And hence Eusebius† informs us, *that they did thus suffer in all other places.*

Secondly, Josephus‡ doth confess, that the Jews in Judea did expect, ἅπαν τὸ ὑπὲρ Εὐφράτην ὁμόφυλον ἡμῖν συνεπαρθήσεσθαι, *that all of their own nation, even beyond Euphrates, should be assistant to them in this war:* and doubtless they were not wholly disappointed in their expectation; for in their war commenced under Hadrian, Dion§ expressly says, *That the Jews out of all nations came to their help.* We therefore reasonably may conceive, this also was so in the former war under Vespasian and Titus, and then we cannot doubt that they who shared in the war must also bear a share in the calamities it brought upon that nation, in those days of vengeance, which befel them for their infidelity, and the rejection of the true Messiah, of which the Jews who lived in other nations were as guilty as those who lived in Judea.

§. VI. And hence also I return an answer to an objection which I foresee may be made against my interpretation of some passages in the fourth and fifth chapters of this Epistle, *viz.* that I restrain them to what was done to and by the Jews in Judea; whereas this Epistle is written to *the twelve tribes which were scattered abroad*, ver. 1.

For, first, as all the Jews of the dispersion were under the government of the Sanhedrin, and after, of the patriarch of the Jews residing in Judea, and obeyed his pleasure; so many, both of Jews and proselytes, went up out of all nations to their feasts: when the Holy Ghost fell down on the apostles at the day of Pentecost, we find them there, Acts ii. and when Jerusalem was besieged, at their paschal feast;‖ and so, even upon that account, they must be somewhat concerned in what was done and suffered in Judea; and if they sided with them in that war, as I have shewed it probable they did, they must be more concerned in these matters. But,

Secondly, Josephus tells us, that they had wars about the same time, in many places of their dispersion, with the gentiles; that when the Alexandrians, in the reign of Nero,

* In Neron. cap. 16.

† "Nam primus Romæ Christianos suppliciis et mortibus affecit, ac per omnes provincias pari persecutione excruciari imperavit." Lib. vii. cap. 7.

‡ Lib. vii. cap. 36. p. 995. A. lib. xxxvii. cap. 38. p. 996.

§ Cap. 34. p. 992. ‖ Hist. lib. v. ab initio.

* De Bello Jud. lib. ii. cap. 30. p. 813, 814. cap. 41. p. 822.

† Κατὰ πάντα τόπον ὅλῳ τῷ ἔθνει συμφύρον κακά. Hist. Eccl. lib. iii. cap. 5.

‡ Procem. de Bello Jud.

§ Καὶ οἱ ἁπανταχοῦ γῆς Ἰουδαῖοι συνταράττοντο, καὶ συνῆσαν, καὶ πολλὰ κακὰ εἰς Ῥωμαίους τὰ μὲν λάθρα, τὰ δὲ καὶ φανερῶς, ἐπεδείκνυντο. In Vitâ Adrian. p. 263.

‖ Euseb. Hist. Eccl. lib. iii. cap. 5.

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had impeached three of their brethren as enemies and spies,* ἤρθη πᾶν τὸ Ἰουδαϊκὸν ἐπὶ τὴν ἄμυναν, *all the Jews there rose up to their aid;* and that Tiberius Alexander, the governor of the city, commanded the Roman legions to slay them, καὶ τὰς κτήσεις αὐτῶν διαρπάζειν, καὶ τὰς οἰκίας καταφλέγειν, *and to seize upon their goods, and burn their houses;* which they did, killing fifty thousand of them on the spot: that the Jews invading the cities and villages of Syria, the Syrians fell upon them in all their cities, and were especially moved thereunto by covetousness, τὰς γὰρ οὐσίας τῶν ἀναιρεθέντων ἀδεῶς διήρπαζον, *for they fell boldly upon the substance of the slain:* and in these, and all the other places mentioned by Josephus, the Jews were as forward to take up arms against the gentiles, as they were to suppress the Jews. Here then is a sufficient account of their *wars and tumults,* mentioned chap. iv. and of their *riches being corrupted,* and their *flesh eaten by fire,* chap. v.

CHAP. I.

1. [1] JAMES, a servant of God *(the Father)* and of the Lord Jesus Christ, *(sendeth)* [2] to the twelve tribes which are [3] scattered abroad, greeting.

2. My brethren, count it *(matter, not of sorrow, but of)* all joy when *(through the Divine permission)* ye fall [4] into divers temptations *(i. e. afflictions from the world).*

3. Knowing this, that *(this outward trouble, sent for)* [5] the trial of your faith *(by the help of God's overruling grace, and the aid of his Holy Spirit then especially residing on you,* 1 Pet. iv. 14.) worketh *(in you)* patience.

4. But *(and)* let patience have her perfect work *(in you),* that [6] ye may be perfect and entire, wanting nothing *(to make you perfect in Christ Jesus, and entire as to all Christian graces.*

5. Εἰ δὲ, *And)* if any of you lack wisdom *(how to exercise and preserve this patience, under the various temptations he may be subject to),* let him ask *(it)* of *(that)* God, who giveth to all men liberally *(whatsoever he sees needful for us),* and upbraideth *(us)* not *(for want of this wisdom);* and *(if he duly ask)* [7] it shall be given him.

6. But *(then)* let him *(take care to)* [8] ask in faith, nothing wavering. For he that wavereth *(in the time of temptation)* is like a wave of the sea driven with the wind and tossed *(to and fro by every temptation).*

7. For let not (μὴ γὰρ, *let not then)* that man think that he shall receive any thing of the Lord.

8. *(For)* a double-minded man is unstable in all his ways, *(and therefore cannot pray in faith, as he that would be heard must do.*

9. *And if temptations be matter of the Christian's joy,)* let the brother of [9] low degree *(impoverished by them)* rejoice *(still)* in that he is exalted, *(to be rich in faith, and an heir of the kingdom of God,* ii. 5. Luke vi. 20.)

10. But *(let)* the [10] rich *(rejoice),* in that he is made low: because as the flower of the grass he shall pass away (Gr. *for as the flower of the grass he shall pass away, when it is scorched with the sun).*

11. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12. Blessed is the man that *(thus)* endureth temptation *(for the sake of Christ):* for when he is tried (Gr. δόκιμος γενόμενος, *being approved),* he shall receive the crown of life, which the Lord hath promised to them that love him, *(i. e. being, by his patient enduring of these afflictions for the sake of Christ, approved as one that loves him more than the world, he shall receive the reward promised to them that do so.*

13. *As for the other sorts of temptation unto sin,)* let no man say when he is *(thus)* tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man *(to it):*

14. [11] But every man is tempted, when he is drawn away by his own lust, and enticed (Gr. *being drawn and enticed by his own lust).*

15. Then when lust hath conceived *(i. e. obtained any consent to, or approbation and good-liking to the desire of the sensual appetite),* it bringeth forth *(and engageth the soul in)* sin: and sin, when it is finished *(in the deliberate outward action, or such endeavours to perform and execute it, as want nothing on the part of the will to the completion of it, and much more when by a customary practice it becomes habitual),* [12] bringeth forth death *(the wages of sin).*

16. Do not err, my beloved brethren *(by ascribing your sin, or your temptations to it, unto God).*

17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights *(the light of nature and of grace),* with whom is no variableness, neither shadow of turning, *(from good to evil; he therefore never will deny those gifts to them that duly ask him, nor will he ever be wanting in his grace and favour to them that love him, and much less will he tempt any one to depart from him.*

18. *For)* of his own will begat he us *(Jews)* [13] by the word of truth, that we should be a kind of first-fruits of his *(new)* creatures *(we therefore have little cause to think he will do any thing to destroy that life, or deny us any thing which he sees necessary to preserve that life, which he so freely gave).*

19. Wherefore, my beloved brethren *(being regenerated by this word of truth),* let every man be swift to hear *(it),* [14] slow to speak, (ver. 26. or *be a teacher of it,* iii. 1.) [15] slow to wrath *(or contention about it):*

20. For the wrath of man worketh not the righteousness of God *(i. e. it tends not to beget or to improve that faith by which we are righteous before God, but rather to hinder it in ourselves and others).*

21. Wherefore, lay apart all filthiness *(all evil lustings,* ver. 14.) and superfluity of naughtiness, *(all the distempers of your tongue, and of your angry passions,* ver. 19.) and receive with meekness the [16] ingrafted word, which *(being thus received)* is able to save your souls.

22. But *(that it may have this effect upon you)* be ye doers of the word, and not hearers only, deceiving your ownselves *(by thinking that sufficient to procure favour with God).*

23. [17] For if any *(man)* be a hearer of the word *(only),* and not a doer *(of it),* he is like unto a man beholding his *(own)* natural face *(which he was born with)* in a glass:

* De Bello Jud. lib. ii. cap. 36.

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24. For he beholdeth himself, and goeth *(presently)* his way, and straightway forgets what manner of man he was.

25. But whoso looketh into the perfect law of liberty, *(i. e. the gospel, which gives the spirit of liberty, and freedom from the power of sin and death, and from the spirit of bondage,* Rom. viii. 2. 15. 2 Cor. iii. 17.) and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.

26. If any man among you seem to be religious, and bridleth not his tongue, *(from bitter zeal, contentions, and imprecations,* iii. 10. 14.) [18] but deceiveth (Gr. *deceiving)* his own heart *(thinks his zeal for God will bear him out in all this),* that man's religion is vain, (iii. 14, 15.)

27. Pure religion and undefiled before God and *(i. e. who is)* the Father is *(visible in)* this, *(that it engages the Christian)* [19] to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. Ἰάκωβος, *James.*] That this was James an apostle, is confirmed from the testimony of Eusebius,* who declares of that James to whom the ancients ascribed this Epistle, that he was *the brother of the Lord.* The same we learn from the Syriac, Arabic, Vulgar, and Ethiopic versions, by all which he is styled *James the apostle.*

[2] Ταῖς δώδεκα φυλαῖς, *To the twelve tribes.*] That some of the ten tribes remained in, and some of them returned to, the land of Israel, we are assured from the cities of Manasseh, and Ephraim, and Simeon, even to Naphtali, purged by Josiah from their idols; (2 Chron. xxxiv. 6, 7.) as also from the money sent in to repair the house of the Lord from Manasseh, Ephraim, and the remnant of Israel, (ver. 9.) from the mention made of the children of Israel, that were come again out of their captivity, (Esd. vi. 21.) and the sin-offering made by Ezra, at the dedication of the temple, of twelve goats, according to the *number of the tribes of Israel,* (v. 17.) and from these following words, viii. 25. *The children of those which had been carried away, which were come out of the captivity, offered twelve goats for a sin-offering:* and, lastly, from the mention of the twelve tribes by the apostle Paul, who instantly served God day and night. (Acts xxvi. 7.)

[3] Ἐν τῇ διασπορᾷ, *Which are scattered abroad.*] That the Jews were dispersed throughout the world, we learn from the words of Agrippa, in his oration to them, who tells them, that † *there was not a nation upon earth where some part of them were not seated;* and that if they of Judea should rebel, all of them that resided in other places would be destroyed, and every city would be filled with the blood of them: from the words of Strabo, cited by Josephus,‡ *that it was not easy to find an eminent place in the whole world where the Jews did not reside:* from Philo,§ in his oration against Flaccus, where he makes mention, τῶν πανταχόθεν τῆς οἰκουμένης Ἰουδαίων, *of the Jews dispersed throughout all the world:* adding, that one region could not contain the Jews, but * *they dwelt in most of the flourishing cities of Asia, and in Europe, in the islands, and in the continents, not much less in number than the inhabitants;* and introducing Agrippa † interceding to Caius for them, as inhabiting in the most celebrated parts of Africa, Asia, and Europe. And even Cicero,‡ in his oration for another Flaccus, declares, that the gold which the Jews sent to their temple at Jerusalem, *was sent from Italy, and all the other provinces of the Roman empire.*

[4] Ver. 2. Πειρασμοῖς ποικίλοις, *Into divers temptations.*] Temptations, saith Œcumenius, are of two kinds; 1. Such as lead to sin, which *the lusts of the flesh* and *the love of riches* produce in us, (1 Tim. vi. 9.) against which our Lord instructs us to pray that we enter not into them; and of these the apostle begins to discourse, ver. 13. Or, 2. such as are sent for the trial of our constancy and sincerity in the faith; and to our patience and perseverance under these, is promised a great reward in heaven: and of these the apostle speaketh here, and ver. 12. (See Luke xxii. 28. Heb. iv. 15.)

[5] Ver. 3. Τὸ δοκίμιον ὑμῶν, *The trial of your faith,*] Being attended with these assistances, and consolations of the Holy Ghost, and these firm hopes of a most glorious reward of all our sufferings, tends naturally to make us bear them patiently (as the apostle speaketh here). But then it is as true, that ὑπομονὴ κατεργάζεται τὴν δοκιμὴν, (Rom. v. 4.) i. e. *that this patience worketh the trial;* and by that, in good Christians, the experience of their sincerity and constancy in the faith; and therefore it concerns them not to faint under these tribulations.

[6] Ver. 4. Τέλειοι καὶ ὁλόκληροι, *That you may be perfect and entire.*] For where there is the perfect work of patience, there must be a strong faith as the foundation of it, a steady virtue, or Christian fortitude, enabling us thus to sustain these fiery trials; an exact knowledge of our duty, to bear these afflictions with a meek and quiet spirit, with forgiveness of, love to, and prayer for, them that persecute us, which includes the height of charity, under the highest provocations: a great love to God, for whose sake we suffer, and strong affection to his service; a greater fear of his displeasure, than of the wrath of man; an entire trust and dependance on him, and a full resignation to his will of providence, in which consists the life of godliness; an exact temperance, as to the honours, pleasures, and temporal concernments of this life we lose by these our sufferings, and a true charity to our Christian brethren, for whose example and encouragement we do thus suffer. Now these are all the graces which the apostle Peter doth require to make us fruitful and perfect Christians. (2 Pet. i. 5—8.)

[7] Ver. 5. Δοθήσεται, *It shall be given.*] Hence it appears, that this wisdom depends not on our own skill or strength; nor can it be obtained without Divine assistance.

[8] Ver. 6—8. Αἰτείτω — μηδὲν διακρινόμενος — ἀνὴρ δίψυχος.] Who is the ἀνὴρ δίψυχος, καὶ διακρινόμενος, the *double-minded,* and the *wavering man,* we may learn from

* Eccl. Hist. lib. ii. cap. 23.

† Οὐ γάρ ἐστιν ἐπὶ τῆς οἰκουμένης δῆμος, ὁ μὴ μοῖραν ὑμετέραν ἔχων, οὗς ἅπαντας, πολεμησάντων ὑμῶν ἔνικα, κατασφάξουσιν οἱ διάφοροι. Jos. de B. Jud. lib. ii. cap. 20. p. 808. G.

‡ Καὶ τόσων οὖκ ἔστι ῥᾳδίως εὑρεῖν τῆς οἰκουμένης, ὃς οὐ παραδέδεκται τοῦτο τὸ φῦλον. Antiq. lib. xiv, cap. 12.

§ P. 752. F.

* Τὰς πλείστας καὶ εὐδαιμονεστάτας τῶν ἐν Εὐρώπῃ καὶ Ἀσίᾳ, κατά τε νήσους, καὶ ἠπείρους ἱκνίμονται. Ibid. E. Κίχυται γὰρ ἀνά τε τὰς ἠπείρους καὶ νήσους ἁπάσας, ὡς τῶν αὐθιγενῶν μὴ πολλῷ τινι δοκεῖν ἐλαττοῦσθαι. Ad Caium, p. 791. F.

† Ibid. p. 798. C.

‡ "Cum aurum Judæorum nomine quotannis ex Italia, et ex omnibus vestris provinciis exportari soleret." Orat. 24. N. 52. p. 367.

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Hermes,* who informs us, *that visions and revelations are,* διὰ τοὺς δεφύχους, *for the double-minded,* i. e. τοὺς διαλογιζομένους ἐν ταῖς καρδίαις αὐτῶν, εἰ ἄρα ἐστὶ ταῦτα ἢ οὐκ ἔστιν, that is, *for them who reason in their hearts, whether these things will be or not.* And again,† "Credite Deo, qui estis dubii," *Believe in God, you that are doubtful, for he can do all things. Woe to the doubtful, who have heard these things, and contemned them.* And again,‡ *They that doubt of God, they are the double-minded, who shall receive none of their requests.* See the whole mandate to the same effect. And from that of Barnabas,§ touching him that walketh in the way of light, that οὐ μὴ διψυχήσῃ, *he will not be doubtful whether a thing will be so, or not.* From the like precept of the Apostolical Constitutions,‖ μὴ γίνου δίψυχος, *Be not doubtful in thy prayer, whether thy petition will be heard, or not:* and from St. Clement,¶ with whom οἱ δίψυχοι, *the doubtful are,* οἱ διστάζοντες περὶ τῆς τοῦ Θεοῦ δυνάμεως, *the distrusters of the power of God.* This faith therefore relates to prayer, and is a firm belief that God will afford to his sincere servants, under all their sufferings for his sake, such aid as will enable them to bear them with true Christian patience, (1 Cor. x. 13.) and such wisdom as will direct them to improve these sufferings to his glory, and their good. He that doubts of this, will be now hoping, and anon desponding, apt to quit his dependance on God, and lean on his own wisdom, and ready to cast off that religion which subjects him to these temptations from which he expects no good issue; and therefore, wanting that faith in God which he has here made the condition of an acceptable prayer, &c. he cannot hope to obtain any thing of him.

[9] Ver. 9. Ὁ ταπεινὸς, *The man of low degree,*] In the Old Testament, is the poor and afflicted men. So עני is, in the Septuagint, πένης, ταπεινὸς, the poor, the afflicted, ענידה, πενία ταπείνωσις, poverty, or lowness of state. And this sense here is confirmed from the opposition of the rich to him.

[10] Ver. 10. Ὁ πλούσιος, *The rich.*] Let God, saith Philo,** be the matter of thy chief joy, not riches, honour, strength, or beauty, these being μαραινόμενα τρόπον τινὰ πρὶν ἀνθῆσαι βεβαίως, *things which wither before they are fully grown up.* Let then the Christian consider, that the things he loseth for the sake of Christ, are only things of such a fading nature; whereas he doth secure, by his perseverance, an everlasting treasure reserved for him in the heavens; and then he may rejoice in his humiliation. Note also an ellipsis of the verb καυχάσθω, *let him rejoice,* ver. 10. to be taken from ver. 9. so, John xv. 4. 1 Cor. iv. 15. Gal. ii. 7. Eph. i. 12.

[11] Ver. 14.] Note here, that the desires, or lustings of the sensual appetite, put us only under a state of temptation, not of actual sin: they are indeed the root of sin, but so is temptation to sin, and the suggestions of Satan; but they are not our sins, till we consent to them: they are not a transgression of the law, for there is no law given to the sensual appetite alone, but to the whole man, who cannot hinder sensual appetites from arising in him before he perceives them; but he can restrain the will from consenting to them as soon as he perceives them; and can refuse to admit of them, or suffer them to make stay in, or gain upon his mind, to contemplate them with delight, or assent to them: and this being all he can do, must be all he is obliged by the law to do. There be many scriptures urged against this opinion in the Synopsis, but they are too impertinent to be insisted on.

[12] Ver. 15. Ἀποκύει θάνατον, *Bringeth forth death:*] *i. e.* Not only deserveth death, for so doth the consent of the will; but it renders us obnoxious to death, and will end in it, without repentance. Hence therefore note, that not only the soul hardened in sin, and given up to the frequent practice of the same sin, is guilty of mortal sin, but every deliberate sinful action done against the convictions and checks of conscience, till by repentance it is retracted, puts us under that state, as being a breach of the gospel-covenant of sincere and impartial obedience, a departing of the heart from God, and a wilful and presumptuous sin: and therefore David after his adultery and murder prays, *that God would create in him a clean heart, and renew in him the right spirit.* Though therefore God in mercy may and will deal with such men, not according to their particular failures, but according to the general tenor of their lives; yet can they claim no covenant-right to such a favour, till they have thoroughly repented of such wilful sins, and returned to the sincere performance of their duty.

[13] Ver. 18. Λόγῳ ἀληθείας, *By the word of truth.*] Here is a plain evidence, that the word of God is the ordinary means of our regeneration, it being the word *preached,* the word we are to *hear,* (ver. 19. 22.) and *to receive with meekness,* by which the new-birth is by God wrought in us, and which, saith the apostle, is able to save the soul. And it is surely a great disparagement to the word of God, to think that his persuasions, admonitions, exhortations, and threats, should be all insufficient to prevail with us to turn from our sinful courses, and to turn to him; when all men who do use these methods towards their children, servants, friends, or relations, do it in hopes they shall be successful by these means: only this is not so to be understood, as to exclude the blessing and co-operation of God with the word preached, or the assistance of his Holy Spirit, setting it home upon our hearts; provided this be not by way of physical but moral operation, by that illumination of the understanding from the word, which produceth that renovation in the spirit of the mind, by which we are enabled to discern and to approve *the good, and acceptable, and perfect will of God,* (Rom. xii. 2. Eph. iv. 23.) to discern *what is acceptable to the Lord,* (Eph. v. 10.) to understand *what the will of the Lord is,* (ver. 17.) the things that are most excellent. And if the word of God be a perfect rule, able to make us wise unto salvation, and furnish us for every good work, sure the good Spirit may, by his suggestion of the truths delivered in it, by *bringing them to our remembrance, and opening our understanding to perceive the Scriptures,* remove that darkness which is in our minds, either by natural corruption, or by the mists which Satan casts upon them; whence the apostle doth inform us, 2 Cor. iv. 3, 4. that if the gospel be hidden from any to whom it is preached, it is *because the god of this world hath blinded the conceptions of their minds, that the light of the glorious gospel should not shine into them.* And, secondly, by making deep impressions on the mind, of the advantages

* Lib. i. vis. 3. §. 4. † Vis. 4. §. 2.

‡ Οἱ γὰρ διστάζοντες εἰς τὸν Θεὸν, οὗτοί εἰσιν οἱ δίψυχοι, καὶ οὐδὲν ὅλως ἐπιτυγχάνουσιν τῶν αἰτημάτων αὐτῶν.

§ Sect. 19. ‖ Lib. vii. cap. 11. ¶ Ep. ad Cor. §. 11.

** De Victim. Offerent. p. 661. E. F.

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and rewards promised to our conversion, and sincere obedience, and the tremendous evils threatened to the disobedient; and bringing these things oft to our remembrance, which, in the Scripture-phrase, is *putting these laws in our minds, and writing them upon our hearts, that we may not depart from him,* Heb. viii. 10. (See note on that place.) For what reason can be given, why the Spirit of wisdom, having enlightened the eyes of our understanding, to know *what is the hope of our calling, and the glorious riches of the inheritance of the saints,* (Eph. i. 18.) and these things being as firmly believed, and made thus present to our minds, should not have greater prevalence upon our wills to obedience, than any temporal concerns to yield obedience to the laws of sin? It is certain Satan can tempt us no other way, than by suggesting some temporal allurements and advantages, or some temporal losses and affrightments to us. Since then the Scripture doth assure us, *this is our victory over the world, even our faith,* (1 John v. 4.) even that faith which is the *firm expectation of things hoped for, the evidence of things not seen,* (Heb. xi. 1.) why should not these objects of our faith, presented to us, and impressed on us by the Holy Spirit, be more powerful to baffle all the temptations of sin, Satan, and the world? If beyond this there be some physical and irresistible operation on God's part, requisite to make men know the things which belong to their peace, and knowing, to choose the good, and refuse the evil, this being not wrought in them who are not *born anew;* why is the want of this new-birth, and this spiritual renovation, so oft imputed to men's want of consideration, and of laying to heart the things propounded to them? Their not *inclining their ear to wisdom, and applying their heart to understanding?* Their *hatred of knowledge, their rejecting the counsel of God, and not choosing the fear of the Lord?* (Prov. i. 24, 25. 29, 30.) Why is it said, that they continue thus unreformed, because *they would have none of God's counsel, but despised all his reproofs;* because *they would not frame their doings to turn unto the Lord?* To omit innumerable expressions of the like import, see note on Rom. x. 17. 1 Pet. i. 23.

[14] Ver. 19. Βραδὺς εἰς τὸ λαλῆσαι, *Slow to speak.*] It was the imputation which the heathens cast upon the Christians, that they were *in publico muti,* not being inclined *palam loqui, to speak openly* of their religion: and this is confessed by Christians * to be true of the laity, who were not by office engaged to preach it to the world; that it was not their custom to assert and defend their religion publicly, but only to give an answer to them who required a reason of the hope that was in them: and in this sense good commentators do expound these words, *viz.* as an admonition to be slow to speak of Divine things, and much more to be teachers of them; but in the usual sense it agrees with that of Bias; † Μίσει τὸ τάχυ λαλεῖν, μὴ ἁμαρτῇ, μετάνοια γὰρ ἀκολουθεῖ, *Be averse from rash speaking, lest thou offend, for thou wilt repent of it;* as θυμοῦ κρατεῖν, *to curb our angry passions,* agrees with the following words, *be slow to wrath.*

[15] Βραδὺς εἰς ὀργὴν, *Slow to wrath.*] This was an admonition needful for the Jewish zealots, who were ἐξ ἐριθείας, *of contentious spirits;* (see note on Rom. ii. 8.) filled with wrath against the teachers of Christianity, and especially against those who denied the necessity of circumcising the gentiles, or requiring them to observe the law of Moses: (Acts xiii. 45. xvii. 5.) * *They compelling all men to be circumcised, if they would abide with them; and looking upon this as a thing of absolute necessity,* without which nothing else would satisfy them.

Now these disputes naturally tended to obstruct that faith, by which men were justified, and not by circumcision, or the works of the law, and which in the Epistles of St. Paul is still styled *the righteousness of God.* (See note on Rom. i. 17.) 2. They were very prone to set up for teachers of the law, though they understood not aright those things of which they spake; (1 Tim. i. 7. Rom. ii. 18.) and this might give occasion to the other admonition here, *to be slow to speak,* and iii. 1.: they also were incontinent, and very prone to lustings and to fornications; (see note on Rom. ii. 22. 2 Tim. iii. 5. Heb. xii. 16.) and therefore fitly are admonished to *lay aside all filthiness, and superfluity of naughtiness.*

[16] Ver. 21. Τὸν ἔμφυτον λόγον, *The ingrafted word,*] Saith Œcumenius, is that principle of reason by which we are enabled to discern good from evil; but of that the apostle would not say, *that it is able to save our souls.* But the apostles, or preachers of the Christian faith, being said, φυτεύειν, *to plant the word* among their hearers, (1 Cor. iii. 6—8.) *the ingrafted word* seems to be the word planted in the heart of believers by the ministers of Christ, which St. Barnabas styles, τὴν ἔμφυτον δωρεὰν τῆς διδαχῆς αὐτοῦ, *the ingrafted gift of his doctrine,* (§. 9. p. 6.) So they who made the Jews understand the law read to them, are said, ἐμφυσιοῦν ἅμα τὴν ἀνάγνωσιν, *to imprint upon them the knowledge or remembrance of what they read,* Esd. ix. 48. 55. Against this sense it is objected, that the word thus planted in us is not properly λόγος ἔμφυτος, but ἐμφυτευθεὶς· but since νόμος ἔμφυτος is *the law planted in the heart by God,* I think this criticism not sufficient to destroy the sense of the words here given, especially if we consider that *all filthiness and superfluity of naughtiness* must be first laid aside, that we may be fitted to receive with meekness this λόγος ἔμφυτος, *ingrafted word,* which shews it cannot import any thing which is by nature always in us.

[17] Ver. 23.] That many of the Jews had conceived an opinion, that even the study and knowledge of the law would procure them a reward in heaven, see note on Rom. ii. 13.

[18] Ver. 26. Ἀπατῶν, &c. *Deceiving his own heart.*] That the unbelieving Jews had a zeal for God, the apostle bears them record, Rom. x. 2. but then that zeal wrought so great a bitterness of spirit in them, that in those very synagogues, in which they met to bless God, they imprecated a curse upon the Christians, created anew after his image; (iii. 10.) *I being zealous for God, as all you are this day* (saith St. Paul), *persecuted this way unto the death,* Acts xxii. 3, 4. and in thus doing, they thought *they did God service,* John xvi. 2. The *zealots among them* (saith their own Josephus †), *who gave themselves that name, from their*

* "Hæc nostra sapientia, quam tanquam stultitiam deridet, quia non defendere hanc publice, atque asserere nos solemus," &c. Lact. lib. vii. cap. 26.

† Apud Stob. Serm. p. 461. 47.

* Τούτους περιτέμνεσθαι τῶν Ἰουδαίων ἀναγκαζόντων, εἰ βίλωσιν εἶναι παρ' αὐτοῖς. Vita Joseph. p. 1007. B. Et Antiq. Jud. lib. ii. cap. 2. p. 685. B.

† Τὸ τῶν ζηλωτῶν καλούμενον γένος——πᾶν κακίας ἔργον ἐξεμιμήσαντο——καίτοι τὴν προσηγορίαν αὐτοῖς ἀπὸ τῶν ἐπ' ἀγαθῷ ζηλουμένων ἐπέθεσαν——τὰ μίγιστα τῶν κακῶν ἀγαθὰ νομίζοντες. De Bell. Jud. lib. vii. cap. 30. p. 986. D. E.

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zeal to what was good, committed all manner of wickedness, and accounted the worst of evils good: and yet Eleazer,* the ringleader of them, represents them as *persons who had cause to hope they should be by God preserved, as having not offended against him, and being guilty of no fault, and being teachers of others.* That the believing Jews, who urged upon the gentiles the necessity of circumcision, had a zeal for God, we learn from Gal. iv. 17, 18.: yet that they had the spirit of contention and envy, (Phil. i. 15, 16.) and were deceitful workers, the apostle doth inform us: so that neither of them were truly religious; and to those latter the apostle seems chiefly to speak in these words, *If ye have bitter zeal and strife in your hearts, glory not, and lie not against the truth,* &c.

[19] Ver. 27. Ἐπισκέπτεσθαι, *To visit the fatherless and widows.*] It is very true, that Ignatius† saith of some who maintained opinions contrary to the grace of God come unto us, that *they had no regard to charity, to the widow, and to the orphan, to the oppressed, to those that were in bonds, to the hungry and thirsty:* but then, as it is not manifest from his words that these were the gnostics, nothing hinders, but what the apostle here speaks of may be also true of the Jews, who, as Josephus notes,‡ were great enemies one to another, and wanted mercy most of all, or to those zealots who spared none, who would not be of their opinion, and their bitter zeal.

CHAP. II.

1. MY brethren, have not [1] the faith of our Lord Jesus Christ, the Lord of glory, [2] with respect of persons.

2. For if there come [3] into your assemblies *(or consistories for judicature)* a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3. And ye have respect unto him that weareth gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4. [4] Are ye not then partial in yourselves? *(Do you not both put a difference among yourselves on these accounts,)* and *(also)* are become [5] judges of evil thoughts *(in thinking that the rich is to be preferred in judgment, and the poor despised,* ver. 6. *on these accounts)?*

5. Hearken, my beloved brethen, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him *(and are they fit to be despised by you, who are so highly honoured and enriched by him)?*

6. But *(so it is, that)* ye have despised the poor, *(and had a partial respect to the rich: and yet)* do not *(these)* rich men oppress you, and draw you before the judgment-seats *(on the account of your Christian profession)?*

7. Do not they blaspheme that worthy name by which ye are called?

8. If *(in this matter)* you fulfil the royal law *(which is)* according to [6] the Scripture *(saying),* Thou shalt love thy neighbour as thyself, ye do well *(for then ye will not be guilty of this respect of persons; for you would not be despised, because you are poor, or have a rich man preferred before you in judgment):*

9. But if ye have *(such)* respect to persons *(as to honour the rich and despise the poor, in judicial causes),* ye commit sin, and are convinced of *(or, by)* the law *(now mentioned)* as transgressors *(of God's law in the general; this law comprehending all the duties of the second table;* Rom. xiii. 9. Matt. xxii. 39.)

10. For whosoever shall keep the whole law *(in other matters),* and yet *(knowingly)* offend in one point, he is guilty of all.

11. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become [7] a transgressor of the law *(of love,* mentioned ver. 8. *which comprehends all the duties of the second table, in which here the apostle instanceth).*

12. So *(therefore)* speak ye, and so do, as they that *(know they)* shall be judged [8] by the law of liberty.

13. [9] For he shall have judgment without mercy, who hath shewed no mercy *(and so hath highly thwarted the great law of love);* and mercy rejoiceth against *(or triumpheth over)* judgment, *(i. e. it enables the merciful man to rejoice, as being free from the judgment of condemnation from that God, who to the merciful will shew himself merciful,* Psal. xviii. 27.

14. *And let not any Jew or Christian think his faith sufficient to justify and save him, without these works of charity and mercy; for)* what doth it profit, my brethren, though a man say he hath faith *(in God,* ver. 19. *or in Christ),* and hath not works *(to evidence his faith);* can *(such a naked, fruitless)* faith save him?

15. If a brother or a sister be naked, and destitute of daily food,

16. And one of you say unto them, Depart in peace, be you warmed and filled *(wishing only that they may be so);* notwithstanding ye give them not those things which be needful for *(the clothing or feeding)* the body; what doth it profit *(them to hear your kind wishes)?*

17. Even so faith, if it hath not works, is dead *(fruitless and lifeless as these words),* being alone *(without works shewing the truth of it).*

18. [10] Yea, a man may say *(to such a solifidian),* Thou hast *(in thy pretensions)* faith, and I have *(real)* works: shew me thy faith *(of which thou boastest)* without thy works *(which thou canst never do; since faith being seated in the heart can only be discovered by its effects),* and I will shew thee my faith by my works *(as the cause is demonstrated by the effect).*

19. Thou *(being a Jew)* believest that there is one God; thou *(in that)* doest well, *(but doest no more than the very devils: for)* the * devils also believe, and tremble *(and if thou hath no better faith than they, thou hast the same reason to tremble which they have).*

20. But wilt thou know, O vain man *(who boastest of a faith destitute of works),* that faith without works is dead, *(and so unable to justify and save thee? see it in the example of that very Abraham, in thy relation to whom thou so confidest.)*

* Ἡμεῖς δ' ἆρα καὶ μόνοι τοῦ παντὸς Ἰουδαίων γένους, ἠλπίσαμεν περιέσεσθαι τὴν ἐλευθερίαν φυλάξαντες, ὥσπερ ἀναμάρτητοι περὶς Θεὸν γενόμενοι, καὶ μηδεμιᾶς μετασχόντες, οἱ καὶ τοὺς ἄλλους ἰδιδάξαμεν. Lib. vii. cap. 34. p. 990. B.

† Περὶ ἀγάπης οὐ μέλει αὐτοῖς, οὐ περὶ χήρας, οὐ περὶ ὀρφάνου, οὐ περὶ θλιβομένου, οὐ περὶ δεδεμένου, ἢ περὶ λελυμένου, οὐ περὶ πεινῶντος, ἢ διψῶντος. Epist. ad Smyrn. sect. 6.

‡ De Bell. Jud. lib. v. cap. 22.

* "Gigantes contremiscunt," Targ. in Job xxvi. 4.

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21. *(For)* was not Abraham *(whom we style)* our father justified by works *(proceeding from his faith)*, [11] when he had offered his son Isaac upon the altar, *(counting that God was able to raise him from the dead?* Heb. xi. 17. 19.)

22. Seest thou how (Gr. *Thou seest (by this example) that*) faith wrought with his works *(to produce them)*, and by works was faith made perfect *(in him)?*

23. And the Scripture was *(again)* fulfilled which saith, Abraham believed God, and it *(viz. that faith which produced these works)* [12] was imputed to him for righteousness: and *(upon that account)* he was called the Friend of God.

24. Ye see then how that by works *(proceeding from faith)* a man is justified, and not by faith only *(alone without them)*.

25. Likewise also, was not [13] Rahab the harlot justified by works *(proceeding from her faith)*, when she had received the messengers, and had sent them out another way?

26. *(And so it must be in all other persons who would be saved, they must shew their faith by their works:)* [14] for as the body without the spirit is dead, so faith without works is dead also *(and therefore cannot save us, or give life unto us)*.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. ΤΗ'Ν *πίστιν τοῦ Κυρίου ἡμῶν* Ἰησοῦ Χριστοῦ *τῆς δόξης, The faith of our Lord Jesus Christ, the Lord of glory.*] This version seems obnoxious to this exception, that the pronoun *ἡμῶν* will not suffer the word *Lord* to be joined with *glory;* therefore that which renders the words thus, *The faith of the glory of the Lord Jesus Christ,* or, *Hold not the glorious faith of the Lord Jesus Christ with respect of persons,* seems to be the better version, and more agreeable to the design of the apostle, as giving the best reason against the accepting persons on the account of their riches, or their gay attire; because their faith hath clothed them with a greater and more valuable glory, which renders them more honourable than any riches or gay clothing could do. For, this faith, saith the apostle, is the ministration of glory, and by it we all beholding *the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord,* 2 Cor. iii. 3. 18. (see the note there): and whom God hath justified by faith, *he hath also glorified,* by giving them this Spirit of glory, Rom. viii. 30. (See the note there.)

[2] Ἐν *προσωποληψίαις, With respect of persons.*] Προσωποληψία is the respect of persons in judgment, not purely according to the merits of the cause, but according to external respects, which relate not to it. As for instance, the dread of any man's power, or the fear of what he may do to us, if we judge against him. So, Lev. xix. 14. *Thou shalt not honour the person of the great, or respect the person of the poor; in justice shalt thou judge thy neighbour.* And, Deut. i. 17. *Ye shall not respect persons in judgment, ye shall hear alike the small and the great; ye shall not be afraid of the face of man, for the judgment is the Lord's.* Or, 2. the poverty of any man, which renders him less able to suffer the punishment of his injustice; *Thou shalt not respect a poor man in his cause.* (Exod. xxiii. 3.) 3. It is the respecting persons in judgment, by reason of any gift, or hope of gain, by favouring any cause; *Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift.* (Deut. xvi. 19.) Or, 4. by reason of relation, affinity, friendship, or affection. In spiritual or evangelical matters, it is to have regard to men, in reference to things, which render them neither better nor worse, more or less acceptable in the sight of God. As for instance, to regard them, 1. in respect to their nation, and their offspring; *Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him:* (Acts x. 31.) he will have no respect to nations, or external professions, in his future recompences. (Rom. ii. 6. 10.) Or, 2. with regard to their condition, as being masters, or servants: hence masters are bid to deal with their servants, as *knowing they have a Master in heaven, with whom is no respect of persons:* (Eph. vi. 9.) and servants to be just to their masters; because *he that is unjust shall receive for the wrong that he hath done, and there is no respect of persons with God.* (Colos. iii. 25. 1 Pet. i. 17.) Or, 3. to their quality; for *God accepteth not the persons of princes, nor regardeth the rich more than the poor; for they are all the works of his hands.* (Job xxxiv. 19.) And this is the thing here censured.

[3] Ver. 2. Εἰς *τὴν συναγωγὴν, Into your assembly.*] That here the apostle speaketh of consistories for civil judicatures, is argued, 1. from the accepting of persons, mentioned ver. 1. which in the Old Testament and the New, as often as it is applied to men, respecteth human judicatures. 2. From the *footstool,* mentioned ver. 3. which obtained a place in their judicial consistories, and which was proper to princes on their thrones, and judges on their tribunals. 3. From the *judges,* mentioned ver. 4. and the *κριτήρια,* or *judgment-seats,* ver. 6. 4. From the *law* violated by this respect of persons, ver. 8, 9. and, lastly, from the canon of the Jews, by which it is provided, "that when the rich and poor have a suit together in their consistories, either both must sit, or both stand, to avoid all marks of partiality." (R. Levi Barcinon, lib. cxlii. Juris Hebraici.)

Yet because the Jewish Christians then had no distinct churches of their own, much less any with such distinct seats for men of rank, or such *πρωτοκαθεδρίαι, chief places* as the Jews had, (Matt. xxiii. 6.) both in Judea, Alexandria, and other places; (Campeg. Vitringa de Synag. vet. lib. i. cap. 9.) but rather assembled still in the Jewish synagogues, where there was a *Beth din,* or house of judgment, where the head of the synagogue, and the seniors that assisted him, sat to give judgment on offenders, and where they were brought before them, and scourged for their offences (Matt. x. 17. xxiii. 34. Acts xxii. 19. xxvi. 11. see the notes there); the assembly here mentioned might be a Jewish synagogue. Moreover, the Jews, living among the gentiles, retained still a jurisdiction over men of their own nation and religion, even as to matrimonial and pecuniary, as well as religious causes; and so the Jewish Christians might be drawn before their judgment-seats on those accounts: (ver. 6.) this being long after forbidden by a law of Honorius and Theodosius. (Theod. Cod. 16. tit. 8. leg. 22. vid. not. Gothofr. p. 240.)

[4] Ver. 4. Καὶ *οὐ διεκρίθητε ἐν ἑαυτοῖς;*] *Do ye not put a difference* or *discrimination among yourselves* on those accounts which are alien from the cause? That this is the frequent sense of the word *διακρινόμενοι* and *διακρίνεσθαι,* see Acts xv. 9. where *οὐδὲν διέκρινε* is rendered, *He put no difference betwixt us and them.* And Jude 22. where we

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read thus, *Of some have compassion,* διακρινόμενοι, *making a difference.* (See note on Rom. xiv. 23.)

[5] Κριταὶ διαλογισμῶν πονηρῶν, *Judges of evil thoughts.*] *i. e.* Who pass judgment from your own evil thoughts, as judging the rich worthy of respect in judgment, for his gorgeous attire and outward appearance, and the poor fit to be despised for his outward meanness.

[6] Ver. 8. Νόμον βασιλικὸν, *The royal law.*] Not so much because it is the law of Christ, our king, it being a law of the Old Testament, as because it is the law which, of all laws which concern our neighbour, is most excellent, and which governs and moderates other laws, especially the ceremonial and positive laws, which are to give place to that of charity and mercy. Moreover, the Jews themselves so interpret this law, as to forbid the contempt of our brother, as you may see in Dr. Cartwright's Mellificium on this place.

[7] Ver. 11. Παραβάτης νόμου. *A transgressor of the law.*] Or, because the authority of the lawgiver is as much despised by the breaking any one of his laws, as by the violation of them all; and he that by it will not be restrained from the violation of it in one point, under the like temptations, will do it in another.

Note farther, that these words seem to be directly levelled against that loose doctrine of the Jewish doctors, mentioned by Dr. Pocock,* "that God gave so many commandments to them, that by doing any of them they might be saved." So Kimchi expounds those words of Hosea, *Take away iniquity,* וקח טוב, *and receive good; i. e.* saith he, *receive in lieu of them any good,* איזה מצוה, *any commandment that we have done.* It was a vulgar rule among them, saith Dr. Smith,† that men should "single out some one commandment of God's law, and therein especially exercise themselves, that so they might make God their friend by that, lest in others they should too much displease him." And he cites from them this rule,‡ "He that observes any one precept, it shall be well with him, and his days shall be prolonged, and he shall possess the earth." And this precept was with them usually that of the sabbath, of sacrifices, or of tithes, for these they looked upon as the great commandments of the law, not those of mercy and judgment, which in our Saviour's account were so.

[8] Ver. 12. Διὰ νόμου ἐλευθερίας, *By the law of liberty.*] By that law of love, which makes all men our neighbours, and frees us from those restraints, which the ceremonial law and the traditions of the Jewish doctors lay upon them, of confining their love, and freedom of converse, to those that were of their own nation, or were circumcised. The Jews had great need of these instructions; for as they held it unlawful to converse with *publicans and sinners,* (Luke xv. 1, 2.) though it were to instruct them in the way of life; so much more to come to, or converse with, *one of another nation:* (Acts x. 28.) yea, they would not suffer them to be among them, who would not be circumcised. (Vid. Joseph. in Vita sua, p. 1007. B.)

[9] Ver. 13.] Of this mercy the Jews were so unmindful, that Josephus§ having said, "they violated the laws of nature, and polluted the Divinity with their injustice towards men," he adds, "that no good affection was so entirely lost among them, ὡς ἔλεος, *as that of mercy.*"

[10] Ver. 18.] The Greek in most copies runs thus, Δεῖξόν μοι τὴν πίστιν σου ἐκ τῶν ἔργων σου, κἀγὼ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστίν μου, i. e. *Shew me thy faith by thy works, and I will shew thee by my works my faith: i. e.* Shew me, by the proper fruits of it, the faith of which thou boastest, and I, by the same effects, will shew I have that faith also, though I boast not of it. But it is farther to be observed, that ἐκ τῶν ἔργων σου is left out in Œcumenius and one Greek copy; and, 2. that the Alexandrian MSS. and those perused by Curcellæus, read χωρὶς τῶν ἔργων σου, *without thy works:* so did the Vulgar, the Syriac, and the Ethiopic versions; and so the following words, ver. 20. *Know, O vain man, that faith,* χωρὶς ἔργων, *without works is dead,* seem to require; and this reading our translation follows.

[11] Ver. 21. Ἀνενέγκας, &c. *When he offered his son Isaac.*] This being a greater act of faith than that by which he was at first justified; for, that was only faith in God's promise, that he would raise up seed from his dead body, and the dead womb of Sarah. (Rom. iv. 20.) This was a belief, that he would raise up this very seed, consumed to ashes, from the dead; and therefore by this work was his faith *made perfect, i. e.* advanced to the greatest height; there being no more noble act of faith, than this of the resurrection of the dead consumed to ashes, and none by which we give more glory to God. (See Ecclus. xliv. 20.)

[12] Ver. 23. Ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, *Was accounted to him for righteousness.*] That is, it engaged God to own him as a truly religious person, or one that did sincerely fear him, by saying, *Now I know that thou fearest God, seeing thou hast not withheld thy only Son from me;* (Gen. xxii. 15.) or as one, who upon trial had been found faithful; so Matthias, *Was not Abraham found faithful in temptation, and that was accounted to him for righteousness?* (1 Macc. ii. 52.) and also to deal with him as a righteous person, so as to renew the covenant made with him, and to establish it with an oath, (Gen. xxii. 16—18.) and to give him the high title, not only of his servant, but his Friend. (2 Chron. xx. 7. Isa. xli. 8.)

[13] Ver. 25. Ῥαὰβ ἡ πόρνη, *Rahab the harlot.*] That Rahab had a strong faith in God, the apostle testifies, by saying, *By faith Rahab the harlot perished not with those that believed not, receiving the spies in peace;* (Heb. xi. 31.) and this she shewed, by saying, *The Lord your God he is God in heaven above, and in earth beneath;* (Josh. ii. 11.) and this she testified, by being so industrious to preserve the messengers, and to do all things agreed on betwixt them and her, for her safety.

[14] Ver. 26.] There have been many ways invented how to reconcile these words of St. James with the apostle Paul, asserting, that *a man is justified by faith, without the deeds of the law,* Rom. iii. 28. As,

First, That when St. Paul saith, *We are justified by faith, without the works of the law;* and that, *To him that worketh not, but believeth, faith is imputed unto him for righteousness,* (Rom. iv. 5.) or *to justification:* justification, there ascribed to faith alone, imports only our absolution from condemnation, by reason of our past offences committed before faith, and our reconciliation to God, by the pardon, or not imputing them to believers. It consists, saith the apostle, *in the remission of sins that are past,* Rom. iii. 25. It is, saith Peter, *the purgation of us from our old sins,* 2 Pet. i. 9. It is effected by the death of Christ, procuring

* In Hosea xiv. 2. p. 774. † P. 354.
‡ P. 300. § De Bell. Jud. lib. v. cap. 22. p. 886.

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redemption *for sins committed under the old covenant.* (Heb. ix. 15.) This is apparent from the chief argument the apostle useth to prove the necessity, that both Jew and gentile should be justified freely by his grace, and not by the works of the law; because they were *all under sin,* all become *guilty before God, all having sinned, and come short of the glory of God.* (Rom. iii. 9. xix. 23.) Whereas, saith he, *being justified by faith, we have peace with God, and rejoice in hope of the glory of God;* (Rom. v. 1, 2.) therefore, chapter the third, he must be speaking of the condition of Jew and gentile before faith. So again, when the apostle saith, *The Scripture hath concluded all under sin, that the promise* (of justification) *by* (the) *faith of Jesus Christ, might be given to them that believe* (in him), Gal. iii. 22—24. *Wherefore the law was* (then) *our schoolmaster to bring us to Christ, that we might be justified by faith* (in him); ver. 25. *But now, after that faith is come, we are no longer under a schoolmaster (i. e.* under the pedagogy of the law); ver. 26. *For ye are all the children of God, through faith in Christ Jesus;* he plainly insinuates, that we cannot be justified by the works of the law; because the law leads us to Christ for justification, and ceaseth, now the way of justification by faith in Christ is made known. And again, *We are justified by grace, not of works: for we are his workmanship, created in Christ Jesus to good works:* (Eph. ii. 8—10.) where the argument seems plainly to run thus; We cannot be justified by works preceding faith, because we do no good works, till by faith we are interested in Christ Jesus: whereas St. James speaks plainly of those works which follow faith, are wrought by it, and are the fruits of it, and of their necessity, in order to our continuance in a state of justification and freedom from our final condemnation.

Secondly, That St. Paul excludes from justification, only those works which are opposed to justification by an act of grace, and make it to be of debt, and so give occasion to our glorying in our being righteous in the sight of God, purely by reason of our works, as in these words, *If it be of grace, it is no more of works, otherwise grace is no more grace; but if it be of works, then it is no more of grace, otherwise work is no more work.* (Rom. xi. 6.) And again, *To him that worketh, the reward is reckoned, not of grace, but of debt: but to him that worketh not, but believeth, faith is accounted unto him for righteousness.* (Rom. iv. 4, 5.) And again, *Where then is glorying? it is excluded. By what law? by that of works? No: but by the law of faith.* (Rom. iii. 27.) Whereas St. James requires only those works to our salvation, and our continuance in a state of justification, which proceed from, and are accepted through grace, and so can never render our justification of debt, or give us a just ground of boasting.

Thirdly, That St. Paul is arguing against the Jews, who sought for justification by virtue of the law of Moses, and sought it not by faith, (Rom. ix. 32.) nor ever conceived that sufficient for that end, declaring against that way of justification, because it would confine the blessing of Abraham to the circumcision only, (Rom. iv. 9.) and because the law of Moses was four hundred and thirty years after the promise made to Abraham, speaking of that law which said, *Do this, and live;* (Gal. iii. 17.) which was *our schoolmaster, to bring us to Christ,* and which was then to cease, as to the obligation of it: whereas St. James speaks of justification by works performed under the covenant of grace, and as conditions even of that new covenant. Now I except not against any of these ways of reconciling these two apostles in their discourse upon this subject; but then I also think we may add this other to them.

Fourthly, That St. Paul plainly speaks to Christians only, concerning their justification from their past offences by faith in the blood of Jesus; but St. James speaks as well to the unbelieving as believing Jews, touching faith in God, such as Abraham had when he believed God's promise, (ver. 23.) and such as Rahab the harlot had, (ver. 25.) saying, *Thou believest there is one God,* (ver. 19.) without the least mention of faith in Christ; and who, perhaps, thought it sufficient to keep them in the favour of God, and render them his friends, that they had cast off all idolatry, and owned the true God; proving this not to be sufficient to procure the Divine favour, unless by the obedience of their lives they glorified him as God, since otherwise they only did in words profess to own him, but in works deny him, being disobedient.

CHAP. III.

1. MY brethren, [1] be not many masters *(i. e.* διδάσκαλοι, *teachers of the law),* knowing that *(thereby)* we shall receive the greater condemnation, *(for our offences against that law we teach to others.*

2. *And this we ought the rather to beware of;)* for in many things we offend all *(against the law, and more especially in that member that we employ in teaching of others: for)* if any man offend not in word, the same is [2] a perfect man, and able also to bridle *(curb and direct the motion of)* the whole body.

3. *(I use the metaphor of a bridle as apposite in this case; for)* behold, we put bits *(or bridles)* in the horses' mouths, that they may obey us; and *(with those bits)* we turn about their whole bodies, *(even so, if we by any means can bridle, and thereby govern the tongue, by the like means we may govern the whole man.)*

4. Behold also the ships, which though they be so great *(in bulk),* and are driven with fierce winds, yet are they turned about with a very small helm, whithersoever the governor *(or pilot of the ship)* listeth.

5. Even so *(is it with)* the tongue *(as with this bit and helm: it)* is a little member, [3] and boasteth great things, (καὶ μεγαλαυχεῖ, *but it mightily exalts itself by its great performances.)* Behold, how great a matter *(how much wood)* a little fire kindleth!

6. [4] And the tongue is *(as)* a fire, a world of iniquity *(is kindled by it);* so is the tongue amongst our members *(as fire among wood),* that it defileth (Gr. *spotting or blackening)* the whole body, and setteth (Gr. *inflaming or setting)* on fire the course of nature *(or the succession of men in the world);* and it is set on fire of hell, (Gr. *being set on fire by hell.*

7. *And it resembles fire in this also, that when it hath once got the mastery it cannot easily be subdued and extinguished;)* for every kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath been tamed [5] by mankind:

8. But the tongue *(of others)* can no man tame; it is an unruly evil, *(and, like the serpents,* mentioned ver. 7.) full of deadly poison.

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9. Therewith bless we God, even the Father *(of us all)*; and therewith [6] curse we men, which are made [7] after the similitude of God *(and upon that account are to be reverenced by us)*.

10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be: *(for)*

11. Doth a fountain send forth at the same place sweet water and bitter?

12. Can the fig-tree, my brethren, bear olive-berries, or a vine, figs? *(surely no: even)* so no fountain can both yield salt water and fresh *(and if nature produceth no such contrary fruits, much less should grace produce things so extremely opposite as our blessing and cursing)*.

13. Who *(then)* is [8] a wise man and endued with knowledge among you *(to which you are great pretenders)*, let him shew out of a good conversation his works with meekness of wisdom *(or the works of wisdom with meekness; i. e. let him, by his charity and meekness towards his brethren, shew forth his wisdom)*.

14. But if ye have [9] bitter envying and strife in your hearts, glory not *(of your wisdom)*, and lie not against the truth *(in pretending to be wise as to it)*.

15. This wisdom descendeth not from above, but is earthly *(from the love of earthly things)*, sensual, *(proceeding from the lust of the flesh, among which strife and envy are reckoned,* Gal. v. 20.) devilish, *(coming from Satan, the promoter of strife and envy, and from pride and ambition, by which he fell,* 1 Tim. iii. 6.)

16. For where envying and strife is *(as the root)*, there is [10] confusion and every evil work *(as the fruit)*.

17. But the wisdom which is from above is first pure *(from sensuality and earthly-mindedness,* ver. 15.) then peaceable *(and)* gentle, *(in opposition to contention,* ver. 14.) easy to be entreated *(or persuaded, in opposition to the inflexibility of the Jews)*, [11] full of mercy and good fruits, *(wanting in them,* ver. 13.) [12] without partiality, and [13] without hypocrisy *(of which things the Jews were highly guilty)*.

18. And the [14] fruit of righteousness is sown in peace of *(for* or *to)* them that make peace.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. ΜῊ πολλοὶ διδάσκαλοι γίνεσθε, *Be not many teachers.*] The Jews had, not only in Judea, but in their several dispersions, their מורים, or *doctors of the law*, who being created doctors, masters, or rabbins, by imposition of hands, were authorized to teach the law to others. This office the Jews much affected, θέλοντες εἶναι νομοδιδάσκαλοι, *affecting to be teachers of the law,* (1 Tim. i. 7.) and being confident of their abilities to be *guides to the blind, a light to them that sat in darkness, instructers of the foolish,* and, διδάσκαλοι νηπίων, *teachers of babes.* (Rom. ii. 19, 20.) And such especially were the zealots among them. Whence Eleazer* the chief of them saith, "They had especial reason to expect a share in the Divine favour, as being blameless as to the observation of the law, and also teachers of it to others." This affectation of that office, the apostle here warns them to avoid, as that which would expose them to greater condemnation, for their offences against that law they taught to others, and so confessed they knew themselves.

[2] Ver. 2. Τέλειος ἀνὴρ, *A perfect man,*] Is a person fully instructed in his duty. (See note on 1 Cor. ii. 6.)

[3] Ver. 5. Καὶ μεγαλαυχεῖ, *And boasteth great things.*] This word signifies not only to vaunt of, but also to do great things; μέγαλα ἐργάζεται καλὰ καὶ κακὰ, *it works great good and evil,* saith Œcumenius: "magnificatrix est," *it is a doer of great things,* so Faber: it answers to the Hebrew ערץ, which signifies to be valid, and move itself violently, to be haughty, and exalt itself. (Psal. ix. 19. Ezek. xvi. 50. Zeph. iii. 11. Ecclus. xlviii. 18.) And this signification, both the text, and the resemblance of the tongue to fire, seem plainly to require. (See Examen Millii.)

[4] Ver. 6. Ἡ γλῶσσα πῦρ, *The tongue is a fire.*] The comparison of the tongue to fire, first blackening, and then wasting the whole world *(or wood)*, is taken from the Scripture, and from the sayings of the Hebrew doctors: *The froward man bringeth destruction, in his mouth there is a burning fire,* Prov. xvi. 27. And, ver. 28. Λαμπτῆρα δόλου πυρσεύει κακοῖς, *He kindles a firebrand of deceit to the wicked.* As the matter of fire, κατὰ τὴν ὕλην πυρὸς, *according to the wood of the fire, so it burneth; and the stronger they are that contend, the more they will be inflamed,* Ecclus. xxviii. 10. *A hasty contention kindleth a fire, the fire burning kindles great heaps,* saith Ben Syra; which is thus explained, *As a little fire consumes great heaps of wood, so nothing more wastes the world than an evil tongue.*

Note, secondly, if the original was, as our translation hath it, *A world of iniquity,* something must be added to it to make the sense complete, as I have done in the paraphrase, or as the Ethiopic, *A world of iniquity is contained in it.* But the Syriac reads thus, *And the wicked world is as the wood;* and this makes both the sense and the similitude run clear.

[5] Ver. 7. Τῇ φύσει τῇ ἀνθρωπίνῃ, *By mankind,*] Is the Hebrew phrase for man, as ἀνθρωπίνη κτίσις is *a man,* 1 Pet. ii. 13.

[6] Ver. 9. Καταρώμεθα, *Curse we men.*] This the unbelieving Jews did towards the Christians, cursing and anathematizing them in their synagogues; as Justin Martyr * often testifieth to the face of Trypho the Jew.

[7] Καθ' ὁμοίωσιν Θεοῦ, *After the similitude of God.*] From this ninth verse it appears, that man lost not the image of God by the fall, and thence it is probable that it consists not primarily in holiness, but in dominion. (Gen. i. 26.)

[8] Ver. 13. Ἐπιστήμων ἐν ὑμῖν, *A wise man among you.*] That the Jews were great pretenders to knowledge, see Rom. ii. 18. That they gloried in the title of "chochamin," or *wise men,* see note on 1 Cor. i. 20. iii. 18. Hence their divines are still חכמי האמת, *wise men as to the truth,* saith Buxtorf.

[9] Ver. 14. Ζῆλον πικρὸν καὶ ἐριθείαν, *Bitter envy and strife.*] The unbelieving Jews are represented still as οἱ ἐξ ἐριθείας, *men of contention, who obeyed not the truth:* (Rom. ii. 8.) men who were filled with bitter zeal against the preachers of the gospel, (Acts xiii. 45. xvii. 5.) and very

* "Ωσπερ ἁναμάρτητοι πρὸς τὸν Θεὸν γενόμενοι, καὶ μηδεμιᾶς μετασχόντες, οἱ καὶ τοὺς ἄλλους ἐδιδάξαμεν. Apud Joseph. de Bello Jud. lib. vii. cap. 34. p. 990. C.

* Καταρώμενοι ἐν ταῖς συναγωγαῖς ὑμῶν τοὺς πιστεύοντας ἐπὶ τὸν Χριστόν. Dial. cum Tryph. p. 234. B. Αὐτοῦ τε ἐκείνου, καὶ τῶν εἰς ἐκεῖνον πιστευόντων καταρᾶσθαι. P. 323. B. See p. 335. D. p. 363. C.

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mad against them. And some of them who owned the gospel, did yet preach Christ, ἐξ ἐριθείας, *out of contention,* and envy against St. Paul; (Phil. i. 15.) and the effects of their disputes were, saith the apostle, φθόνος καὶ ἔρις, *Envy and strife,* 1 Tim. vi. 4. ἔριδες καὶ μάχαι νομικαὶ, *Contentions and fightings about the law:* and where they were mixed with the converted gentiles, we find especial cautions against strife and envy, as at Rome, Rom. xiii. 13. against *provoking one another, and envying one another,* Gal. v. 26. against doing things *through strife and vain-glory,* Phil. ii. 3. or complaints of the abounding of these vices, 1 Cor. i. 11. iii. 3. see especially, 2 Cor. xii. 20.

[10] Ver. 16. Ἀκαταστασία, *Confusion.*] *i. e.* Tumult, sedition, and disturbance of peace and order; for contention naturally tends to fighting, and envy to the destruction of him we hate: φθονεύετε καὶ ζηλοῦτε, *ye are envious and zealous against one another,* iv. 2. and then it follows, μάχεσθε καὶ πολεμεῖτε, *ye fight and war.*

[11] Ver. 17. Μεστὴ ἐλέους, *Full of mercy.*] Which, saith Josephus,* *of all good passions, was most of all lost among the Jews.*

[12] Ἀδιάκριτος, *Without partiality.*] Or, as the word signifies, without putting a difference betwixt men of their own and other nations, as the Jews did, accounting all other nations dogs, unclean, not fit to be conversed with; and dealing with them accordingly, for as Tacitus† hath observed of them, "Apud ipsos fides obstinata, misericordia in promptu, adversus omnes alios hostile odium;" *i. e. They would be merciful to men of their own religion and country, but hated all mankind besides:* confining brotherly love to men of their own nation, as we learn from our Saviour's parable of the *good Samaritan.* When they broke into sects and parties, they had the same hatred to those of their own nation, who would not think and do as they did. The zealots, and those that were for war, set themselves against, and even threatened death to them who were for peace, looking upon them as no better than heathens, saith Josephus:‡ whereas true Christian wisdom requires us to live peaceably with, and to do good to all.

[13] Ἀνυπόκριτος, *And without hypocrisy.*] For which our Saviour so severely inveighs against the scribes and pharisees, the leaders of the Jews.

[14] Ver. 18. Καρπὸς τῆς δικαιοσύνης, *The fruit of righteousness.*] *i. e.* The reward of the righteousness to them, who make it their business to live peaceably themselves, and incline others to it, is here sown happily and quietly, by the preachers of the gospel of peace declaring it to the world, and shall hereafter assuredly be reaped by them. Or thus, These fruits of righteousness, now sown by the Christian endued with this heavenly wisdom, will yield a plentiful and happy crop to them who are promoters of peace.

CHAP. IV.

1. FROM [1] whence come wars and fightings among you *(Jews)?* come they not hence, even of your lusts *(or pleasures)* that war in your members *(against the soul?* 1 Pet. ii. 11.)

2. [2] Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

4. Ye adulterers and adulteresses, know ye not that [3] the friendship of the world *(which stands in competition with, and indisposeth you to believe and obey God's will)* is enmity with God *(and so idolatry, which in the language of Scripture is adultery)?* whosoever therefore will be *(thus)* a friend of the world is the enemy of God, *(having renounced him to have mammon for his Lord,* Matt. vi. 24.)

5. [4] Do ye think that the Scripture saith (Gr. *speaks)* in vain *(against this worldly-mindedness),* The spirit that dwelleth in us *(Christians)* lusteth *(he)* to envy *(as yours doth?* ver. 2. *Is he not rather the Spirit of love and goodness, engaging us to love all men, and especially our Christian brethren?* 1 Pet. i. 22.)

6. But *(so far is he from this envy, that where he dwells)* [5] he giveth more grace *(or favour);* wherefore he *(or it, the Scripture)* saith, God resisteth the proud, but giveth grace *(or sheweth favour)* to the humble, (Prov. iii. 34.)

7. *(Be ye then humble, and)* submit yourselves therefore to *(that)* God *(who giveth grace to the humble).* Resist the devil, *(the author of those wars, envyings, and lustings which are among you),* and *(then)* he will fly from you.

8. [6] Draw nigh to God *(by prayer, humiliation, repentance, and obedience),* and he will draw nigh to you *(in mercy).* [7] Cleanse your hands *(from rapine and injustice),* ye sinners: and purify your hearts *(from the love of the world),* ye double-minded *(whose hearts are divided betwixt God and mammon).*

9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to [8] heaviness.

10. Humble yourselves *(therefore)* in the sight of the Lord, *(and under his mighty hand that is upon you,* 1 Pet. v. 6.) and he shall lift you up *(that he may exalt you, ἐν καιρῷ, in that season of his visitation, as he did then his faithful servants, by a wonderful deliverance, according to his promise;* see note on Matt. xxiv. 31.)

11. [9] Speak not evil one of *(or against)* another, brethren. He that speaketh evil of *(or against)* his brother, and judgeth his brother, speaketh evil of the law, and [10] judgeth the law *(or speaketh against the law, as being evil or imperfect, in that it doth not command or condemn those things which thou dost command or condemn):* but if thou *(take upon thee to)* judge the law, thou art not *(in thy behaviour as)* a doer of the law, but a judge *(of it.*

12. *Whereas indeed)* there is *(only)* one lawgiver, who is able to save and to destroy: who *(therefore)* art thou that judgest another?

13. Go to now, ye that *(presume to)* say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain *(as if both life and the advantages of life depended wholly on yourselves, and not at all on Divine Providence):*

14. Whereas ye *(who speak with such confidence of the future)* know not what shall be on the morrow. For what is your life? it is even *(as)* a vapour, that appeareth for a little time, and then vanisheth away.

* Οὐδὲν οὕτως ἀπολώλει χρηστὸν πάθος ἐν ταῖς τότε συμφοραῖς, ὡς ἔλεος. De Bell. Jud. lib. iv. cap. 22. p. 885. G.

† Hist. lib. v. ed. Lips. p. 616.

‡ Ἦν δὲ τῶν ἐξόντων τοῦ πολέμου πρὸς τοὺς ἐπιθυμοῦντας τῆς εἰρήνης ἔρις χαλεπή. De Bell. Jud. lib. iv. cap. 10. p. 871. Vid. p. 797. C. D.

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15. *(Thus ye are wont to speak;)* for that (Gr. *whereas*) ye ought to say, [11] If the Lord will, we shall live, and do this, or that.

16. [12] But now ye rejoice in your boastings *(of the future)*: all such rejoicing is evil, *(as being an assuming to yourselves what belongs to God only, and so an evidence that you do not subject your own will to the will of God: for since this life is so short and uncertain, and thereby teaches you to think humbly, and speak modestly, and with due dependance on the Divine Providence, with respect both to your lives and future actions; you by thus pleasing yourselves in these vain boastings, and talking as if you were immortal, and independent upon Providence, are guilty of an evil exaltation, and vain boasting.)*

17. Therefore to him that knoweth to do good, and doeth it not, to him it is sin. *(If after my admonition to avoid this and other crimes, you continue in them, ye will be inexcusably guilty of sin,* John xv. 22. *and the guilt of it will abide upon you,* John ix. 41. *as it will also in all other things done against knowledge, and the convictions of your conscience: for in such things the heart departs from and rebels against the Lord; he that thus sins, despiseth the word of the Lord, and reproacheth him that spake it,* Numb. xv. 30, 31.)

ANNOTATIONS ON CHAP. IV.

[1] Ver. I. ΠΟ'ΘΕΝ *πόλεμοι*; *Whence come wars?*] This Epistle seems to have been writ about the eighth year of Nero, and the sixty-second of Christ, the year before the death of James; before which time the Jews had great wars and fightings, not only with their neighbours, (see note on Matt. xxiv. 6.) but even among themselves in every city and family, saith Josephus;* not only in Judea, but in Alexandria, Syria, and many other places. (See the preface, §. 5, 6.)

[2] Ver. 2. *Ἐπιθυμεῖτε*, &c. *Ye lust*, &c.] For explication of these words we are to note, that the Jews were then vehemently lusting after two things:

First, Liberty and freedom from tribute; which was, say they, the token of subjection. Josephus saith,† they were continually clamouring *to have the tributes took away*, and that upon this very account; and ‡ that the *zealots, the band of thieves, and their magicians, were still pressing the people to fight for their liberty from the Roman yoke.*

Secondly, Dominion over other nations: for having got this fancy into their heads, that their Messiah§ was to be a temporal prince, who should enable them to lord it over the heathens, they were zealous to have these pretended prophecies accomplished; and ‖ *the hopes of it encouraged them to fight.* Whence we may paraphrase on these two verses thus; Ye lust (for liberty and dominion), and ye have it not; ye (in pursuit and desire of them) kill, and (yet) ye cannot obtain (them), because ye ask not (whether that be according to the will of God which ye so greedily desire). Ye ask these things, and receive them not, because ye ask amiss, that ye may consume them upon your lusts; *(viz.* that having this liberty and empire, ye may possess the good things of this world ye lust after, and may lord it over the heathen world.)

[3] Ver. 4. *Φιλία τοῦ κόσμου, ἔχθρα τοῦ Θεοῦ ἐστιν, The friendship of this world is enmity to God.*] This, one mentioned here by Œcumenius explains thus; *κόσμον ἐνταῦθα πᾶσαν τὴν ὑλικὴν ζωὴν ἀποκαλεῖ, he here styles the whole sensual life, the world, ὡς μητέρα τῆς φθορᾶς, ἧς ὁ μετασχεῖν σπεύδων ὀλιγώρως ἔχει τῶν Θείων, καὶ ὑπεροπτικῶς, as being the mother of corruption, which he that is hasty to enjoy overlooks and despiseth Divine things.* (See the text defended here, Examen Millii.)

[4] Ver. 5. *Ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει*; Or, *Do ye think that the Scripture saith in vain?* &c.] They who make this whole verse one sentence, are obliged to shew where the Scripture hath these words, *The spirit that dwelleth in us lusteth to envy;* which no interpreter hath yet successfully attempted. But in this exposition given in the paraphrase, which makes the whole to consist of two questions, this is needless. Now in favour of this exposition, let it be noted,

First, That nothing is more ordinary than for particles to be repeated from the precedent member. So, Psal. ix. 19. *The needy shall not always be forgotten, the expectation of the poor shall (not) perish for ever.* (See Psal. xxxviii. 1. xliv. 19. 1 Sam. ii. 3. Job xxx. 25. xxxi. 20. Prov. xxv. 27. xxx. 3.) So, ם, *if*, Psal. cxxxix. 8. Prov. vi. 1. ix. 12. (See Glassius de ellipsi partic. lib. iv. tr. 2. observ. 10. p. 721.) So here the particle *ἢ* may be repeated thus, *Or, doth the spirit that is in you lust to envy?* though the sense be full only by reading the words by way of interrogation. Note,

Secondly, That *not to speak in vain*, is not to do it without cause or just reason, as Ezek. vi. 10. And God, or the Scripture, is said to *speak in vain* to them who attend not to, or receive no benefit by, his words, Jer. viii. 8. So then the sense runs thus, Doth the Scripture speak without cause against this worldly-mindedness? Would it not have you attend to, and receive advantage by, what it saith against it?

[5] Ver. 6. *Μείζονα δὲ δίδωσι χάριν, But he that giveth more grace.*] That חֵן and *χάρις* throughout the Scripture signifies favour, and good-will, see note on 2 Cor. vi. 1. And this sense the opposition here requires; God being displeased with, and opposing himself to, the proud, but shewing favour to the humble, and causing them to find favour among men. (Prov. iii. 34.) What Mons. Le Clerc here saith, "That in those times the Jews used to produce, as out of Scripture, not only the sense of places without regarding the words, but also a Jewish tradition or interpretation of Scripture, and so we are not to look for what is here said, in the Old Testament," is intolerable: for is it fit to make an apostle, giving us those Scriptures which are to be our rulo of faith, speak thus, Do you think the Scripture speaks in vain, what it speaks not at all? and to call a Jewish tradition the Scripture?

* Ἐκινεῖτο ἐν ἑκάστῃ πόλει ταραχὴ, καὶ πόλεμος ἐμφύλιος· ὅσον τε ἀπὸ Ῥωμαίων ἀνέπτων, εἰς ἀλλήλους τὰς χεῖρας ἀπέστρεφον——καὶ στάσις μὲν ἦν πανταχοῦ. De Bell. Jud. lib. iv. cap. 10. p. 871. Vide Reliqua.

† Ἀναιρεῖν τὰ τέλη. De Bello Jud. lib. ii. cap. 1. Τήν τε ἀποτίμησιν οὐδὲν ἄλλο ἢ ἄντικρυς δουλείαν ἐπιφέρειν λέγοντες. Antiq. lib. xviii. cap. 1. Vid. de Bello Jud.

‡ Οἱ γὰρ γόητες καὶ λῃστρικοὶ συναχθέντες πολλοὺς εἰς ἀποστασιν ἐνῆγον, καὶ πρὸς ἐλευθερίαν παρεκρότουν, θάνατον ἐπιτιμῶντες τοῖς ἐπιθαρχοῦσι τῇ Ῥωμαίων ἡγεμονίᾳ. Lib. ii. cap. 23. p. 797. C.

§ Ὅτι μέγαν, καὶ δυνάστην, καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἐθνῶν, καὶ στρατοπέδων κύριόν φασιν οἱ προφῆται εἶναι τὸν ἐπιδημήσαντα. Jud. apud Orig. contra Cels. lib. ii. p. 78.

‖ Τὸ δὲ ἐπάραν αὐτοὺς μάλιστα πρὸς τὸν πόλεμον, ἦν χρησμὸς ἀμφίβολος· ὁμοίως ἐν ταῖς ἱεραῖς ἐυρημένος γράμμασιν, ὡς κατὰ τὸν καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης. Joseph. de Bell. Jud. lib. vii. cap. 31. p. 961. F. Vide lib. i. p. 705. D. Tryph. apud Just. p. 249.

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[6] Ver. 8. Ἐγγίσατε τῷ Θεῷ, *Draw nigh to God.*] The way of drawing nigh to God being now, under the gospel-dispensation, through faith in Christ, and in his blood shed for the propitiation of our sins, we being made *nigh to him through the blood of Christ,* (Eph. ii. 13.) and through the introduction of that better hope, by which ἐγγίζομεν τῷ Θεῷ, *we draw nigh to God;* (Heb. vii. 19.) it being Christ alone by whom we have an introduction to the Father through faith in him, (Eph. ii. 18. iii. 12.) and who hath suffered for us, *that he might bring us to God:* (1 Pet. iii. 18.) this may be looked on as an exhortation to the ἁμαρτωλοὶ, the *unbelieving* Jews, to believe in Christ, and to the δίψυχοι, the *wavering* Jews, (see note on i. 8.) to cleave steadfastly to the faith.

[7] Καθαρίσατε χεῖρας, *Cleanse your hands.*] That the hands of the Jews, and especially of the zealots among them, were *full of blood and rapine,* we learn from Josephus,* who makes very often sad complaints of the murders and rapines committed by them; (see v. 4. 6.) and so this exhortation must be very properly directed to them. True also is the note of Esthius here, "Porro si jubentur homines emundare manus, et purificare corda, nec jubetur quid impossibile: consequens est eos posse hæc præstare."

[8] Ver. 9. Εἰς κατήφειαν, *Into heaviness.*] For now the day of vengeance upon the unbelieving and backsliding Jews approacheth. (Luke xxi. 22.) Now the coming of the Lord to execute vengeance on them draweth near, (v. 8.) *When wrath shall come upon them to the uttermost.* (2 Thess. ii. 16.)

[9] Ver. 11. Μὴ καταλαλεῖτε, *Speak not evil.*] For explication of these words, let it be noted, that the great exception which both the unbelieving Jews and the Judaizing Christians among them had against the believing gentiles, was this, that † *they observed not their feasts or sabbaths, and that they were not circumcised,* whence they concluded they differed little from the heathens. This was the thing for which the Christian fathers ‡ did contend against them; *viz.* that the ancient patriarchs of old were acceptable to God, and consequently the Christians, and especially the converted gentiles, might be acceptable to God without the observation of these feasts and sabbaths, or of circumcision. Hence the apostle is so concerned that they should not judge one another *on the account of days or meats.* (Rom. xiv. 4. 6.) Hence he inveighs against the Galatians, as being brought in bondage by the Judaizers, to the observation of circumcision, (v. 5.) *and of days, months, times, and years:* (iv. 10.) and warns his Colossians not to be induced to follow those rudiments of the world, as being circumcised in Christ; (Colos. ii. 11.) and saith, *Let no man judge you in respect of feasts, or new moons, or of the sabbaths:* (ver. 16.) so that the argument of the apostle here seems to run thus, Let no man speak against his Christian brethren the gentiles, for not observing these things; for, the law itself requiring these things, not of the gentiles that even dwelt among them, but only of the Jews, he that speaks against them, and judgeth them for the nonobservation of these things, he in effect speaks against and judgeth that law as deficient, which required not these things. And thou who takest upon thee to say they cannot be saved, (Acts xv. 1.) and so judgest them to destruction without the observation of them, thou even takest upon thee the office of the great Lawgiver, who *alone is able to save and to destroy,* and who, by not requiring those things of the gentiles, shews he will save them without them, and not destroy them for neglect of them. So the Targum on Ezek. xiii. 18. brings in God speaking to the false prophets thus, *Can you kill or make alive the souls of my people?* Others indeed refer this to the law of Christian love, but that is still styled the law of *Christ,* Gal. vi. 2. or the law of *liberty,* ii. 12. but never absolutely *the law,* as here; and therefore I prefer the former interpretation.

[10] Κρίνει νόμον, *Judgeth the law.*] That is, saith Œcumenius, κατακρίνει, καταφρονεῖ, he *condemns* and *despiseth* the law forbidding him to condemn and to speak evil of his brother, and so will not be a doer of it, οὗ γάρ τις καταφρονεῖ, πῶς ἀνέξεται ὑπ' αὐτὸν ἔτι ζῆν; *for how will a man be induced to live by that law which he despiseth?*

[11] Ver. 15. Ἐὰν ὁ Κύριος θελήσῃ, *If the Lord will.*] It was a rule of Ben Syra, (Buxt. Flor. p. 4.) *Let no man say he will do any thing, unless he first say, If the Lord will:* who also adds, that *one died before night, for refusing to add this.* And when Alcibiades had said to Socrates, *I will do so, if you will;* Socrates* tells him he ought to have said, ἐὰν ὁ Θεὸς ἐθέλῃ, *If God will.* Not that we are obliged always to say thus, (Rom. xv. 28.) but only still to own our dependance on Divine Providence, (ver. 17.) εἰδότι οὖν, *to him that knoweth to do good, and doeth it not, it is sin.* So Menander saith, εὐηθία μοι φαίνεται δηλουμένη τὸ νοεῖν μὲν ὅσα δεῖ, μὴ φυλάττεσθαι δ' ἃ δεῖ, *it is manifest folly to know what we ought to do, and not to do it.* (Apud Stob. Serm. 4. p. 53.)

[12] Ver. 16. Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζωνείαις ὑμῶν· πᾶσα καύχησις, &c.] These words I would render thus, *But now ye vaunt yourselves in your boastings; all such vaunting is evil: i. e.* Ye boast how much ye will gain, and then what brave men ye will be.

CHAP. V.

1. [1] GO to now, ye rich men *(of the Jewish nation, ye will have cause to)* weep and howl for the miseries that shall come (Gr. *are coming)* upon you.

2. Your riches are corrupted *(or, are as things purified by being kept too long),* and your garments *(are become)* moth-eaten *(they being laid up in your wardrobes, and not used to clothe your naked brother, shall be as useless to you as if they were devoured by the moth).*

3. Your gold and silver is cankered *(or eaten out with rust);* and the rust of them shall be a witness against you *(of your covetous and worldly minds),* [2] and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days (Gr. *It shall eat your flesh as fire, ye have treasured it up for the last days).*

* Πόθοι δὲ ἦσαν ἁρπαγῆς ἀναπλήρωσει, καὶ τῶν πλουσίων οἴκων ἔρευνα, φόνος τε ἀνδρῶν καὶ γυναικῶν ἔζεις ἐπαίζοντο, μεθ' αἵματος δὲ τὰ συληθέντα κατέπινον, &c. De Bell. Jud. lib. v. cap. 34. p. 897. C.

† Ἐκεῖνο δὲ ἀποροῦμεν μάλιστα, εἰ ὑμεῖς, εὐσεβεῖν λέγοντες, καὶ τῶν ἄλλων οἰόμενοι διαφέρειν, κατ' οὐδὲν αὐτῶν ἀπολείπεσθε, οὐδὲ διαλλάσσετε ἀπὸ τῶν ἐθνῶν τὸν ὑμέτερον βίον, ἐν τῷ μήτε τὰς ἑορτὰς, μήτε τὰ σάββατα τηρεῖν, μήτε τὴν περιτομὴν ἔχειν. Tryph. apud Just. p. 227.

‡ Πρὸ τοῦ Ἀβραὰμ οὐκ ἦν χρεία περιτομῆς, οὐδὲ πρὸ Μωϋσέως σαββατισμοῦ, καὶ ἑορτῶν, καὶ προσφορῶν. Just. M. p. 240. D. 241. B. 245. B. Iren. lib. iv. cap. 30. Tertul. adv. Jud. cap. 2.

* Plat. Alcib. 1. in fine.

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4. Behold, the [3] hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them that have reaped *(and are thus defrauded of their wages by you)* are entered into the ears of the Lord of sabaoth.

5. [4] Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in *(or for)* [5] a day of slaughter.

6. Ye have condemned [6] and killed the Just; and he doth not resist you.

7. Be patient therefore, brethren, unto the coming of our Lord *(to avenge you of these murderers)*. Behold, the [7] husbandman waiteth for the precious fruit of the earth, and hath long patience for it, till he receive the early and latter rain *(the first to make the corn sown swell and grow up, the latter to make the ear plump before harvest)*.

8. Be ye also patient; stablish your hearts *(in expectation of this advent)*: for [8] the coming of the Lord draweth nigh.

9. [9] Grudge not (Gr. *groan not)* one against another, brethren, *(as men impatient, and desiring vengeance, use to do,)* lest ye be condemned *(as wanting in that patience, which ought to have its perfect work in you; and in that Christian charity, which requires you to pray for mercy, and not to cry for vengeance on your enemies)*: behold the Judge *(who will plead your cause against your persecuting brethren)* standeth before the door.

10. Take my brethren, the prophets, who have spoken *(to you Jews)* in the name of the Lord, for an example of suffering afflictions, and of patience *(i. e. of patient suffering; for they had experience of cruel mockings, and of death, and yet they suffered these things patiently)*.

11. Behold, we count them happy that endure *(afflictions for righteousness' sake, and for the trial of their faith,* Matt. v. 12. 1 Pet. iv. 14.) Ye have heard of the [10] patience of Job, and have seen *(i. e. known)* the end of the Lord; that the Lord is very pitiful, and of tender mercy *(as then he was to him a deliverer, and a rewarder of his patience, so will he be to you)*.

12. [11] But above all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath: but let your yea be yea; and your nay, nay; *(i. e. let your actions be agreeable to your words,* see note on 2 Cor. i. 17.) [12] lest ye fall into condemnation.

13. Is any man among you afflicted? let him pray *(to God to alleviate and sanctify his affliction)*. Is any merry? let him sing psalms *(of praise to that God, who hath given him this cheerfulness of spirit)*.

14. Is any *(man)* sick among you? [13] let him call for the elders of the church; and let them pray over him, [14] anointing him with oil in the name of the Lord:

15. [15] And the prayer of faith shall save the sick, and the Lord *(in answer to this prayer of faith)* shall raise him up; and if he [16] hath committed *(such)* sins *(as brought this sickness on him)*, they shall be forgiven him *(upon this prayer of faith)*.

16. Confess *(therefore)* your faults one to another, and pray one for another, that ye may be healed. The [17] effectual fervent (Gr. *the inspired)* prayer of a righteous man availeth much.

17. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of [18] three years and six months.

18. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19. Brethren, if any of you do err from the faith, and one convert him;

20. Let him know, that he who converteth the sinner from the error of his way shall save a soul from death, and [19] shall hide a multitude of sins.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. Ἄγε *νῦν, Go to now.*] This is only a form of transition, (iv. 13.) and converting of speech to any person; as if he should have said, And now to speak to you that are rich, I call upon you to weep, &c.

That this prediction was exactly fulfilled by the slaughter and spoiling of the rich Jews throughout Galilee and Judea, Josephus* will not suffer us to doubt: for he informs us, *that the zealots spared none but those who were* ταπεινοὶ διὰ τυχὴν, *poor and low in fortune;* and that they were so insatiably rapacious, that they searched all the houses of the rich, killing the men, and abusing the women: and that it also was fulfilled touching those of the dispersion, see the preface, §. 5, 6.

[2] Ver. 3. *It shall eat your flesh as fire,* ἐν ἐσχάταις ἡμέραις, *in the last days.*] As the rust eats into the gold and silver, so shall your flesh and substance be eaten up as with fire, as if you had treasured up fire in the midst of it. For,

First, This is a frequent metaphor among the prophets, who often speak of the fire eating up the wicked, and devouring their flesh; *Thou shalt make them as a fiery oven in the time of thy wrath,* καὶ καταφάγεται αὐτοὺς πῦρ, *and the fire shall eat them up,* Psal. xxi. 9. *The light of Israel shall be for a fire, and his Holy One for a flame, and it shall burn,* καὶ φάγεται, *and eat up his thorns and briers in one day,* καὶ καταφάγεται ἀπὸ ψυχῆς ἕως σαρκῶν, *and it shall eat up from the soul to the flesh,* Isa. x. 16, 17. Πῦρ τοὺς ἐναντίους ἔδεται, *The fire shall eat up the adversaries,* xxvii. 11. *Behold, the name of the Lord cometh forth from far, burning with anger,* καὶ ἡ ὀργὴ τοῦ θυμοῦ ὡς πῦρ ἔδεται, *and the anger of his fury shall eat as the fire,* xxx. 11. *Behold, I will make my word in thy mouth fire, and this people wood,* καὶ καταφάγεται αὐτοὺς, *and it shall eat them up,* Jer. v. 14. *They shall go out from one fire,* καὶ πῦρ αὐτοὺς καταφάγεται, *and another fire shall eat them up,* Ezek. xv. 7. *I will bring forth a fire from the midst of thee, and the fire,* καταφάγεται σε, *shall eat thee up,* see Amos v. 6.

Secondly, This was punctually fulfilled in the destruction of that nation by their own seditions and the Roman wars: for, amongst the Sicarii and the zealots, the ringleaders of all their seditions, it was a crime enough to be rich; and their insatiable avarice induced them still to make, τῶν πλουσίων οἴκων ἔρευναν, *a search into the houses of the rich.* For them to remain among these tyrants was destruction; *for by false accusations they were slain as deserters.*†

* De Bell. Jud. lib. v. cap. 20. 34. lib. iv. cap. 19.

† Τοῖς γε μὴ εὐπόροις, καὶ τὸ μένειν πρὸς ἀπώλειαν ἴσον ἦν· προφάσει γὰρ αὐτομολίας ἀνῃρεῖτό τις διὰ τὴν οὐσίαν. De Bell. Jud. lib. vi. cap. 27. F. Οἱ ἐν ἀξιώματι καὶ πλούτῳ πρὸς τοὺς τυράννους ἀνήγοντο, τούτων οἱ μὲν ἐπιβουλὰς ψευδεῖς ἐπικαλούμενοι διεφθείροντο, οἱ δὲ ὡς προδιδοῦεν Ῥωμαίοις τὴν πόλιν. Ibid. p. 931, 932. F.

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for their substance. Yea, both their substance and their flesh were devoured by the flames,* which burnt up the city and the temple, *and so consumed both their dead bodies, and their substance, and their wardrobes;* and that which remained became a prey to the army of the Romans. See the like done in their dispersions, preface, §. 6.

[3] Ver. 4. Ὁ μισθὸς, *The hire.*] The precept in the law touching this matter running thus, *Thou shalt not defraud thy neighbour—the wages of him that is hired shall not abide with thee all night until the morning,* Lev. xix. 13. this keeping of it back is truly styled fraud and oppression; and all sins of that nature cry to heaven for vengeance on the fraudulent oppressor. So the cry of the Israelites, under their oppression in the land of Egypt, *came up to God,* Exod. ii. 23. iii. 7. *The cry of the afflicted widow and the fatherless,* Exod. xxii. 27. *The cry of the poor and the afflicted,* Job xxxiv. 28. Psal. ix. 12. *The cry of him that wants his pledge to cover him,* Exod. xxii. 27. *And the cry of him whose wages is kept back. Thou shalt not oppress a hired servant that is poor and needy; at his day thou shalt give him his hire, neither shall the sun go down upon it—lest he cry against thee to the Lord, and it be a sin unto thee,* Deut. xxiv. 14, 15.

[4] Ver. 5. Ἐτρυφήσατε καὶ ἐσπαταλήσατε, *Ye have lived in pleasure, and been wanton.*] The first word ἐτρυφήσατε, say critics, refers to their luxurious eating; the second, ἐσπαταλήσατε, to their carnal lustings and lasciviousness, (1 Tim. v. 6. Ezek. xvi. 49.) both which were vices the Jews then were very subject to, eating and drinking to excess in their feasts; (see note on 1 Cor. xi. 21.) and were, saith Tacitus,† " projectissima ad libidinem gens," *a nation very prone to lust.*

[5] *As for a day of slaughter.*] *i. e.* As the sacrifices, which are first fattened and then slaughtered, saith the Chaldee paraphrase on those words, *The enemies of the Lord shall be as the fat of lambs,* Psal. xxxvii. 20. (See Examen Millii.)

[6] Ver. 6. Ἐφονεύσατε, *Ye have killed,* &c.] Here Œcumenius saith, Ἀναντιῤῥήτως τὸ ἐφονεύσατε δίκαιον ἐπὶ τὸν Χριστὸν ἀναφέρεται, *this is undoubtedly to be referred to Christ, who is emphatically styled the Just One,* Acts iii. 14. vii. 52. xxii. 14. So Justin Martyr,‡ Ἀπεκτείνατε τὸν δίκαιον, *Ye have killed the Just One, and before him the prophets.* But against this interpretation it is objected by Esthius, 1. That the apostle here speaks by way of distinction to the rich, who dragged the Christians before the tribunals; whereas the death of Christ is imputed to the princes and rulers of the Jews, and to the people in general, Acts iii. 14. vii. 52. xiii. 27, 28. 2. It is said in the present tense, *And he doth not resist you;* whereas, had this been spoken of Christ, it should have been said, *He did not resist you:* and therefore Œcumenius doth acknowledge this is to be extended also to all those just men, St. Stephen, and others who suffered in like manner from the Jews, according to our Lord's prediction, Matt. xxiv. 9. and St. Paul's confession, that, before his conversion, *he persecuted this way unto the death,* Acts xxii. 4. Hence this passage is connected to the ensuing words directed to the Christians in general, by this particle, *therefore.*

[7] Ver. 7. *The husbandman waiteth,* &c.] So the Targum of Jonathan on 2 Sam. xxiii. 4. compareth those, who expect *the years of consolation,* to the husbandman, who in a year of drought waiteth for rain upon the earth. (See the text defended, Examen Millii).

[8] Ver. 8. Ἡ παρουσία τοῦ Κυρίου ἤγγικε, *The coming of the Lord is at hand.*] He speaks, saith Œcumenius,* *of the coming of the Romans to captivate the Jews, which he calls, The coming of our Lord;* as St. John does, chap. xxi. xxii. And this exposition is confirmed, 1. from the constant use of the like phrase, Ἐγγὺς ἡμέρα Κυρίου, *The day of the Lord is at hand,* Isa. xiii. 6. Ezek. xxx. 3. Joel i. 15. ii. 1. iii. 14. Obad. ver. 15. Zeph. i. 7. 14. From the evils which he saith are coming on the rich, ver. 1. and which then especially came upon them. 2. From his saying, This *coming is at hand;* and, *The Judge standeth at the door,* (ver. 9.) or in St. Peter's phrase, τὸ τέλος ἤγγικε, *The end is at hand,* (1 Pet. iv. 7.) which answers exactly to the words of Christ, touching the destruction of Jerusalem, *Then shall* τὸ τέλος, *the end come;* (Matt. xxiv. 14.) it is near, ἐπὶ θύραις, *even at the door;* (ver. 33.) her *desolation,* ἤγγικε, *draweth nigh.* (Luke xxi. 20. see note on Phil. iv. 5.) And this was a true ground for patience, and answers the objection of Esthius against this exposition.

[9] Ver. 9. Μὴ στενάζετε, *Groan not.*] These groanings, in the Scripture, have a voice and cry; and God is said to hear them. Thus the *children of Israel groaned, by reason of their hard bondage,* κατεστέναξαν; *and their cry came up to God:* (Exod. ii. 23.) and the Spirit is said to intercede in Christ's suffering members, *with groans unuttered.* (Rom. viii. 26.) Thus David prays, that God would *hear the voice of his groanings, and the groaning of the prisoners.* (Psal. cii. 5. 20.) These groanings, when they are only the natural issues of an afflicted soul, move God to pity, (Judg. ii. 18.) and to remember us in mercy; (Exod. vi. 5.) but when they are the fruits of impatience under troubles, and a desire of revenge upon our enemies, they tend to our condemnation; and the persecuting Jews, being of the same stock with the converted Jews, their groaning against them is styled *groaning against one another.*

It is the observation of Justin,† that the converts among the gentiles were not only more than those among the Jews and the Samaritans, but also, that they were better Christians, and more truly so; for these Jewish converts were still leavened with an expectation of a temporal kingdom, and of liberty from the Roman yoke, and the dominion over all heathen governors. Whence the apostles do so frequently enjoin them to be *subject to the higher powers,* (Rom. xiii. 1.) to be *subject to principalities and powers,* (Tit. iii. 1.) to be *subject to every human ordinance, and not use the liberty, to which they were called, as a cloke of maliciousness.* (1 Pet. ii. 13. 16.) Now these, as Dr. Hammond well observes, lived intermixed with the unconverted Jews and zealots, who were still grudging and contending against all that would not stand up for liberty, and fight for this temporal kingdom, *accounting them no better than the*

* Ἕκαιον δὲ καὶ τὰ γαζοφυλάκια ἐν οἷς ἄπειρον μὲν χρημάτων πλῆθος, ἄπειροι δ' ἐσθῆτες καὶ ἄλλα κειμήλια· συνελόντι δ' εἰπεῖν, πᾶς ὁ Ἰουδαίων ἐσεσώρευτο πλοῦτος ἀνασκευασμένων ἐκεῖ τῶν οἴκων τῶν εὐπόρων. Lib. vii. cap. 29. p. 959. G. Vide cap. 32. p. 962. B. B. Cap. 37. p. 964. F. Cap. 46. p. 969. B. Cap. 34. p. 990. E.

† Hist. lib. v. ab initio.

‡ Dial. cum Tryph. p. 234.

* Λέγει δὲ τὴν Ῥωμαϊκὴν ἔφοδον, καὶ τὴν ὑπὸ τούτων αἰχμαλωσίαν τῶν Ἰουδαίων, ἣν καὶ παρουσίαν καλεῖ τοῦ Κυρίου Ἰωάννης. Κεφ. v. 22.

† Πλείονας καὶ ἀληθεστέρους τῶν ἀπὸ Ἰουδαίων καὶ Σαμαρίων Χριστιανοὺς εἰδότες. Apol. ii. p. 88. B.

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*very heathens,** on that account: and these may be the grudgers here intended.

[10] Ver. 11. *The patience of Job.*] Hence may we very probably conclude, that what is written in the book of Job, is truly a history of what happened to him: and not, as some conceive, a parable or fiction of a thing not truly done: for feigned things contain no serious motives to, nor just examples of, patience. 2. We find this holy man numbered with Noah and Daniel, as persons very prevalent in prayer, Ezek. xiv. 14. 20. As therefore Noah and Daniel were persons truly prevalent in their supplications, Gen. viii. 21. Dan. ix. 23. so also Job must be, as he is represented, xliii. 8. 10.

[11] Ver. 12. Μὴ ὀμνύετε, *Swear not.*] *i. e.* Let not your afflictions move you to use rash oaths, as men are wont to do when much provoked. That rash oaths are only forbidden here, and Matt. v. 34. see the note there: the oaths here forbidden being such as our impatience under sufferings, and our unbridled passions, do produce; or else the oaths, forbidden here, may be illusive oaths, *viz.* such as the Jews were free to use, because they thought they did not bind, (see note on Matt. ix. 34.) and so were free to make, to purchase their deliverance.

[12] Ἵνα μὴ ὑπὸ κρίσιν πέσητε, *That ye fall not into condemnation.*] Some copies read, εἰς ὑπόκρισιν, *into hypocrisy:* but, 1. this reading is not found in many copies. 2. The apostle, ver. 9. puts them in mind of *the Judge standing at the door*, requiring them not to *grudge against one another, lest they be condemned by him;* it is therefore far more probable he speaketh also here of condemnation by the judge. 3. To be false to the oath of God is perjury in the proper sense, for which God threatens *he will not hold the offender guiltless*, but is not properly hypocrisy. If therefore this had been the meaning of St. James, Swear not, lest you be tempted to the violation of your oaths, he should have called that perjury, not hypocrisy.

[13] Ver. 14. Προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, *The elders of the church.*] That it was the office of the presbyters, ἐπισκέπτεσθαι πάντας ἀσθενεῖς, *to visit all the sick*, we learn from the Epistle of Polycarp, ad Philip. §. 6. But that these presbyters should be bishops properly so called, as some conceive, seems not very probable; for then it must not only be the office of the bishop personally to visit the sick; but the duty of every sick person to send to him, and to no other. Yea, there must be more than one bishop in the church of which the sick man is a member, and he must be obliged to send to more; for the text runs wholly in the plural, *Let him call for the elders of the church*, καὶ προσευξάσθωσαν, *and let them* (not *one of them*) *pray over him;* and therefore the sick man must be obliged, by this text, to call for more than one of them, where more were to be had, as we know there were in the primitive constitution of the church.

[14] *Anointing him with oil.*] This was agreeable to the practice of the Jews,† who anointed the sick, *pro more*, customarily, saith their tradition: hence, though our Lord only commissionated his disciples *to heal the sick*, Matt. x. 8. Luke ix. 2. yet St. Mark informs us, that they added their usual ceremonies in doing this, *for they anointed many that were sick with oil, and healed them;* (Mark vi. 13.) and St. James, speaking to the elders of the Jews, bids them use this unction *in the name of the Lord*, as doubtless the apostles did; as in casting out of devils, Luke x. 17. so in healing the sick, Acts iii. 16. iv. 10. 30. and this addition made the cure miraculous.

[15] Ver. 15. Ἡ εὐχὴ τῆς πίστεως, *And the prayer of faith shall save the sick.*] Among the χαρίσματα, or the miraculous and extraordinary gifts, vouchsafed at first to the preachers of the gospel, and to the rulers or elders of the churches, was *the gift of faith;* as in these words, *to another is given faith by the same Spirit*, 1 Cor. xii. 9. *i. e.* by a strong impulse of the Spirit, fully persuading them that God would enable them to do this or that. This seems to be that faith which is styled πίστις Θεοῦ, *the faith of God*, to which even the removing of mountains, or the performing things most difficult and extraordinary, is promised, Mark xi. 22, 23. Matt. xxi. 21. and of which the apostle speaks, saying, *If I had all faith so as to remove mountains*, 1 Cor. xiii. 2. and by which they healed the sick, even by *faith in his name*, Acts iii. 16.: and therefore this is here promised, that where the prayer of the elders was attended with such a faith, it should still be successful for the healing of the sick, or the raising him up again from the bed of sickness; for σώσει, *will save*, is ἐγερεῖ, *he will raise him up.*

[16] *And if he hath committed sins.*] *i. e.* Such sins for which God was pleased to inflict this bodily disease upon him, as he did on the members of the church of Corinth, for their disorderly celebrating the Lord's supper; *for which cause* (saith the apostle), *many are weak and sickly among you*, (1 Cor. xi. 30.) they being thus *chastened of the Lord;* (ver. 32.) and where the sickness is by way of chastisement, the healing it is a testimony of God's forgiveness of it. Hence, *Thy sins be forgiven*, is our Lord's usual expression, when he healed the sick (Matt. ix. 2. 6, 7. see the note there), according to those words of the prophet Isaiah, *The inhabitants shall not say they are sick, the people shall be forgiven their iniquity*, (xxxiii. 24.) Hence it is evident, that here is no foundation for the sacrament of extreme unction, called by the Romish church *the sacrament of the dying*, and administered for the purgation of their sins, when they seem past hopes of recovery; for, how can they gather a sacrament of extreme unction, from an unction that is not extreme; or a perpetual ordinance from an action that was extraordinary and miraculous, and is long since ceased? how can they prove a sacrament that is proper to dying persons, from a right used only upon persons who were not to die, but to be raised up from sickness? or promise to him forgiveness of his sins, to whom they cannot promise that recovery, which was the token of it? Moreover, the things already observed afford us a sufficient answer to the objections of Esthius, against our exposition, which are these:

Obj. 1. First, That the grace of miracles extended not to spiritual effects, as the forgiveness of sins, but to temporal.

Ans. This is said in flat contradiction to our Lord, who doth so often preface his miraculous cures of the sick with this expression, *Thy sins are forgiven thee*, Matt. ix. 2. Nor was this forgiveness so much a spiritual effect, as temporal, it being only the remission of a temporal punishment of sin, *viz.* sickness inflicted for it.

* Οὐδὲν γὰρ ἀλλοφύλων αὐτοὺς ἴφασκον διαφέρειν, οὕτως ἀγενῶς τὸν περιμάχητον Ἰουδαίοις ἐλευθερίαν προιεμένους, καὶ δουλείαν αἰρεῖσθαι τὴν ὑπὸ Ῥωμαίοις ἀναμολογουμένους. Joseph. de Bello Jud. lib. vii. cap. 30. p. 985. F.

† See Light. in Matt. vi. 17.

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Obj. 2. Had the apostle spoke of miraculous cures, he would only have advised them to call those who had the gift of healing, whether presbyters or not; not the presbyters, and them only.

Ans. He reasonably adviseth to call them, and them only, to pray over the sick, who were by office appointed for that work, and doth here only tell them what they might expect from it, when that miraculous faith was raised in them, which often, in those times of miracles, accompanied their prayers.

Obj. 3. The apostle speaks of a sick Christian brother to be anointed by a faithful presbyter, whereas the use of miracles was chiefly for converting infidels: and hence this unction was not used towards Trophimus left at Miletum sick, (2 Tim. iv. 20.) or to Epaphroditus sick near unto death. (Phil. ii. 27.)

Ans. If it were not used by St. Paul to them, and especially to Epaphroditus, it is certain that he knew nothing of this sacrament. 2. Esthius has no cause to assert, that of miracles in general, which the apostle saith only *of the gift of tongues*, that they were only for unbelievers; the gift of healing, for aught he knows to the contrary, might be still exercised upon believers, but only under the conduct of the Spirit raising up this miraculous faith, which assured them of it in respect to some, and not to others, as he saw fit. (See note on Phil. ii. 27.)

Obj. 4. That had the apostle intended miraculous healing, oil had not been prescribed; Christ having said, *They should lay their hands on the sick* only, Mark xvi. 18.

Ans. One ceremony excludes not the other; moreover, laying on of hands is there prescribed in preaching to the gentiles, anointing with oil here to the Jews, as being customary in case of sickness.

Obj. 5. All the other things delivered in this Epistle belong to the Christians of all ages; this therefore must do so too.

Ans. As if this hindered the apostles, as they had occasion, to give rules touching the spiritual gifts proper to their own times; that, when they spake of other matters not to cease, their precepts reach unto all times. St. Peter, in his following Epistle, hath one direction concerning those spiritual gifts, 1 Pet. iv. 10, 11. though the other precepts contained in that Epistle do concern all ages.

[17] Ver. 16. *Δέησις ἐνεργουμένη, The inspired prayer.*] As they who were inwardly acted by an evil spirit were styled *ἐνεργούμενοι*, so they that were acted by the Holy Spirit, and inwardly moved by his impulses, were also *ἐνεργούμενοι*, in the good sense; and therefore it seems most proper to apply these words, not to the prayer of every righteous person, but to the prayer offered by such an extraordinary impulse: not only from the force of this expression, but, 2. from the same thing here mentioned as the subject of this prayer, that our sick brother may be healed, which was to be done by the prayer of faith, (ver. 15.) 3. From the example of Elias, for his prayer was the prayer of faith, in the sense now mentioned; for he absolutely foretold, and confirmed it with an oath, that there *should be no rain those years, but according to his word*, 1 Kings xvii. 1. And his prayer for rain was upon God's promise *to send rain upon the earth*, xviii. 1.

[18] Ver. 17. *Three years and six months.*] So Luke iv. 35. When therefore it is said, that *Elijah came to Ahab the third year, and the Lord said, I will send rain upon the earth;* note, that Elias tarried before a year at the brook Kerith, and then in the middle of the third year came to Ahab.

[19] Ver. 20. *Shall hide*, &c.] This seemeth to be meant, not of the sins of the person thus converted (for the saving of his soul includes the remission of his sins), but of the sins of him that converts him; *i. e.* this charitable work shall be so pleasing to God, as to prevail with him to cover many of his own sins.

THE

FIRST EPISTLE GENERAL OF ST. PETER.

WITH ANNOTATIONS.

PREFACE.

CONCERNING this Epistle, allowed by the church of all ages to be the genuine work of the apostle Peter, it may be inquired, 1. When? 2. Whence? 3. To whom? 4. On what account, it was written? And,

Quest. 1. First, Whereas it is ordinarily affirmed by the Romanists, that this Epistle was written in the forty-fourth year of Christ; as that opinion seems to have been taken up by them, in favour of their avowed tenet, that St. Peter was twenty-five years in that see; and therefore, he dying in the year of our Lord, 69. must have come thither in the year 44. so is it easily confuted, both from this Epistle, and by many other cogent arguments.

1. From these words of this Epistle, iv. 8. *τὸ τέλος πάντων ἤγγικε, the end of all things is at hand:* that is, saith Dr. Hammond, who also follows this opinion, *The great and fatal destruction to the obdurate Jews, so often spoken of by Christ and his apostles, is now near at hand.* Which could not have been said in the forty-fourth year of Christ, that is, about twenty-six years before it happened; seeing the apostle St. Paul, in his Second Epistle to the Thessalo-

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nians, (writ, saith the reverend Dr. Hammond, A. D. 51.) warneth the Thessalonians, *not to be shaken by any word, or epistle, as coming from the apostles,* which intimated, *that the coming of the Lord was at hand;* and so he must have contradicted St. Peter, had he delivered this positively seven years before. 2. The apostle James hath the like expressions, saying, Ἡ παρουσία τοῦ Κυρίου ἤγγικε, *The coming of the Lord draweth near*, v. 8. *Behold, the Judge stands* πρὸ τῶν θυρῶν, *before the door.* Whence Dr. Hammond and Dr. Lightfoot well conclude, that this Epistle could not be written long before the death of St. James, which happened in the year 63. And this argument concludes as strongly for this Epistle's being indited after the same time. Add to this, that these expressions, τέλος, ἡ παρουσία τοῦ Κυρίου ἤγγικε, *The end, the coming of the Lord is at hand,* and, πρὸ τῶν θυρῶν, *before the door,* are plainly taken from our Saviour's words, in his prediction of the destruction of Jerusalem; where also the time is fixed by two remarkable characters: 1. *When you shall see Jerusalem compassed about with armies, then know ye,* ὅτι ἤγγικεν ἐρήμωσις αὐτῆς, *that her desolation draweth near,* Luke xxi. 20. That is, saith Dr. Hammond, *When you see Jerusalem besieged by the Romans, then know, the destruction of the city is near.* Now this happened not at all till the twelfth of Nero, and the sixty-sixth year of our Lord, when Cesthius * besieged Jerusalem: it happened not, say the best interpreters, according to the words of the evangelist, till the year 68. when Vespasian coming thither, his army † compassed the city round about. These, saith St. Luke, *are the days of vengeance, when all things which are written shall be fulfilled,* ver. 22. and *then shall they see the Son of man coming in the clouds,* ver. 27. Again, our Lord having foretold all the signs of his coming, καὶ τῆς συντελείας, *and of the end of the Jewish age,* adds, *When you shall see all these things come to pass, then know that this desolation,* ἐγγύς ἐστιν ἐπὶ θύραις, *is nigh, even at the door,* Matt. xxiv. 33. Mark xiii. 29. clearly shewing, that phrase importeth still a nearer approach of that great desolation.

Secondly, That St. Peter was not at Rome, nor departed from Judea, till a long time after the forty-fourth year of Christ, is so evident from the history of the Acts, and the Epistles of St. Paul, that he that runs may read it. For, that St. Luke, in a history designed especially to record the acts of St. Peter and St. Paul, should omit a matter of such vast moment and importance to the whole Christian world, happening within that very time in which he speaketh of St. Peter: that, saying of him, xii. 17. *He departed, and went to another place;* he should not say, as Bellarmine and Baronius, that place was Rome, but, in flat contradiction to them, *that he went down from Judea to Cæsarea, and there abode,* ver. 19. that he should tell us how Aquila and Priscilla came from Italy, because Claudius had commanded that all the Jews should depart from Rome; but should not tell us, as they do, that St. Peter came thence to Jerusalem on the same account, and therefore was found present at the council of Jerusalem about six years after; but speak of him there, as if he never had left Jerusalem: that in this council he should urge, against the necessity of imposing circumcision on the gentiles, only the example of Cornelius and his kinsman, converted and not circumcised; and say not one word of the church of Rome, the seat of all spiritual power and infallibility, and to which all other churches were to veil, and do homage, converted by him in like manner, and free also from the yoke of circumcision: nay, that he should not mention that ever he was there, in a history continued till the fifth of Nero, though he mentions his travels to, his preaching and abode at, several other places: these, sure, are things sufficient to convince all unprejudiced persons, that St. Peter was not then at Rome.

Thirdly, The same may strongly be concluded from the Epistles of St. Paul. For about the year 57. saith Bishop Pearson, he writ his Epistle to the Romans, in which he spends the greatest part of one chapter in saluting particular persons that were there: but yet we find no salutation to St. Peter, who, had he been then at Rome, would doubtless have been mentioned in the first place; and yet, in so large an Epistle, he neither is directly nor indirectly taken notice of. Moreover, St. Paul himself, in the beginning, intimates his earnest desire to come thither, that he might *impart unto them some spiritual gifts, to the end they might be established* in the faith; for which there could be no apparent cause, had the apostle Peter been there so long before him. St. Paul himself soon after comes to Rome; which when the brethren heard of, they came to *meet him, as far as Appii Forum,* Acts xxviii. 15. but not a word of St. Peter either coming or sending to him. When he is come, he goes not to sojourn with, or so much as to salute St. Peter (which sure he would have done, if he had been there), but dwells in his own hired house. Being come, he calls the chief of the Jews together, who desire to hear of him what he thought of the sect of the Christians, they knowing this only of it, that *it was every where spoken against,* ver. 22. What then had St. Peter, the apostle of the circumcision, been doing all this while among them? And how unlikely is it that there should be then, as Dr. Hammond * saith, a church consisting much of the Jews residing there? And how reflecting on the supposed labours of St. Peter, among the Jews there, are the following words, ver. 26—28. that *because they would not hear, or be converted, he would not leave them to St. Peter, but turn unto the gentiles,* who would hear? After his coming to Rome, he writes Epistles to several churches, to the Ephesians, Philippians, Colossians, and one to Philemon; in which two last we have sent from Rome the salutation of Aristarchus, Marcus, Justus, Epaphras, Luke, and Demas, Colos. iv. 10. 14. Philem. ver. 23, 24. but not a word from St. Peter. In that to the Colossians, he tells them, he had no other helpers, or fellow-workers, unto the kingdom of God, among the Jews, which had been a comfort to him, but Aristarchus, Marcus, and Justus, iv. 10, 11. which evidently excludes St. Peter. In his Epistle to Timothy, he saith, that at his first answer to Rome, *all men forsook him,* 2 Tim. iv. 16. which we can hardly believe, had St. Peter been there. He adds, that *only Luke was with him;* that Crescens was gone to this place, Titus to that, and Tychicus was left at another. Strange therefore it is, that if St. Peter was then gone from Rome, St. Paul should take no notice of it. Was he a

* Joseph. de Bello Jud. lib. ii. cap. 39.

† Εἶχεν ἡ στρατιὰ πανταχόθεν τὴν πόλιν περιέχουσα. Ibid. lib. v. cap. 28. p. 893. B.

* Preface to the Epistle to the Romans.

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person so inconsiderable, as not to deserve to be remembered? Or was he gone upon a sleeveless errand, not worthy of the notice of St. Paul? Or was he not rather one, who, being not at Rome, could give St. Paul no reason to take notice of him, when he writ from thence? But this subject is so fully handled, and the hypothesis of Baronius so learnedly confuted by Dr. Cave,* that it is superfluous to insist longer on this subject.

Quest. 2. To the second inquiry, *Whence this Epistle was indited?* I have returned a sufficient answer in the note upon these words, v. 13. *The church which is at Babylon saluteth you;* by shewing that by Babylon Rome is to be understood; whence this Epistle must be therefore written: and then it must be written after the persecution in the tenth of Nero, at which time neither Paul nor Peter was at Rome.

Quest. 3. That it was written to the Jews dispersed through Pontus, Galatia, Cappadocia, Asia (Minor), and Bithynia, the inscription† shews; but that it must be also written either to the gentiles proselyted to the Jewish religion, of whom see the note on 1 Pet. i. 1. or to the converts of the twelve tribes scattered among the heathens, and there serving their gods, according to the threat denounced upon them, Deut. xxviii. 36. 64. that *they should serve other gods, which neither they nor their fathers had known,* seems evident from these words, *that they were delivered from their vain conversation, delivered to them from their fathers,* i. 18. see the note there: that *in times past they were not the people, but now are the people of God:* that *they had not obtained mercy, but now had obtained mercy,* ii. 10. which words were spoken of the ten tribes, Hos. i. 10. ii. 23. and that the time past might suffice them to have done the will of the gentiles, when they *walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries,* iv. 3.

To imagine that the apostle is here speaking of the *dispersion,* mentioned Acts viii. 1. is to speak what is very improbable, they being dispersed only into the countries of Judea and Samaria, saith the text there: nor is it said that any travelled farther than Phœnice, Cyprus, and Antioch, xi. 19. Nor is it likely that many of them travelled so far, for the churches of Judea and Samaria having peace soon after this dispersion, Acts ix. 31. that any of them went to all or any of the places here mentioned by St. Peter, we have no reason to imagine; but that there was long before a great dispersion of the Jews throughout these parts of Asia, see the note on James i. 1.

Lastly, Upon what account this Epistle was written, we may best learn from the Epistle itself; which informs us, first, that it was written to encourage them to persevere, and to continue constant under these *manifold temptations,* i. 6. those *fiery trials,* iv. 12. and *persecutions,* ii. 3—5. they were then subject to. Secondly, To preserve them from being concerned in the Jewish wars, or bearing any part in that rebellion against Cæsar and his officers, which was then beginning among the Jews, chap. ii. from ver. 12. to 23. and iii. 16—18. And, thirdly, to engage them to lead a Christian conversation, that so they might bring over others to the Christian faith, ii. 12. iii. 1. and might stop the mouths of those who spake against them as evil-doers, iii. 16.

* In the Life of St. Peter.

† Whence by Tertullian in Scorp. and by St. Cyprian, lib. iii. Test. §. 39. it is styled Epistola Petri ad Pontícos.

CHAP. I.

1. PETER, an apostle of Jesus Christ, *(writeth)* to the [1] strangers [2] scattered throughout Pontus, Galatia, Cappadocia, Asia *(Minor)*, and Bithynia,

2. *(That is, to those of them who are)* [3] elect [4] according to the foreknowledge of God the Father, [5] through sanctification of the Spirit unto obedience, and *(to the)* [6] sprinkling of the blood of Jesus Christ: *(wishing that)* grace to you, and peace, *(may)* be multiplied.

3. Blessed be the God and Father of our Lord Jesus Christ, [7] who according to his abundant mercy hath begotten us again unto a [8] lively (Gr. *living)* hope, by the resurrection of Jesus Christ from the dead,

4. *(We being begotten by his resurrection, as the first-fruits of ours,* 1 Cor. xv. 20. 23.) to *(the hope of)* an inheritance incorruptible, and [9] undefiled, and that fadeth not away, reserved in heaven for you *(believers),*

5. [10] Who are kept by the power of God through faith [11] unto *(the)* salvation ready to be revealed in the last time.

6. Wherein *(i. e. on the account of which)* you greatly rejoice, though now for a season, [12] (if need be) ye are in heaviness through manifold temptations:

7. That the trial of your faith, being *(which is)* much more precious *(and advantageous to you)* than *(the trial)* of gold that perisheth, though it be [13] tried by fire *(or, though upon trial it endure the fire),* might be found to your praise, honour, and glory, at the appearance of Jesus Christ *(in glory):*

8. [14] Whom having not seen, ye love; in whom, though now ye see him not, yet (Gr. *not now seeing, but)* believing, ye rejoice with joy unspeakable and full of glory:

9. Receiving the end of your faith, [15] even the salvation of *(your)* souls.

10. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; *(i. e. of the grace to be brought unto us at the revelation of Jesus Christ,* ver. 13. Matt. xiii. 17.)

11. [16] Searching what, or what manner of time the [17] Spirit of Christ which was in them did signify *(or, to what time he did relate),* when he testified beforehand [18] the sufferings of Christ *(in himself and his members),* and the glories that should follow *(them,* Dan. ix. 24.)

12. To whom it was revealed, that not unto themselves, but unto us they did minister the *(same)* things, which are now reported *(or have been now declared)* to you by them who have preached the gospel to you [19] with the Holy Ghost sent down from heaven; which things the [20] angels desire to look into.

13. [21] Wherefore gird up the loins of your mind, be sober (Gr. *vigilant),* and hope to the end for the grace that is to be brought (Gr. *that is brought)* to you at *(by)* the revelation of Jesus Christ, *(who hath brought life and immortality to light by the gospel,* 2 Tim. i. 10.)

14. As *(it becometh)* obedient children, not fashioning

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yourselves according to the former lusts *(ye practised)* in your ignorance:

15. But as he *(God the Father,* ver. 17.) who hath called you is holy, so be ye holy in all manner of conversation;

16. Because it is written *(thus)*, Be ye holy; for [22] I *(the Lord your God)* am holy. (Lev. xi. 44. xix. 2.)

17. [23] And if ye call upon the Father, who without respect of persons judgeth according to every man's works, pass the time of your sojourning here in fear *(of condemnation from this impartial Judge at that day):*

18. Forasmuch as ye know that ye were not redeemed with corruptible things, *(such)* as *(are)* silver and gold *(such as the Jews brought up to Jerusalem to buy their offerings)*, [24] from *(the demerit of)* your vain conversation received by tradition from your fathers;

19. But with the precious blood of Christ *(who was delivered up to death for you)*, as [25] a lamb without blemish, and without spot:

20. Who verily was [26] foreordained (Gr. *foreknown, i. e. designed as the Messiah)*, before the foundation of the world, but was manifested in these last times for you-*(r sakes)*,

21. [27] Who by *(faith in)* him *(thus risen)* do believe in God, that raised up him from the dead, that your faith and hope *(of a blessed resurrection)* might be in God.

22. Seeing ye have purified your souls in *(by)* obeying the truth through the Spirit *(by whom ye are enabled to perform this obedience)* to unfeigned love of the brethren *(which is one part of that obedience)*, see that ye love (Gr. *ye shall love)* one another with a pure heart fervently:

23. Being born again, not of corruptible seed *(as is that from which ye had your first nativity, whence ye also who are thus begotten are corruptible)*, [28] but of incorruptible, *(as being born again)* [29] by the word of God, which liveth and abideth for ever.

24. For all flesh is as grass, and all the glory of man as the flower of grass. *(As then)* the grass withereth, and the flower of it falleth away *(so will it be with our body of flesh):*

25. But the word of the Lord *(saith the prophet,* Isa. xl. 8.) endureth for ever *(in itself, as being of eternal truth; and in its effects upon us, as nourishing us to life eternal).* And this is the word which by the gospel is preached to you.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΠΑΡΕΠΙΔΗ'ΜΟΙΣ, *To the strangers.*] He writes especially to the dispersion of the Jews, to whom the word strangers, or foreigners, here chiefly doth belong; but not to them only, for he speaks to them also who in time past had walked according to the will of the gentiles, in *abominable idolatries,* (iv. 3.) and of them who formerly *were not the people of God, and had found mercy:* we therefore are to understand, that among them were many devout Greeks, and proselytes of the gentiles, converted with them to the Christian faith. Thus, when St. Paul and Barnabas preached in the synagogue of the Jews at Iconium, a *great multitude both of Jews and Greeks believed:* (Acts xiv. 1.) and Paul preaching at Ephesus, and thereabouts, two years, prevailed so, *that all that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.* (Acts xix. 10. see xvii. 4. 12. xviii. 4.) In the Acts of the Apostles, we read of proselytes of all nations. They were reckoned, in the days of David and Solomon, one hundred and fifty-three thousand six hundred persons. (2 Chron. ii. 17.) In the days of Artaxerxes, we are told, that πολλοὶ τῶν ἐθνῶν περιετέμνοντο, καὶ Ἰουδάιζον, *many of the heathens were circumcised, and turned Jews.* (Esth. viii. 17.) And so it was also in the succeeding ages; for Josephus * informs us, that after the times of Antiochus Epiphanes, *the Jews, in Antioch and other places, always converting to their worship a great many Greeks, made them, as it were, a part of themselves:* and at Damascus,† he saith, *they would have destroyed the Jews among them, but that they feared their own wives, who all, except some few, were converts to the religion of the Jews.*

[2] Διασπορᾶς, *Of the dispersion.*] *i. e.* Dispersed through Pontus, &c. The apostle speaks not of the dispersion made by the persecution, mentioned Acts viii. 1. for that scattered the Christians only through Judea and Samaria: (ibid.) nor were they afterward dispersed farther, by the malice of the Jews, but went themselves to preach the word, not in Asia, but in the parts of Syria, in Phœnice, Cyprus, and Antioch. (Acts xi. 19.) Of their dispersion thence into Asia, we read not one word; but that there were great dispersions before of the Jews through the places here mentioned, from the time of the captivity under Shalmaneser, we learn from Agrippa's ‡ address to Caius, where he informs him, that *they possessed most parts of Asia, to the utmost borders of Bithynia and Pontus.*

[3] Ver. 2. Ἐκλεκτοῖς, *Elect.*] *i. e.* To the converted Jews, styled the *elect,* Matt. xxiv. 22. (See the note on ii. 9.) So also Œcumenius interprets these words, *to the elect,* that is, τοῖς ἀφωρισμένοις ἐκ τῶν ἄλλων ἐθνῶν εἶναι λαὸν περιούσιον, *to them that are separated from other nations, to be his holy and peculiar people.*

[4] Κατὰ πρόγνωσιν, *According to the foreknowledge of God,*] Discovered in the prophetical writings, which foretold of these blessings to be conveyed to them by the Messiah, who also is said to be foreknown before the foundation of the world; *i. e.* prophesied of from the beginning, (Gen. iii. 15.) but manifested in the last times for them, (ver. 20.)

[5] Ἐν ἁγιασμῷ, *Through sanctification of the Spirit,*] The great principle of all true obedience: so, ver. 22. *Having sanctified your souls, or lives, to the obedience of the truth through the Spirit.*

[6] Καὶ ῥαντισμὸν, *And sprinkling of the blood of Jesus.*] By way of obsignation of that covenant, by which we are engaged to that obedience: for so it was in the delivery of the old law; for upon the reading of that covenant in the audience of all the people, and upon their professing, *All that the Lord hath said, we will do, and be obedient,* Moses took the blood, and sprinkled it upon the people, and said, *Behold the blood of the covenant which the Lord hath made with you concerning all these words,* Exod. xxiv. 7, 8. (So Dr. Hammond.) Or to that sprinkling of the blood of Jesus Christ which *cleanseth us from all sin;* (1 John i. 7.) *i. e.* from all the sinful imperfections which cleave to

* Καὶ προσαγόμενοι ταῖς θρησκείαις πολὺ πλῆθος Ἑλλήνων, κἀκείνους, τρόπῳ τινὶ, μοῖραν αὐτῶν ἐποίησαν. De Bell. Jud. lib. vii. p. 973. B.

† Ἁπάσας πλὴν ὀλίγων ὑπηγμένας τῇ Ἰουδαϊκῇ θρησκείᾳ. Lib. ii. cap. 41. p. 822. B.

‡ Πολλὰ τῆς Ἀσίας ἄχρι Βιθυνίας καὶ τῶν τοῦ Πόντου μυχῶν. Philo Legat. ad Caium. p. 798. C.

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our obedience, and by which the full pardon of our past sins is procured, and we obtain an entrance into the holy of holies, (Heb. x. 19, 20.) and which procures for us, not only acceptance upon earth, but *an inheritance in heaven:* (Heb. ix. 15. xii. 24.) whence this blood is styled αἷμα ῥαντισμοῦ, *the blood of sprinkling,* Heb. xii. 24. And of Christ it is said, *He shall sprinkle many nations,* Isa. lii. 15.

[7] Ver. 3. Ὁ Θεὸς καὶ Πατὴρ, *The God and Father of our Lord Jesus Christ.*] Here, saith Schlictingius, as formerly the God of Abraham, Isaac, and Jacob, distinguished the one true God from any other; so now this phrase distinguisheth him, who is called *his God and Father,* from *Jesus Christ.* But yet the primitive fathers * thought otherwise; for they stiffly maintained, against the gnostics, who held there was another God above the God of Abraham, &c. or the God of the Jews, *that he was the God and Father of all,* "supra quem non est alius;" and yet, that Jesus Christ was God, as being *in the Father from all eternity, and receiving the Divine nature from him.*

[8] Εἰς ἐλπίδα ζῶσαν, *To a living hope.*] Either a hope that giveth life, as ὕδωρ ζῶν, *living water,* John iv. 10, 11. 14. Ὁ ἄρτος ὁ ζῶν, *the living bread which came down from heaven; of which if a man eat, he shall live for ever,* John vi. 51. vii. 38. Λόγια ζῶντα, *the living oracles,* Acts vii. 38. which if a man observe, saith Moses, *he shall live by them,* Lev. xviii. 4. Ὁδὸς ζῶσα, *a living way,* Heb. x. 20. as leading to life eternal; and ζωῆς πηγαὶ, *living fountains of waters,* Rev. vii. 17. for *by hope we are saved,* Rom. viii. 24.: or a *hope* that makes us active and lively, joyful and comfortable in our lives, *rejoicing in hope of the glory of God,* Rom. v. 2. in which sense it is said of the word of God, that it is ζῶν καὶ ἐνεργὴς, *living and active,* Heb. iv. 12. of the members of Christ's spiritual house that they are λίθοι ζῶντες, i. e. *living stones,* 1 Pet. ii. 5. and we are bid to offer our bodies, θυσίαν ζῶσαν, *a living sacrifice,* Rom. xii. 1. Hence it seems to follow, that the Jews before had not this *lively hope* which our Lord's resurrection ministers.

[9] Ver. 4. Ἀμίαντον, *Undefiled.*] The land, in which men who are sinners dwell on earth, is said to be *defiled by their sins,* Lev. xviii. 28. Numb. v. 3. xxxv. 34. Deut. xxi. 23. Isa. xxiv. 5. Jer. ii. 7. xvi. 18. heaven, into which *no unclean thing can enter,* being the only inheritance undefiled. Œcumenius hence observes, first, that this therefore was not such a hope as that which was contained in the law of Moses, ἥτις θνητὴ, θνητοῖς ἐπαγγέλλεται θνητὰ, *a dying hope, which promised dying things to mortal men:* secondly, that if this inheritance be in heaven, μυθώδης ἡ χιλιοέτης ἀποκατάστασις, *the opinion of the millenaries must be fabulous.*

[10] Ver. 5. Ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως, *Who are kept by the power of God through faith.*] Not that all who have true faith are kept by the power of God, so as that they shall certainly continue in the faith; but that they shall be thus preserved, *if they continue in the faith, rooted, and settled, and are not removed from the hope of the gospel:* (Colos. i. 23.) *if they hold the beginning of their confidence firm unto the end.* (Heb. iii. 4.) This place therefore only proves, first, that all who are preserved to salvation are preserved by God, but not that all true believers will be certainly so kept. Secondly, This place proves only, that they who are thus preserved, are kept through faith, i. e. *if they hold the beginning of their confidence firm to the end.* (Heb. v. 14.) For this faith, thus continued in them, will render them victorious over the world. (1 John v. 4.) It will enable them to *resist the devil* so effectually, that *he shall fly from them,* (1 Pet. v. 9.) and to *quench all the fiery darts of Satan,* (Eph. vi. 16.) and *to suffer death, not accepting a deliverance, that they may obtain a better resurrection.* But this place does not prove that all, who are once true believers, shall certainly continue in the faith, and never make shipwreck of the faith, as did Hymenæus and Alexander; (1 Tim. i. 19.) never have their faith overturned, as some had, 2 Tim. ii. 10. never *draw back to perdition,* as the apostle supposeth some might do, Heb. x. 38, 39.

[11] Εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ, *The salvation ready to be revealed in the last time.*] *i. e.* Say some, the deliverance ready to be vouchsafed to the Christians, at the destruction of the church and polity of Jerusalem; this being the salvation then ready to be revealed. But this seems not very probable: first, because in this salvation Christians are said *to rejoice greatly,* or, *to exult for joy;* (ver. 6.) which it becomes not them to do for temporal, but for spiritual blessings. Secondly, Because it is the salvation, not of our bodies, but our souls, even that salvation which *is the end of our faith,* ver. 9. (See the note there.) To the argument produced for the other sense from the words,

I answer, first, that though *the last times and days* in the plural, do mostly signify the times of the gospel-dispensation, concurring with the last times of the Jewish state; yet *the last time,* or *day,* in the singular, often signifies the time of the resurrection, or the last judgment, especially when it is joined with *the resurrection of the body,* mentioned here, ver. 8. So, John vi. 39. *I will raise him up,* ἐν τῇ ἐσχάτῃ ἡμέρᾳ, *in the last day;* (see ver. 40. 44, 45.) xi. 24. *I know that he shall rise in the last day;* and, xii. 48. *The word that I have spoken, shall judge him in the last day.*

Secondly, As there is mention of a double revelation of Jesus Christ; one, when he appeared as a prophet to the world, styled usually φανέρωσις, *the manifestation of Jesus Christ;* another at the day of judgment, styled ἀποκάλυψις, *the revelation of our Lord Jesus Christ,* 1 Cor. i. 7. *The revelation of Jesus Christ from heaven,* 2 Thess. i. 7. *His glorious revelation,* 1 Pet. iv. 13. and here emphatically, *The revelation of Christ,* ver. 7. 13.; so is there a double revelation of the salvation promised in the gospel; one by the preaching of the gospel, which *brought life and salvation to light,* 2 Tim. i. 10. and a farther revelation of it to be made hereafter, *when Christ who is our life shall appear,* Col. iii. 3, 4. 1 John iii. 2. styled, *The glory ready to be revealed, when the great Shepherd shall appear,* 1 Pet. v. 4. *The glory ready to be revealed, at the redemption of our bodies,* Rom. viii. 18. 23. to which this passage may refer.

[12] Ver. 6. Εἰ δέον ἐστὶ, *If need be.*] This is great conso-

* Justin. M. de Angelo Domini Musi apparente, Κύριον αὐτὸν ὄντα καὶ Θεὸν σημαίνει. Τὸν αὐτὸν λέγει ὃν καὶ διὰ πολλῶν τῶν λελεγμένων ὑπηρετοῦντα τῷ ὑπὲρ κόσμου Θεῷ, ὑπὲρ ὃν ἄλλος οὐκ ἔστι, σημαίνει. Dial. cum Tryph. p. 284. A. et p. 275. D. Ὁ γὰρ Χριστὸς καὶ Θεὸς καὶ Κύριος, p. 251. D. 287. B. 354. A. 335. B. "Solus et verus Deus, super quem alius non est," Iren. lib. iii. cap. 6. "Neminem alium Deum vel Dominum vocaverunt apostoli, nisi solum Deum verum Patrem et Verbum ejus, qui in omnibus principatum ejus habet," lib. iii. cap. 16.

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lation under all the afflictions of God's servants, that they then only shall befal them, when God sees them needful for the promotion of his glory, or for the furtherance of our salvation; as when they tend to make us partakers of his holiness, and to work in us the comfortable fruits of righteousness, (Heb. xii. 10, 11.) or *work for us an exceeding and eternal weight of glory,* (2 Cor. iv. 17.) by conforming us to him in sufferings, to whom we shall be like in glory. (1 Pet. iv. 13. Rom. viii. 17. 2 Tim. ii. 11.)

[13] Ver. 7. Διὰ πυρὸς δοκιμαζομένου.] Proved to be genuine by the fire it endures; as your faith is, by patiently enduring fiery trials. (See note on iv. 12.)

[14] Ver. 8. Ὃν οὐκ εἰδότες.] If this reading be true, it is most proper to translate the words thus, *Whom having not known;* if ὃν οὐκ ἰδόντες, as other copies have it, and all the versions do translate it, be the true reading, then our translation is right.

[15] Ver. 9. Σωτηρίαν ψυχῶν.] The *preservation of your lives;* so Dr. Hammond. But there is no ὑμῶν in the Greek, to answer to the word *your* in the English; and the salvation of lives seems not so properly assigned as the end of our faith, as the salvation of souls; as we may learn also from the following words:

[16] Ver. 11. Εἰς τίνα ἢ ποῖον καιρὸν; *What, or what manner of time?*] The particle εἰς is oft redundant. (See Nold. p. 66, 67. 464.) Or it may be here rendered *de, of what time,* as 2 Cor. xii. 6. *Let no man think,* εἰς ἐμὲ, *of me more than he ought to think,* Eph. v. 32. *I speak,* εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν, *of Christ and the church,* Acts ii. 25. David spake εἰς αὐτὸν, *of him.* So Acts xxv. 20. Heb. vii. 14. εἰς ἣν φυλὴν, *of which tribe.* They testified of his sufferings, saith Œcumenius, in those words of Isaiah, *He was led as a sheep to the slaughter.*

[17] Τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ, *The Spirit of Christ which was in them.*] That is, say the Socinians, the Spirit in them, which spake of Christ as the word of life and salvation, is the word which speaks of life and of salvation. But in this sense he might as well have been styled the spirit of antichrist or the false prophets, because he also spake of them. All the ancients agree in the other sense, That Christ * spake by his Spirit in the prophets, *they being inspired with his grace, and taught by his Spirit, their words proceeded from the Divine Word moving them, and by him they prophesied; he spake in Isaiah, in Elias, and in the mouth of the prophets.* So the fathers.

[18] Τὰ εἰς Χριστὸν παθήματα, *The sufferings of Christ.*] Not only in himself, but in his members, and the glories which should be after, as well to them, as to their Saviour, (Rom. viii. 18. 2 Tim. ii. 11, 12. 1 Pet. iv. 13.) as appears from i. 13. where this glory is styled, *the grace to be brought to us at the revelation of Jesus Christ.*

[19] Ver. 12. Ἐν πνεύματι ἁγίῳ, *By the Holy Spirit sent down from heaven.*] Hence it is evident, that the apostles, in all those writings in which they declared the gospel of Christ, were Θεόπνευστοι, *men assisted by the Holy Ghost;* and that they, in preaching and inditing the gospel, were acted by the same Spirit who moved formerly the prophets. (See the general preface.)

[20] Παρακύψαι, *Angels desire to look into.*] And shall holy prophets be so desirous to know the time when these things should happen, and holy angels so diligent to look into these glorious revelations; and shall we, to whom, and for whose happiness, this gospel was revealed, neglect not only to obtain, but even to know this great salvation? Some refer this to Dan. viii. 13.

[21] Ver. 13.] Note, that from this and the foregoing verse, we have several arguments to prove these things relate not to the temporal deliverance of Christians from the persecution of the Jews, but to their deliverance from the guilt of sin by the blood of Christ, (ver. 19.) and that eternal deliverance, which is the object of the Christian's hope. For, (1.) that cannot properly be styled *the grace which is to come to us by the revelation of Jesus Christ,* that being *the grace which brings salvation,* Tit. ii. 11. 13. (2.) That was not the thing which they, who preached the gospel, did ἀναγγέλλειν ἡμῖν, *declare unto us;* but, as St. John informs us, they did, ἀναγγέλλειν ζωὴν αἰώνιον, *shew unto us eternal life,* 1 John i. 2. (3.) They could not be the things the angels did desire to look into. (4.) The motive to *perseverance to the end,* is not a temporal deliverance from the Jews, but a spiritual and eternal deliverance. (Rom. viii. 18. 2 Cor. iv. 17. Heb. x. 35, 36.)

[22] Ver. 16. Ἐγὼ ἅγιός εἰμι.] The *holiness of God,* in Scripture, hath respect to a double object, *viz.* sin; and so it doth import his perfect freedom from, his hatred of, and opposition to, all impiety. 1. His entire freedom from all impurity; for *God is light* (saith the apostle), *and in him is no darkness at all,* 1 John i. 5. *He is a just God, and without iniquity,* Deut. xxxii. 4. A God of *purer eyes than to behold evil,* Hab. i. 13. *i. e.* without the greatest detestation. 2. His perfect hatred of it; whence he is said to loathe, detest, and to abhor it, and the workers of it; and it is styled, *the abominable thing which his soul hateth,* Jer. xliv. 4. And since God's nature is immutable, his holiness unchangeable, he must for ever hate, with a most perfect hatred, whatsoever is unholy and impure; and to suppose an interruption in his hatred of evil-doers, is to suppose he can cease to be a pure and holy God. And, 3. from this hatred, naturally flows a just assurance of his opposition to all impiety and unholiness, that he *by no means will clear the guilty,* Exod. xxxiv. 7. *or let the sinner always go unpunished,* Nahum i. 3. And this seems to be the import of the *holiness of God* we are here called to imitate, because it stands in opposition to *the former lusts of their ignorance:* or, 2. *God's holiness* respects such persons as are by consecration, or by resemblance of him, holy; and so it intimates his great affection to them, and concernment for them.

[23] Ver. 17. Ἀπροσωπολήπτως.] *i. e.* Without difference of nations, whether Jew or gentile, or without respect had to any man's progenitors, in the great day of his account. (Acts x. 34, 35. Rom. ii. 58. see note on James ii. 1.)

[24] Ver. 18. Ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς, *From your vain conversation.*] Two expressions in this chapter seem to intimate, that the apostle speaks here, not only to the native Jews, but also to the converted gentiles. 1. His exhortation to them, *not to fashion themselves according to*

* Ἐμπιπλάμενοι ὑπὸ τῆς χάριτος αὐτοῦ· τῷ πνεύματι ὡς διδάσκαλον αὐτὸν προσεδέχοντο. Ign. Ep. ed Magnes. §. 8, 9. Spiritus Prophetarum, πνεῦμα Κυρίου. Barnab. §. 9. Ἀπὸ τοῦ κινοῦντος αὐτοὺς θείου λόγου. Just. M. Apol. i. p. 49. A. Apol. ii. p. 76. D. Αὐτὸς ἐν Ἡσαΐᾳ, ὁ Κύριος αὐτὸς ἐν Ἠλίᾳ, ἐν στόματι προφητῶν αὐτός. Clem. Al. Adm. ad Gent. p. 7. B. et Strom. vi. p. 642. B. Theoph. ad Autol. lib. ii. p. 88. Iren. lib. iv. p. 29. Hippol. de Antichristo, §. 2. Tertul. adv. Marcion. lib. ii. cap. 27. adv. Prax. cap. 16.

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their former lusts, ἐν τῇ ἀγνοίᾳ ὑμῶν, *in their ignorance;* which phrase, in the New Testament, hath still relation to the times of ignorance in which the gentiles lay, before the preaching of the gospel to them. So, Acts xvii. 30. Τοὺς χρόνους τῆς ἀγνοίας, *The times of ignorance God winked at;* Eph. iv. 18. being darkened in your mind, διὰ τὴν ἄγνοιαν, *by the ignorance that is in you.* 2. This of their conversation, *received by tradition from their forefathers:* for though the scribes and pharisees had delivered traditions to the people, which rendered the worship of God vain; (Matt. xv. 9.) yet *a vain conversation received by tradition from their forefathers,* seems rather to respect the conversation of the heathens, ἀναστροφὴ being the word by which the *conversation of the gentiles* is designed, Eph. ii. 3. iv. 22. 2 Pet. ii. 7. 18. and μάταια, here added to it, determining the *conversation to the worship of vain gods.* (Acts xiv. 15. Eph. iv. 17.) Their plea for their religion and vain worship being also this, that *they received it from their fathers,* saying, that * *they were not to be moved, by any persuasions, from the religion which they had* † *received from their forefathers.* But yet I confess, these things may relate to the gentile proselytes among the Jews, which were very numerous. (See note on ver. 1.)

[25] Ver. 19. Ὡς ἀμνοῦ ἀμώμου, *A lamb without blemish.*] Christ being perfect, and without spot or sin, was typified by the lamb offered daily for their sins; and that lamb being bought with the half shekel, every one gave for the buying of the daily sacrifice, (Exod. xxx. 12. 15, 16. and which was therefore styled "keseph kippurim," *the money of expiations,* and was sent up to Jerusalem from every city of Judea, and all the provinces where the Jews lived, *in silver and gold),* the apostle may here allude to this, when he saith, *Ye were not redeemed with silver and gold, by which the daily sacrifice was bought, which made atonement for your souls, but with the precious blood of Jesus, who shed his blood for your redemption from that death which by your sins ye had contracted.* Others refer this to the paschal lamb, by the sprinkling of whose blood they were delivered from destruction, when the first-born of the Egyptians perished. (Exod. xii. 11. 17.) Both these lambs were to be ἀμνοὶ ἄμωμοι, *perfect, and without spot,* that they might be accepted. (Exod. xii. 5. Lev. xxii. 21. Numb. xxviii. 3. 9. 11. 19, &c.)

[26] Ver. 20. Προεγνωσμένου, *Foreknown.*] The Jews say, that ‡ "When God created the world, he held forth his hand under the throne of glory, and created the soul of the Messiah and his company, and said to him, Wilt thou heal and redeem my sons, after six thousand years? He answered, Yes. God said to him, If so, wilt thou bear chastisements, to expiate their iniquity, according to what is written, Isa. liii. 4. *Surely, he bore our griefs?* He answered, I will endure them with joy." And to this representation of this covenant made with the Messiah, *before the creation of the world,* it may be the apostle here refers. (See the note on Eph. i. 4.) In the style of Philo, § he is ἀΐδιος Λόγος, *The eternal Word, The first-born,* and, *The most ancient Son of the Father, by whom all the species were framed.* This therefore is according to the received opinion of the Jews.

[27] Ver. 21. Πιστεύοντας εἰς Θεὸν, *By him do believe in God.*] Here the Socinians object thus; He by whom we believe in God, is not that God in whom we believe; for the means of faith can never be the object of it: but Christ is he by whom we believe in God; *ergo,* Christ is not God. To this I answer, That Christ, according to the nature which died for us, and which was raised from the dead, is he by whom we believe in God; *i. e.* own him to be able to raise us also from the dead; and according to the same nature we acknowledge him not to be God: but that hinders not his being God, according to that nature by which he had power to (and did actually) raise himself from the dead. (John x. 18. ii. 19.)

But still they object, That *by him, we believe in him that raised him from the dead, that our faith and hope might be in God,* to wit, *the Father;* faith therefore and hope in Christ, is not faith and hope in God. *Ans.* First, It only follows hence, that it is not faith and hope in God the Father; but, secondly, the apostle here saith, that by believing in him who raised up Christ from the dead, *we believe in God,* because we believe in that Divine power which can raise us also from the dead: since therefore the holy Scripture expressly and frequently asserts, that we shall be raised up from the dead, *by the voice of the Son of God,* (John v. 25. 28.) and that because *as the Father hath life in himself,* and so is able to give life to the dead; so hath he given to the Son, to have life in himself: (ver. 26.) seeing Christ often saith of him that believeth in him, *I will raise him up at the last day,* (John vi. 39, 40. 44, 45.) for *I am the resurrection and the life:* (John xi. 24, 25.) since the apostle saith, he hath *dominion over the dead, and over the living,* (Rom. xiv. 9.) that *by him all men shall be made alive,* (1 Cor. xv. 22.) and, that *he will change our vile bodies into the likeness of his glorious body, according to the mighty power whereby he is able to subdue all things to himself;*—it rather follows hence, that our faith and hope in Christ, thus raising us from the dead, as his Father did him, is faith and hope in God.

[28] Ver. 23. Ἀλλὰ ἀφθάρτου, *Being born again of incorruptible seed.*] Here is a farther evidence, that the word of God is the ordinary means of our new birth: for it is τὸ ῥῆμα τὸ εὐαγγελισθὲν, *the word preached* (not any inward word infused), which is here styled, *that incorruptible seed* from which this new birth is derived.

[29] Διὰ λόγου ζῶντος Θεοῦ, *The living word of God.*] This epithet is ascribed to the word of God, Heb. iv. 12.: and that this is not spoken of the living God, is evident; because in the Greek it is not διὰ λόγου Θεοῦ ζῶντος, but ζῶντος Θεοῦ, *i. e.* not *by the word of the living God,* but *by the living word of God.* Secondly, That it is to be understood of the *word preached,* is clear; because the epithet, *living,* and *abiding for ever,* agrees to the same thing. Now the apostle saith, it is the *word preached* that *abideth for ever;* and so the prophet Isaiah had said before him, xl. 8. Τὸ δὲ ῥῆμα τοῦ Θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα.

CHAP. II.

1. WHEREFORE, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking (*vices*

* Plato Tim. p. 1053. E. † Cic. de Nat. Deor. lib. iii. n. 3. 6.

‡ Cartw. Mellif. lib. i. p. 2974, 2975.

§ De Plant. Noe, p. 169. D. Τοῦτον μὲν γὰρ πρεσβύτατον υἱὸν ὁ τῶν ὅλων ἀνέτειλε Πατὴρ, ὃν ἐτέρωθι πρωτόγονον ἀπόμασε· καὶ ὁ γεννηθεὶς, μιμούμενος τὰς τοῦ Πατρὸς ὁδοὺς, πρὸς παραδείγματα ἀρχέτυπα ἰκόνου βλέπων ἐμόρφου εἶδη. De Confus. Ling. p. 258. A. B.

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to which the Jewish nation was then very prone, and for which they are severely taxed by their own Josephus, see the parallel place, James i. 21. *and which are contrary to the great Christian command of love, and obstructive of the word of truth, by which we are born again),*

2. As new-born babes, desire the [1] sincere milk of the word, that *(as ye were begotten,* i. 23. *so)* ye may grow thereby *(unto a perfect man in Christ Jesus,* Eph. iv. 13.)

3. If so be (εἴπερ, *since)* ye have tasted that the Lord is gracious, *(as having pardoned them who crucified him, and procured the favour of God to them. That* εἴπερ *signifies since,* see note on Eph. iii. 2.)

4. To whom coming, as to a living stone, [2] disallowed, (Gr. *rejected)* indeed of men, but chosen of God, and precious,

5. Ye also, as [3] lively (Gr. *living)* stones, are built up a spiritual house, *(and are)* a [4] holy priesthood, to offer up [5] spiritual sacrifices, acceptable to God by Jesus Christ.

6. Wherefore also it is contained in the Scripture, (Isa. xxviii. 16.) [6] Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded (Gr. *ashamed). (And it is also written in the same Scripture, Behold, I lay in Zion a stone of stumbling, and a rock of offence,* Isa. viii. 14, 15. Rom. ix. 33.)

7. To you therefore that believe he is precious (Gr. ἡ τιμὴ, *belongs the honour of being thus built upon the corner-stone to a spiritual house):* but to them which be disobedient *(belongs what is written,* Psal. cxviii. 22.) the stone which the builders disallowed, the same is made the head of the corner.

8. And *(also what is written,* Isa. viii. 14, 15.) a stone of stumbling, and a rock of offence *(or, falling),* even to them who stumbled at the word, being disobedient; [7] whereunto also they were appointed.

9. But ye *(who are built upon him)* are [8] a chosen generation, a [9] royal priesthood, [10] a holy nation, [11] a peculiar people; that ye should shew forth [12] the praises of him who hath called you out of darkness into his marvellous light:

10. [13] Who in times past were not a people, but are now the people of God: who had not obtained mercy, but now have obtained mercy.

11. Dearly beloved, I beseech you [14] as strangers and pilgrims, *(to)* abstain from fleshly lusts, which [15] war against the soul;

12. Having your conversation honest (Gr. *honourable)* among the gentiles: that, whereas they [16] speak against you as evil-doers, they may by your good works, which they shall behold, *(be induced to)* glorify God [17] in the day of visitation.

13. Submit yourselves (Gr. *be ye subject therefore)* to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14. Or unto governors, as to them who are sent [18] by him for the punishment of evil-doers, and for the praise of them that do well.

15. For so is the will of God *(concerning you),* that *(so)* with well-doing ye may put to silence the ignorance of foolish men: *(i. e. of those gentiles, which, estimating you by the turbulent Jews, are apt to represent you also as* ἔθνος δυσαρκτὸν καὶ δυσπειθὲς φύσει πρὸς τοὺς βασιλέας, *a people naturally averse from subjection to kings,* Jos. de Bell. Jud. lib. ii. cap. 8. p. 782. F.)

16. [19] As free *(men),* and *(but)* not using your liberty for a cloak of maliciousness *(as the Jews do),* but as *(those who are)* the servants of God *(and so, for conscience towards him, are subject to his ordinance).*

17. Honour *(therefore)* all men *(even heathens).* Love the brotherhood. Fear God. Honour the king *(who then was Nero, the worst of kings, and the persecutor of Christians).*

18. [20] Servants *(also),* be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

19. For this is [21] thankworthy, if a man for conscience towards God endure grief, suffering wrongfully.

20. [22] For what *(ground of)* glory is it *(to you),* if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and *(yet)* suffer for it, ye take it patiently, this is acceptable with God.

21. *(And it is also suitable to your profession;)* for even hereunto were ye called: because Christ also *(whose followers ye profess to be)* suffered for us, leaving us an example *(both of well-doing and patient suffering),* that ye should follow his steps:

22. *(For he was one)* who did no sin, neither was guile found in his mouth *(and so he could not suffer for evil-doing:*

23. *And also one)* who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously *(and so was an example of perfect patience):*

24. Who *(was not only to us an example of suffering, but)* his own self [23] bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed.

25. [24] For ye were as sheep going astray *(from);* but are now returned to the Shepherd and Bishop of your souls.

ANNOTATIONS ON CHAP. II.

[1] Ver. 2. ΤΟ᾽ λογικὸν γάλα.] The *milk which rational creatures feed on.* So λογικὴ λατρεία is *the service performed by men of reason,* Rom. xii. 1. It seems to be the same in sense with the *ingrafted word,* James i. 21.

[2] Ver. 4. Ἀποδεδοκιμασμένον, *Disallowed,* or *rejected, of men.*] *i. e.* Of the Jewish Sanhedrin, the *builders,* mentioned Psal. cxviii. 22. So R. Solomon Jarchi on those words of Micah, v. 2. *Out of thee shall come a governor that shall rule my people Israel;* i. e. *the Messiah, the Son of David, shall come from thee; as it is written,* Psal. cxviii. 22. *The stone which the builders refused, is become the head-stone in the corner.* And so our Lord expounds these words to the high-priests, scribes, and pharisees, Matt. xxi. 42. 45. Luke xx. 17. 19. So Peter, *full of the Holy Ghost,* Acts iv. 11.

[3] Ver. 5. Ὡς λίθοι ζῶντες, *A living stone,* ver. 4. *Living stones.*] The Christian church being not a building made up of materials without life, as was the temple of Jerusalem; but a spiritual building, consisting of the members of Christ's body, living by the Spirit communicated from Christ their head, and the fountain of life, to them; (Eph. iv. 16. Colos. ii. 19.) he who communicates this life to them is therefore styled *a living stone;* and they who receive it

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from him, are also styled *living stones:* and being by this spirit thus fitly put together, compacted, and edified into one building, (Rom. xiv. 19. 1 Thess. v. 11.) are said to be built up *a spiritual house.*

[4] Ἱεράτευμα ἅγιον, *A holy priesthood.*] The legal sacrifices were to be offered by the *priests alone, and only in the temple:* accordingly the Christian church is here represented as God's *temple;* the praises they offer up to God in their assemblies are styled *spiritual sacrifices acceptable to God through Jesus Christ,* Heb. xiii. 15. the persons who offer them, *a holy priesthood.* (See ver. 9.)

[5] Πνευματικὰς θυσίας, *Spiritual sacrifices.*] Thus Philo* having said, agreeably to the Psalmist, That God delights not in hecatombs, since *the whole world is his, and he can want nothing,* adds, *that men,* Τὴν ἀρίστην ἀνάγουσι θυσίαν ὕμνοις τὸν εὐεργέτην καὶ σωτῆρα γεραίοντες, *then offer the best sacrifice, when they honour their Benefactor and Saviour with hymns:* he adds, that the *altar for burnt-offerings* was made of *stone,* and placed in the court before the tabernacle, but the *altar of incense of gold* was in the *holy place within the veil:* whence he infers, that as much as *gold* is better than *stone,* and the *holy place more sacred than the court,*† τοσούτῳ κρεῖττον ἡ διὰ τῶν ἐπιθυμιωμένων εὐχαριστία τῆς διὰ τῶν ἐναίμων, *so much is the thanksgiving offered up with incense better than that of sacrifices.* And, lastly, he saith, that the *fire always burning* on the altar, was τὸ σύμβολον τῆς εὐχαριστίας, *a symbol of thanksgiving.* And this thanksgiving, sent up to God with the oblation of bread and wine in the encharist, in commemoration of our Saviour's passion, and with prayer for our acceptance through his beloved, is by the primitive Christians styled *their spiritual sacrifice,* and that *pure incense,* which, according to the prophet Malachi, i. 11. the gentiles were to offer to God throughout the world. (See the text defended, Examen Millii.)

[6] Ver. 6.] That both these *stones* relate to the Messiah, see Voisin on Rom. ix. 33. and Pug. Fid. par. iii. cap. 5. §. 2. p. 274.

Ver. 7. Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.] See these words vindicated against Grotius and Dr. Mills, Examen Millii, as also the reading of the text, iii. 5. 16.

[7] Ver. 8. Εἰς ὃ καὶ ἐτέθησαν, *Whereunto also they were appointed.*] That is, saith the reverend Dr. Hammond, they that disobey the gospel, that stand out obstinately against it, were appointed by God to stumble and fall at that *stone, i. e.* to be bruised, and ruined by that means, to be destroyed among the crucifiers of the Messiah, and condemned with them hereafter; it being just with God, that they who will not reform, and amend, at the preaching of the gospel, and so receive the benefit by it, should, for their obstinacy, be condemned, and so the worse for it; Christ being set *for the falling* as well as *the rising* of many in Israel, (Luke ii. 34.) and the gospel being a *savour of death* to them that perish, (2 Cor. ii. 15, 16.) and they being those whom, ἔθετο ὁ Θεὸς εἰς ὀργὴν, *God hath appointed for wrath.* (1 Thess. v. 6.) And to be sure it cannot signify, that God absolutely ordained the unbelieving Jews, εἰς ἀπείθειαν, *to disobedience;* for then this disobedience would be a compliance with the Divine ordinance or will, and so could not deserve the name of disobedience: nor could this disobedience be objected to them as their crime, unless compliance with his ordinance and will be so, and it be a fault to be such as God by his immutable counsel and decree hath ordained we should be; or it should render men criminal, and obnoxious to punishment, that they have not made void God's absolute decree, or done what that made it impossible for them to do. Wherefore this passage cannot signify, that the unbelieving Jews were appointed to disobedience; but only, that being disobedient to the gospel so clearly revealed, and by so many miracles and distributions of the Holy Ghost confirmed, they were appointed, as the punishment of that disobedience, to fall and perish: for so the Hebrew כשל, and the Greek πρόσκομμα, and σκάνδαλον, import, *viz.* the ruin and fall of them who stumble at this *stone;* as hath been proved on Rom. xiv. 13. (See Prov. xvi. 19. Isa. viii. 14, 15. Jer. vi. 21. Ezek. iii. 20. xxi. 15. Zech. xii. 3. Matt. xxi. 41. Luke xx. 18.) So Œcumenius* on this place. Or, secondly, the words may be thus construed, *To them who are disobedient,* and through that disobedience stumble at the word, this other character of the *stone* belongs, *of a stone of stumbling; whereunto those stones were put, one for honour to the believer, the other for a stone of stumbling to the unbeliever and disobedient:* for to both these *stones* the apostle Paul, Rom. ix. 33. and St. Peter here, do put this preface, *Behold, I lay in Zion a stone.* And this agrees with that of Simeon, *Behold, this child is placed for the fall and rising of many in Israel.* (Luke ii. 34.)

Ver. 9.] The titles here given to the Christians, are the same which formerly were given to the whole Jewish nation, and are accordingly to be interpreted:

[8] Γένος ἐκλεκτὸν, *A chosen or elected nation.*] Not only the righteous and obedient persons among them, but the whole nation of the Jews, are styled *the elect of God,* throughout the Old Testament: thus, Deut. iv. 37. *Because he loved thy fathers, Abraham, Isaac, and Jacob, therefore* ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς, *he chose you their seed after them, and brought you out of Egypt by his mighty power.* Where it is evident, that their whole seed, *even all that came out of Egypt,* were the *elect,* Deut. vii. 6, 7. *Jehovah thy God hath chosen thee to be a peculiar people to himself, above all people that are on the face of the earth. The Lord did not set his love upon you, because ye were more in number than any people; but because the Lord loved you, and because he would keep the oath which he had sworn to your fathers, hath he brought you out with a mighty hand, and redeemed you out of the house of bondmen.* Where it is evident, first, that their being chosen, before other nations, to be God's *peculiar people,* is their election. Secondly, That all that were brought out of Egypt were thus beloved, and thus elected. Thirdly, That to these *elect, and chosen people,* God only promiseth *to keep covenant and mercy,* provided they would love him and obey him; and that he threateneth to destroy them, and *to repay them to their face,* if they neglect so to do. In the tenth chapter, ver. 14—16. he speaks thus, *The Lord had a delight in thy fathers, to love them,* καὶ ἐξελέξατο, *and he elected you their seed after them above all people; circumcise therefore*

* De Vict. Offer. p. 657. F.

† P. 698. B. F.

* Οὐδεμία γὰρ αἰτία ἀπωλείας παρὰ τοῦ πάντας ἀνθρώπους θέλοντος σωθῆναι βεβαιοῦται, ἀλλὰ τοῖς ἑαυτοὺς σκεύη κατηρτισμένους ὀργῆς, καὶ ἡ ἀπείθεια ἐπηκολούθησε, καὶ παρεσκεύασαν ἑαυτοὺς εἰς ἣν τάξιν ἐτέθησαν.

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the foreskin of your hearts, and be no more stiffnecked. Where again evident it is, that the whole seed of Abraham, by Isaac, even the *stiffnecked* of them, were *the beloved* and *elect of God.* Chap. xiv. he saith to all to whom the following precepts did belong, and therefore doubtless to all Israel, *Thou art a holy people to the Lord thy God,* καί σε ἐξελέξατο ὁ Κύριος, *and the Lord hath chosen thee out to be a peculiar people above all nations.*

And with this notion of the words, accords the constant use of the same phrase in all the prophets and sacred writers of the Old Testament: thus Solomon saith, 1 Kings iii. 8. *Thy servant is in the midst of thy people,* ὃν ἐξελέξω, *which thou hast elected; a great people that cannot be numbered, nor counted for multitude.* In the book of Psalms, the Jews in general are styled *the seed of Israel his servant, the children of Jacob,* ἐκλεκτοὶ αὐτοῦ, *his elect,* Psal. cv. 6. 43. cxxxv. 4. there doth he say, τὸν Ἰακὼβ ἑαυτῷ ἐξελέξατο ὁ Κύριος, *The Lord hath chosen Jacob to himself, and Israel for his own inheritance,* Psal. cvi. 5. there doth he tell us, that *the Lord brought forth his people with joy,* καὶ τοὺς ἐκλεκτοὺς αὐτοῦ, *and his elect with gladness;* there he desires of God, χρηστότητα τῶν ἐκλεκτῶν, *the good of his elect, to rejoice in the gladness of his nation:* so that throughout the Psalms, God's *servants,* his *people,* his *nation,* his *inheritance,* and his *elect,* are the same persons.

In the evangelical prophet we read, God speaking of Jacob, ὃν ἐξελεξάμην, *whom I have elected, and Israel whom I have loved,* Isa. xli. 8, 9. and to whom he speaks thus, *Thou art my child, whom I have chosen,* xliii. 20, 21. There God declares, *He will make waters in the wilderness, and rivers in the deserts,* ποτίσαι τὸ γένος μου τὸ ἐκλεκτὸν, *to give drink to my chosen generation, my people whom I have chosen to shew forth my praise,* xlv. 4. There we read of *Jacob my servant,* and *Israel mine elect,* lxv. 6. and of a mountain which *his elect shall inherit, and in which his servants shall dwell.*

In the prophet Jeremy we find God is displeased with them who said, The two families, אשר בחר יהוה בהם, *whom the Lord had chosen, he hath even cast them off,* Jer. xxxiii. 24. The prophet speaks of the day *when the Lord chose Israel, and lifted up his hand to the seed of the house of Jacob,* Ezek. xx. 5. The prophet Zechariah styles God, *The Lord who hath chosen Jerusalem,* Zech. iii. 2. And Daniel speaks of a time when οἱ ἐκλεκτοὶ αὐτοῦ, *his elect should not be able to stand before their enemies,* Dan. xi. 15.

And to carry on this phrase even to the times of the New Testament; in the book of Esther, we are told of a time in which τὸ γένος ἐκλεκτὸν, *the chosen generation should have perished,* Esth. xvi. 21. *i. e.* in which the wicked Haman designed to cut off the Jews. In the book of Ecclesiasticus we are informed, that *Joshua was made great,* ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ, *for saving the elect of God, and taking vengeance on their enemies that rose up against them,* (Ecclus. xlvi. 1.) *that he might set Israel in their inheritance.*

Thus have I traced this phrase throughout the whole Old Testament, and shewed, that it belongs not to particular persons, but to the whole Jewish church and people in the general; to the bad, as well as to the good among them; to them to whom God threateneth the worst of evils, as well as them to whom he promised the greatest blessings.

When in the New Testament this phrase is applied to the Jews, it plainly signifies as many of them as were converted to the Christian faith; though afterward too many of them fell off from it, or brought not forth those fruits of righteousness which Christianity required; and is applied to them all in general, and without distinction. And it is highly reasonable to conceive it should be so; for the apostle writing to that nation, who had been still accustomed to this notion of the word, and were all styled *the elect,* they must be supposed to use the words of the Old Testament in that sense in which they always understood them: that the apostle doth here so use the word, is evident from this consideration, that *the holy nation, the peculiar people, the royal priesthood,* joined with it, are expressions belonging primarily to that *nation,* and from them derived to the Christians. Secondly, That this Epistle is writ to the *elect,* that is, the *strangers of the dispersions of Pontus, Galatia, Cappadocia, Asia,* and *Bithynia,* they all being styled the *elect, i. e.* such as professed Christianity, and so were visible members of the *church of Christ;* whereas too many of them were not so, according to that meaning of the word *elect,* which makes it to import men absolutely designed for eternal happiness, as this and the Second Epistle may inform us. Thirdly, That the Second Epistle, sent to the same persons, writes only *to them who had obtained like precious faith with us;* and so informs us, that the *faithful* and *elect* are in St. Peter's phrase the same. And that this is the notion of the word in all the other places of the New Testament, see proved in the notes upon them; and that it is applied to whole churches, and scarce ever to any individual person, in that sense in which it hath been so generally used by some late divines.

[9] Βασίλειον ἱεράτευμα, *A royal priesthood.*] Exod. xix. 6. *A kingdom of priests: Kings and priests,* saith the Chaldee. And so St. John declares, that *Christ hath made us kings and priests to God,* Rev. i. 6. v. 10. *Kings to reign with him,* xx. 6. and *priests to offer up unto him our spiritual sacrifices.* (See here, ver. 5.)

[10] Ἔθνος ἅγιον, *A holy nation.*] *i. e.* A people separated to God from all other nations, and from their idolatry, or false and antiquated worship, to serve him in an acceptable manner: on which account all Christian churches, being called out of the world, and dedicated to the service of God by Jesus Christ, are, in the preface to St. Paul's Epistles, styled *saints.* (See note on 1 Cor. i. 2.)

[11] Λαὸς εἰς περιποίησιν, *A peculiar people.*] A treasure, as the word *segullah* signifies, a people in covenant with God, and so become his *peculium,* whom he will be careful to protect and preserve, and to whom belong his peculiar favours and privileges.

[12] Τὰς ἀρετὰς, *His praises;*] Or, *glory.* תהלה, is so rendered by the Septuagint, Isa. xlii. 8. *I will not give my glory to another,* οὐδὲ τὰς ἀρετάς μου, *nor my praise to graven images:* and, ver. 12. *Let them give glory to the Lord;* τὰς ἀρετὰς αὐτοῦ ἀναγγελοῦσι, *let them shew forth his praises in the islands:* and, xliii. 21. he styles Israel *my elect;* as here, *my peculiar people,* τὰς ἀρετάς μου διηγεῖσθαι, *to shew forth my praise.* (See also, lxiii. 7. Hab. iii. 3. Zech. vi. 13. Esth. xiv. 10.)

[13] Ver. 10. Οἱ ποτὲ οὐ λαὸς, *Who in times past were not a people.*] These words plainly relate to God's dealing with the ten tribes of Israel, when he had given them a bill of divorce, (Jer. iii. 8.) and sent his prophet Hosea to say unto them, *Ye are not my people, neither will I be your God.*

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(Hos. i. 6. 9.) And again, *I will no more have mercy on the house of Israel, but will utterly cast them away:* and indeed, God having so expressly said, that *the children of Judah and Israel should be gathered together, and appoint themselves one head, that he would have mercy upon her who had not obtained mercy, and would say to them who were not his people, Thou art my people,* (Hos. i. 11. ii. 23.) and that they should say, *Thou art my God,* and that the house of *Judah should walk with the house of Israel;* I doubt not but that there was a considerable return of the ten tribes, or at least a considerable conversion of them in the places where they were: and though they being mixed with the heathens, did many of them *serve their gods,* as he threatened they should, Deut. xxviii. 36. 64. and so may be also said *to be called from darkness to this marvellous light;* yet since the apostle Paul applies this passage to the gentiles, (Rom. ix. 25.) I doubt not but that, in my mystical sense, it must relate to them also.

[14] Ver. 11. Ὡς παροίκους, *As strangers and pilgrims.*] They whose *citizenship is in heaven,* and whose *names are written in heaven,* (Phil. iii. 20. Heb. xii. 23.) must be *pilgrims* and *strangers* upon earth. (See note on Heb. xi. 13.)

[15] Στρατεύονται, *War against the soul.*] For whereas the natural motion of that spiritual being is towards spiritual and heavenly things, *These lusts* (saith Œcumenius) *draw down and captivate the soul to sensual and worldly things:* as therefore strangers and pilgrims are not wont to be affected much with the objects which they see in their travels; so neither should we, who profess to be pilgrims in this world, be much affected with sensual objects.

[16] Ver. 12. Καταλαλοῦσιν ὑμῶν, *Speak evil of you as of evil-doers.*] Here Œcumenius gives this relation from Irenæus, bishop of Lyons, concerning the martyrs Sanctus and Blandina; "That the heathens apprehending the servants of some Christians, and compelling them to declare what evil they knew of them, those servants having heard from the Christians that the holy sacrament was the body and blood of Christ, and thinking that it was, τῷ ὄντι, *verily and substantially,* his flesh and blood, related this to the inquirers, and they thinking, ὡς αὐτόχρημα, that this was done *in very deed* by Christians, told this to other heathens, and compelled the martyrs Sanctus and Blandina, by torments, to confess it; to which Blandina answered, How can they be guilty of such things, who by exercise *(i. e. through temperance)* permit not themselves to enjoy lawful flesh?"

[17] Ἐν ἡμέρᾳ ἐπισκοπῆς, *In the day of visitation.*] That is, when they afflict and persecute you: so ἐπισκοπὴ and ἡμέρα ἐπισκοπῆς often signify in the Septuagint; Isa. x. 3. *What will ye do,* ἐν τῇ ἡμέρᾳ τῆς ἐπισκοπῆς, *in the day of visitation, when your affliction shall come from far;* Jer. vi. 15. ἐν καιρῷ ἐπισκοπῆς, *In the time of their visitation they shall perish:* and again, x. 15. Wisd. iii. 7. ἐν καιρῷ ἐπισκοπῆς, *In the time of their visitation they shall shine;* Ecclus. ii. 14. *Woe to them who have lost patience, what will they do,* ὅταν ἐπισκέπτηται ὁ Κύριος, *when the Lord visits?* and, xviii. 20. *Before the judgment examine thyself,* καὶ ἐν ὥρᾳ ἐπισκοπῆς, *and in the hour of visitation thou shalt find propitiation.*

[18] Ver. 14. Δι' αὐτοῦ, *By him.*] That is, by God, saith Esthius, because these governors were not always sent by Cæsar for these good ends; but it is sufficient that this was the general end of punishment, &c. and therefore they, in charity, must be supposed to be sent by kings and emperors for those ends.

[19] Ver. 16. Ὡς ἐλεύθεροι, *As free,* &c.] That the gnostics pretended to any such liberty as exempted them from subjection to superiors, I find not in church-history; but, that the Jews, to whom St. Peter writes, and especially the zealots among them, were notorious for this doctrine, and were practising it at the writing of this Epistle, is evident: for,

First, They held themselves obliged to own * *God alone as their only Lord and Governor, in opposition to Cæsar, and all kings which were not of their own nation,* and did not govern them by their own laws, or his immediate appointment.

Secondly, They, many of them, rebelled against the Romans, and against the governors sent by them, upon this very pretence, That † *they were a free people, and ought to preserve their liberty:* and thus *they used their liberty for a cloak of maliciousness.*

[20] Ver. 18. Οἱ οἰκέται, *Servants be subject.*] This also was a lesson needful for the Jews, because the Essenes among them, say Philo and Josephus, thought it *against the law of nature to be servants to any;* and their rabbins allowed not a *Jew to be a servant to a heathen.* (See note on 1 Tim. vi. 1, 2.)

[21] Ver. 19. Τοῦτο γὰρ χάρις.] This will procure the Divine favour and reward. So what is, ποία ὑμῖν χάρις; *what thank have ye?* Luke vi. 32, 33. is, τίνα μισθὸν ἔχετε; *what reward have ye?* Matt. v. 46. and in the following verse this phrase is rendered, *This is acceptable.*

[2] Ver. 20.] Note, first, from comparing this and the preceding verse, that *to suffer,* (ver. 19.) and *to take our sufferings patiently,* (ver. 20.) in the Scripture import, is the same thing.

Secondly, That to do that which is truly acceptable to God, is also matter of our glory. (See note on 1 Cor. ix. 6. Jer. ix. 24. Rom. ii. 7. 10.)

[23] Ver. 24. Ἀνήνεγκεν, *Bare our sins.*] If these words be truly rendered, *he bare our sins,* it is certain that an innocent person can only bear them by bearing the punishment due to them: and that this is the proper import of these words, τὰς ἁμαρτίας ἡμῶν ἀνήνεγκεν, is evident both from the prophet's exposition of them, when he saith of the same person, αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε, *he bare the sins of many,* (Isa. liii. 12.) and expounds this thus, διὰ τὰς ἀνομίας αὐτῶν παρεδόθη, *he was delivered up to death for their iniquities;* and from the usual import of the phrase in the Old Testament; as, when we read in the book of Leviticus, vii. 18. *He that eateth of the peace-offering in the third day, it shall not be favourably accepted,* τὴν ἁμαρτίαν λήψεται, *he shall bear his iniquity.* And again, *Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke him,* καὶ οὐ λήψῃ δι' αὐτὸν ἁμαρτίαν, *and not bear sin for him:* (Lev. xix. 17.) and in the book of Numbers thus, *Your children shall wander in the wilderness forty years,*

* Μήτε Ῥωμαίοις, μήτε ἄλλῳ τινὶ δουλεύειν, ἢ Θεῷ. Μόνος γὰρ αὐτὸς ἀληθὴς ἐστι καὶ δίκαιος ἀνθρώπων δεσπότης. Eleazar apud Joseph. lib. vii. cap. 34. p. 989. G. Ἔπειθον τῆς Ἐλευθερίας ἀντιποιεῖσθαι, καὶ Ῥωμαίους μὲν μηδὲν κρείττους ἑαυτῶν ὑπολαμβάνειν, Θεὸν δὲ μόνον ἡγεῖσθαι δεσπότην. Cap. 37. p. 995. B. Vide D. E. F. et Not. in 2 Thess. ii. 4.

† Πρὸς Ἐλευθερίαν ἐπικρύπτουν, θάνατον ἐπιτιμῶντες τοῖς πειθαρχοῦσι τῇ Ῥωμαίων ἡγεμονίᾳ. Ib. lib. ii. cap. 23. p. 797. C. D. Vid. lib. ii. cap. 28. p. 804. E. lib. iii. cap. 25. p. 851. F. lib. iv. cap. 13. p. 874. C. lib. vii. cap. 30. p. 985. F.

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καὶ ἀνοίσουσι τὴν πορνείαν ὑμῶν, *and shall bear your whoredoms—Ye shall bear your iniquities forty years:* (Numb. xiv. 33, 34.) when we hear the prophet Jeremy complaining, *Our fathers have sinned, and are not,* usabalnu, τὰ ἀνομήματα αὐτῶν ὑπέσχομεν, *and we have borne their iniquities:* (Lam. v. 7.) when we hear God saying to Ezekiel, *Lie thou upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it,* λήψῃ τὰς ἀδικίας αὐτῶν, *thou shalt bear their iniquities:* (Ezek. iv. 4—6.) when it is farther said, *The soul that sinneth it shall die; the son* οὐ λήψεται, *shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son:* (Ezek. xxviii. 20.) when we read so often in the law of Moses, that such persons have been guilty,* *and shall bear their iniquity, they shall die for it;* and find so many cautions there given to the Jews, that they offend not in such a kind,† *that they bear not iniquity and die;* or, lest they bear iniquity and die: in all these places, neither the Socinians, nor any other persons, do fancy any other import of these words, but that by *bearing of iniquity and sin* is meant *bearing the punishment of sin;* and in these latter places, being punished with death for it. When therefore the same Jews found it foretold of their Messiah, by their own prophet, that *he should bear the sin of many,* what could they understand by these expressions, but that he was to suffer the punishment, and bear upon him the burden of their sins? When the apostle informs those very Jews who were so well acquainted with the import of this phrase, that *Christ was once offered, or given up to death, to bear the sins of many;* and when St. Peter, writing to the same Jews, informs them, that *he bare our sins in his own body on the tree,* how can we think otherwise, than that they both apprehended, and the blessed apostle did design to teach them, that *he suffered this death as the punishment of their iniquities?* Let Mr. Le Clerc continue, if he please, to be confident that *it is not so much the expiation of sins, as the mortification of them, that is here signified,* whilst we poor mortals rather think our sins must be mortified in us than on a tree, and in our own bodies than in Christ's, or in the sufferings of his body; and that it is not very good sense to say, *he mortified our sins, that we might die unto them.*

[24] Ver. 25.] These and the former words are taken from Isa. liii. 7. where the words are, *We as sheep have gone astray, and the Lord hath laid on him the iniquity of us all.* Hence are both Jews and gentiles represented as *lost sheep,* and Christ as the *good Shepherd* who goes after them, and brings them home upon his shoulders. (See Isa. xl. 11. Ezek. xxxiv. 23.) Here then is a farther confutation of the Socinian‡ gloss upon the former verse, *viz.* that Christ *took away our sins by his own body crucified upon the cross, procuring our absolution from them by his sufferings; not that he underwent the punishment of our transgressions, but because his voluntary death prevailed with God to give him power to absolve his servants at the last, and to reward them with eternal glory.* For were this the whole import of the words, why is it added, in plain allusion to those emphatical words of the prophet Isaiah, *He bare our sins, the chastisement of our peace was upon him, and by his stripes we are healed?* Why is it so emphatically noted, that *he who did no sin,* (ver. 22.) yet *bare our sins?* Doth not this lead us to this sense, that *he thus suffered not for his own, but for our sins?* Why is he said *to take away our sins in his own body?* Doth not that seem to intimate, that the punishment of our sins was laid upon his body? Why is he said to do this *upon the tree?* Must not that intimate, that what he did to take away our sins was done upon *the cross?* especially if we consider, that the cross was the altar upon which he suffered, and that ἐπιφέρειν, ἀνενεγκεῖν ἐπὶ τὸ θυσιαστήριον,* *to carry up upon the altar,* is the usual phrase for offering the sin-offering or the burnt-offering upon the altar. And so the import of this whole sentence seems to be this; *He bare, or took away, our sins in his own body offered upon the altar for us.* Moreover, if this be chiefly done after Christ's resurrection, and the great day of recompence, and only by Christ's death, as it prevailed with God to give him power then to absolve us from our sins: why doth the author to the Hebrews make such a plain distinction betwixt Christ's *bearing our sins,* and his second coming to give *a final absolution from them,* saying, (Heb. ix. 27. 29.) *Christ was once offered to bear the sins of many, and to them that look for him he will appear a second time,* χωρὶς ἁμαρτίας, *without a sacrifice for sin, unto salvation?* Crellius allows, that χωρὶς ἁμαρτίας, signifies *without a sin-offering;* and doth it not hence follow, that his first coming to bear our sins was his coming *with a sin-offering for them?* Since then the sin-offering still suffered in the sinner's stead, and bare the punishment of his iniquity, it follows, that he who came to be a sin-offering for us, must come to suffer in our stead, and bear the punishment of our iniquities.

Lastly, Admit the words may be translated thus, *He took away our sins,* it is most reasonable so to interpret them as this phrase is used in Scripture, when it is applied to the same purpose; now when it is there used *of taking away sin by a sacrifice offered up to God for sin,* it always hath relation to an atonement made by the sacrifice for that iniquity; and that sin-offering is said *to bear away the iniquity,* by taking it upon himself. So when it is said that the sin-offering is given, ἵνα ἀφέλητε τὴν ἁμαρτίαν τῆς συναγωγῆς, καὶ ἐξιλάσασθε περὶ αὐτῶν ἐναντι Κυρίου, *to take away the iniquity of the congregation,* it is there said to do it, *by making an atonement for them before the Lord,* Lev. x. 17. So it is said of the scapegoat, that *he shall bear away all their iniquities;* but then he must be presented before the Lord, τοῦ ἐξιλάσασθαι ἐπ' αὐτοῦ, *to make atonement with,* or *upon, him,* Lev. xvi. 10. *i. e.* Aaron must confess their iniquities *upon his head, and he shall bear upon him all their iniquities,* λήψεται ἐφ' ἑαυτῷ τὰς ἁμαρτίας αὐτῶν, *he shall take their iniquities upon himself, and shall bear them away into the wilderness.* So, Deut. xxi. 9. *Thou shalt take away innocent blood from among you:* but this is to be done by making *an atonement for the innocent blood shed.* When therefore it is said, that *Christ was manifested to take away*

* Τὴν ἁμαρτίαν λήψεται. Lev. v. 1. vii. 18. xxiv. 15. Numb. ix. 13. Ezek. xxiii. 49. Ἁμαρτίαν κομιοῦνται. Lev. xx. 17. Ἁμαρτίαν ἀποίσονται, ver. 19, 20.

† Ἵνα μὴ λάβωσι δι' αὐτὰ ἁμαρτίαν καὶ ἀποθάνωσι. Lev. xxii. 9. Καὶ οὐ λήψεσθε δι' αὐτὸ ἁμαρτίαν, ἵνα μὴ ἀποθάνητε. Numb. xviii. 22, 23.

‡ "Neque enim Christus perpessionibus suis iram Dei in nos conceptam exstinxit, aut debita nostra proprie loquendo exsolvit; sed tanta sua et tam grata Deo obedientia, et sibi cœlestem gloriam, et suis omnibus peccatorum remissionem, regni cœlestis hæreditate conjunctam, Dei beneficio comparavit." Schlictingius in locum.

* Lev. iii. 5. 11. 17. iv. 10. 26. vi. 10. 15. viii. 17. Numb. v. 25, 26.

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sin, 1 John iii. 5. and that *he took away our sins in his own body,* and was offered to *take away the sins of many,* Heb. ix. 28. is it not reasonable to suppose he did this by taking the punishment of them upon himself, and making an atonement for them before God? especially if we consider, that he is speaking to those Jews to whom these phrases were familiar.

CHAP. III.

1. (*AND, to proceed to the other relations, of man and wife;*) likewise, ye wives, be in subjection to your own husbands; that, if any *(be such as)* obey not the word, they also without the word *(i. e. without attending to the other demonstrations of the truth of it)* may be won *(to the faith)* by the conversation of the wives;

2. Whilst they behold your chaste [1] conversation coupled with fear:

3. Whose adorning, let it not be that outward adorning of [2] plaiting the hair, and of wearing of gold *(chains),* or of putting on of *(gorgeous)* apparel;

4. But let it be *(that of)* the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price.

5. For after this manner in the old time the holy women also, who trusted in God, adorned themselves *(with chastity and subjection),* being in subjection to their own husbands;

6. Even as Sarah obeyed Abraham *(in token of that subjection),* calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement, *(i. e. and be not moved by your fears to deny the truth, as she was,* ἐφοβήθη γὰρ, *for she was afraid,* Gen. xviii. 15.)

7. [3] Likewise, ye husbands, dwell with them according to *(the)* knowledge *(of your Christian duty, which requires you to love and cleave to your wives, forsaking all others, and to render them due benevolence),* giving honour *(or conjugal affection)* to the wife, as to the weaker vessel *(and so less able to contain, and more liable to temptations),* and as being heirs together of the grace of life; that your prayers be not hindered *(as they must be if ye refuse to cohabit with them).*

8. Finally, be all of one mind *(minding the same things),* having compassion one of another *(under all your afflictions),* love as brethren, be pitiful, be courteous *(these being the effects of love);*

9. Not rendering evil for evil, or railing for railing *(things contrary to love, as shewing rancour in the heart and tongue):* but contrariwise blessing; knowing that ye are thereunto called *(i. e. for this very end),* that you should inherit a blessing *(and so by blessing others, will imitate your gracious God, and shew how willing ye are the same mercies may be conferred on others).*

10. For he that will love life *(i. e. who is desirous of a quiet, pleasant life),* and *(would)* see good *(i. e. prosperous)* days, let him refrain his tongue from evil *(speaking, so that men may refrain from speaking evil of him again),* and his lips that they speak no guile:

11. Let him eschew evil, and do good; let him seek peace, and ensue it *(that so men may be disposed to speak uprightly, and do good to you, and live peaceably with you, and you may live under the protection of Divine Providence).*

12. For the eyes of the Lord are over the righteous *(to protect them from evil),* and his ears are open to their prayers: but the face of the Lord is against them that do evil *(to return it upon their own heads).*

13. And *(this deportment doth also naturally tend to preserve you from evil, for)* who is he that will *(be so unnatural and ungrateful as to)* harm you, if ye be followers of that which is good *(and obliging to them)?*

14. But if *(it should so happen, that notwithstanding)* ye *(should)* suffer for righteousness' sake, happy are ye: (iv. 14.) and *(therefore)* [4] be not afraid of their terror *(i. e. of what they threaten),* neither be ye troubled *(for what they can inflict upon you);*

15. But [5] sanctify the Lord God in your hearts: and be ready always to give an [6] answer *(or account)* to every man that asketh you a reason of the hope that is in you with meekness and fear:

16. Having *(or retaining)* a good conscience; that, whereas they speak evil of you, as of evil-doers *(and consequently represent your faith as instigating you to evil practices),* they may be ashamed *(of such accusations),* that falsely accuse your good conversation in *(the faith of)* Christ.

17. *(This care of retaining a good conscience is necessary, that ye may have comfort in your sufferings, and be conformed to Christ by them;)* for it is better, if the will of God be so *(and he sees fit to permit it),* that ye suffer for well-doing, than for evil-doing.

18. For Christ also hath once [7] suffered for sins, the [8] just for the unjust, [9] that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19. By which *(Spirit)* also he went and preached [10] to the spirits in prison;

20. Which sometime were disobedient, when once the long-suffering of God waited in the days of Noe, while the ark was preparing, wherein few, that is, eight souls were saved by water.

21. The like figure whereunto (Gr. *the antitype of which ark is that)* baptism *(which)* doth also now save us, not *(merely as it is)* the putting away of the filth of the flesh, but *(as it is)* the [11] answer *(or stipulation)* of a good conscience towards God *(and this salvation it works for us),* by *(virtue of)* [12] the resurrection of Jesus Christ:

22. Who is (Gr. *being)* gone into heaven, and is on the right hand of God; *(there interceding for us, and invested with all power to give eternal life to those whom God hath given him, and who is able to save us to the uttermost who come unto God by him,* Heb. vii. 25.) angels, and authorities, and powers, being made subject to him *(who therefore will use the good angels as ministering spirits sent forth to minister to them who are heirs of salvation,* Heb. i. 14. *and will preserve them from those authorities, and powers, and evil spirits, which oppose and persecute them, and seek their ruin).*

ANNOTATIONS ON CHAP. III.

[1] Ver. 2. ΤΗ'Ν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν, *Your chaste conversation in fear.*] *i. e.* That they observing that the fear and reverence of that God you serve, produceth in you all due subjection and obedience to them, great chastity, and freedom from all suspicion of lust, great meekness

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and quietness of spirit in the family, sobriety in your apparel, and care of their concerns, you may by these things commend to them, not only your own persons, but that faith which produces in you these good fruits.

[2] Ver. 3. Ἐμπλοκῆς τριχῶν, *Not the outward adorning*, &c.] These, in the words of Clemens of Alexandria,* are τὸ ἑταιρικὸν καλλώπισμα, *the ornaments of whores;* and such as demonstrate, τὸ σοβαρὸν, καὶ θρυπτικὸν, καὶ ἀβροδίαιτον, *their arrogance, softness, and lasciviousness; the plaiting of the hair was* (saith he†) *a sign of corrupt women,* καὶ γὰρ αἱ περιπλοκαὶ τριχῶν ἑταιρικαί· *and they that use them* (he saith) *were* ἑταιρικῶς κοσμούμενοι, *attired like whores.* And in his third book, and fourth chapter, he saith, αἱ χρυσοφορροῦσαι γυναῖκες, *the women that wear gold, plait their hair, paint their faces,* have not *the image of God in the inward man, but, in lieu of it, a fornicating and adulterous soul.* The Apostolical Constitutions‡ also forbid women to wear τὴν ἐπιτηδευμένην ἐσθῆτα εἰς ἀπάτην, *exquisite garments,* or *garments fitted to deceive,* or *gold rings upon their fingers,* ὅτι ταῦτα πάντα ἑταιρισμοῦ τεκμήρια ὑπάρχει, *because all these things are signs of whoredom.* And as for *the wearing of gold,* Jamblichus,§ in the life of Pythagoras, saith, τὸ χρυσὸν ἐλευθέραν μηδεμίαν φορεῖν, μόνον δὲ τὰς ἑταίρας, *that no free women wore gold, but whores only.* The precious apparel is the thing, which all the comedians mention as the attire which such women sought after, and gloried in. These things therefore, when they are used as such marks of distinction, are absolutely forbid chaste women: but when they cease to be so, they may be worn by Christian women, provided they do it without pride, or much concern about them; and still remembering that gravity in apparel is still more honourable and becoming Christian matrons, and that the ornaments of the mind, which are not subject to corruption, are much to be preferred before them.

[3] Ver. 7. Οἱ ἄνδρες ὁμοίως, *Likewise, ye husbands.*] I am very uncertain what is the true sense of these words. The reverend Dr. Hammond interprets them thus, "Let the husbands in like manner live conjugally with their wives, as Christianity requires of them; giving them maintenance, as persons less able to provide for themselves, and considering that they are by God's appointment copartners with them of the good things of this life; that so they may not be disturbed in their prayers by their distractions and solicitudes for this world." Which interpretation I should acquiesce in, could I find that the phrase συγκληρονόμοι ζωῆς or ζώσης, *being heirs together of the grace of life,* was ever used, only with respect to the good things of this present life; or that ἐκκόπτεσθαι τὰς προσευχὰς signified only *to be distracted in prayers,* and not rather to have them only hindered.

Others interpret them thus: Let the husbands live with their wives as Christianity requires, not irritating or provoking them, (Colos. iv. 19.) not despising their company; but giving honour to them as most needing it, and as considering that they are equal to them in respect of spirituals; and that by your discontents, displeasure against and separation from one another, your prayers be not hindered.

Others, as in the paraphrase, refer this to conjugal relation and to conjugal duties; as all the ancients, who have spoken of these words, interpret them. Œcumenius saith, he thinks they are to be interpreted, ἐπὶ τῆς γαμικῆς χρήσεως, of the conjugal use of one another; and the word συνοικεῖν seems to plead for this sense, as being so used by the Septuagint, Gen. xx. 3. Deut. xxiv. 1. xxv. 5. Isa. lxii. 5. Esd. i. 8. 70. 84. 92. but then I find not that the word τιμὴ beareth any such sense. Only to this it may be answered, that Origen* seems to point the words thus: "Let the husband dwell with the wife according to knowledge, as being more infirm, giving honour to them also, as being heirs of the grace of life." And seeing συνοικέω signifies *to marry,* or *contract matrimony,* the words may be thus paraphrased: Likewise, ye men, be ye joined in marriage with the women, as ye find them endued with the knowledge of Christianity, they being the weaker vessels, and so more subject without this knowledge to miscarry: giving preference in your choice to such as be heirs together with you of the grace of life, that, through difference in religion, your prayers be not cut off.

[4] Ver. 14. Τὸν φόβον αὐτῶν μὴ φοβηθῆτε, *Fear not their fear.*] These, and the following words, *Sanctify the Lord God in your hearts,* are plainly taken from Isa. viii. 12. and they are there an exhortation not to fear the Assyrians, nor to be dismayed, as those Jews were, who out of fear were desirous to confederate with them; and so accordingly they must here signify, that Christians were not so to dread those by whom they suffered for the sake of righteousness, nor any that out of fear conspired with them to avoid persecution, as too many of the Jews did, (Gal. vi. 12, 13.) as to do any thing contrary to the fear of God, or unbecoming their profession.

[5] Ver. 15. Κύριον ἁγιάσατε, *But sanctify the Lord God in your hearts.*] This phrase in Scripture seems to import these things:

First, That we should always have upon our spirits such a holy fear and reverence of God, as will prevail upon us to dread more his displeasure than any thing which we can suffer from the hand of man, (Matt. xx. 28.) and so enable us to stick close to our duty, and to endeavour to secure his favour, whatsoever we may suffer for so doing. So, Isa. vii. 12, 13. *Fear not their fear, but sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread:* so, xxix. 23. *They shall sanctify the Holy One of Jacob, and shall fear the God of Israel.*

Secondly, *To sanctify the Lord God in our hearts,* is from the heart to own and to believe the truth of all that God delivers by his word and promise: as when God saith to Moses and Aaron, *Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.* (Numb. xx. 12.) Hence the apostle, having told the Christians, he writeth to them of the engagements God had made, *that his eyes should be over the righteous, and his ears open to their prayers,* and minded them of the *hope that was in them,* requires them thus *to sanctify the Lord God in their hearts.*

Thirdly, This phrase imports a firm belief of his almighty power, which makes him able to protect his people

* Pædag. lib. ii. cap. 12.
‡ Lib. i. cap. 3. 8.
† Lib. iii. cap. 11. p. 248.
§ Lib. i. cap. 31. p. 165.

* Ὅτι δεῖ τὸν ἄνδρα συνοικεῖν τῇ γυναικὶ, ὡς ἀσθενεστέρῳ σκεύει ἀπονέμοντα τιμήν. Hom. xxiv. in Matt. tom. i. p. 355.

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against all their enemies, and an affiance in his goodness and especial providence towards them: *Sanctify the Lord God in your hearts, and he shall be for a sanctuary,* Isa. viii. 13. So Ezekiel, xxxvi. 22—24.

Fourthly, *To sanctify the Lord,* is to acknowledge and believe his justice, and that he is a God who will be sure to execute his judgments on the wicked, and more especially upon the prosecutors of his people. So when he executed his judgments on Nadab and Abihu, Moses declares, *This is the thing the Lord had spoken, I will be sanctified in those that come nigh to me.* So Numb. xx. 13. This is the water of Meribah, because the children of Israel contended with the Lord, and he was sanctified in them, *by punishing their rebellion,* saith the Targum. So God declares he would be sanctified upon Sidon, which had been to the house of Israel *a pricking brier, and a grieving thorn,* (Ezek. xxviii. 24.) and upon Gog, the great enemy of Israel, (xxxviii. 3.) So the rabbins say, that *when God doth judgment, he sanctifies himself before his creatures;* according to these words of the prophet Isaiah, *The Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness,* (v. 16.)

[6] Πρὸς ἀπολογίαν.] This apology for the *hope that was in them,* seems rather such as should be made by works than words; against them who accuse the professors of it as evil-doers, rather than against them who only doubt of the truth of it.

[7] Ver. 18. Περὶ ἁμαρτιῶν ἔπαθε, *Hath suffered for sins.*] Here note, that Christ is not only said to suffer for us, but *to suffer for our sins.* Now was ever any man said to suffer for his own sins, who did not suffer the punishment of his iniquity? Why therefore should our Lord be said *to suffer for sins,* if he did not some way suffer the punishment of our iniquity? Again, is not the sin-offering in the Old Testament styled above sixty times, τὸ περὶ ἁμαρτίας, and τὸ περὶ ἁμαρτιῶν, *the offering for sin?* When therefore the oblation of our Lord is also called, τὸ περὶ ἁμαρτίας, *an offering for sin,* Rom. viii. 3. when he is said to suffer περὶ ἁμαρτιῶν, *for sins,* 2 Cor. v. 21. what could the Jews, to whom the apostle writes, conceive to be the proper import of these words, but that he suffered to make atonement for their sins, as did all their sin-offerings, by suffering in their stead the punishment of their iniquity? (See the notes on Rom. viii. 3. 2 Cor. v. 21.)

[8] Δίκαιος ὑπὲρ ἀδίκων, *The just for the unjust.*] That is, saith Schlictingius,* "That the unjust might not suffer death, nor bear the punishment of their iniquities; for the victim suffers lest the guilty should be punished."

[9] Ἵνα προσαγάγῃ, *That he might bring us to God.*] This phrase, in all other places of the New Testament, where it is used with respect to Christ, imports his procuring to us *freedom of access to God,* who by our sins were formerly excluded from him, and banished from his gracious presence. By him we have, saith the apostle Paul, προσαγωγὴν πρὸς τὸν Πατέρα, admission to the Father; by him we do obtain παῤῥησίαν εἰς τὴν προσαγωγήν, *a freedom of access to God with confidence.* (Eph. ii. 18. iii. 12.) This is obtained, saith the same apostle, by virtue of his blood; *for we who sometimes were afar off, are by the blood of Christ brought nigh unto him:* we are brought nigh unto him, saith St. Peter here, by his suffering for our sins. Must not then we, who were excluded and banished from him by our sins, be brought nigh and reconciled to him by the blood of Christ, and by his sufferings for us on the cross?

[10] Ver. 19. Τοῖς ἐν φυλακῇ πνεύμασι, *To the spirits in prison.*] Or, as other copies read, πνεύματι, by which Spirit going, he preached to those in prison. For explication of which words, note,

First, That by *those in prison* we may understand the gentile world in bondage and captivity to sin and Satan, and held in the chains of their own lusts, and in the bonds of their iniquity. For by this phrase the evangelical prophet doth thrice express the preaching of the gospel by our Lord Jesus Christ: as in those words, *I gave thee for a covenant to the people, for a light to the gentiles, to open the blind eyes, to bring,* ἐκ δεσμῶν δεδεμένους, καὶ ἐξ οἴκου φυλακῆς, *the prisoners out of prison, and them that sit in darkness out of the prison-house,* Isa. xlii. 7. And again, *I will give thee for a light to the gentiles, that thou mayest be my salvation to the ends of the earth, that thou mayest say,* τοῖς ἐν δεσμοῖς, ἐξέλθετε, *to the prisoners, Go forth,* xlix. 9. And a third time, *The Spirit of the Lord is upon me to proclaim liberty to the captives, and the opening of the prison to those that are bound,* lxi. 1, 2. To this effect are all these places interpreted by St. Jerome, Theodoret, and Procopius, upon Isaiah; *viz.* of those gentiles who were bound *in the chain of their sins,* and captivated by Satan. Accordingly Lactantius, having cited the words extant, xlii. 7. saith, *Cum igitur nos antea tanquam cæci, et tanquam carcere stultitiæ inclusi, sederemus in tenebris, ignorantes Deum et veritatem, illuminati ab eo sumus, qui nos testamento suo adoptavit, et liberatos malis vinculis, atque in lucem sapientiæ productos, in hæreditatem regni cœlestis ascivit.* (Lib. iv. cap. 20.) Accordingly Philo * doth often represent men brought in bondage to their lusts ὡς ἐν δεσμωτηρίῳ καθειργμένην ψυχὴν ἔχοντες, *as persons whose souls are shut up in a prison-house;* and those who have overcome their lusts and sinful pleasures,† ὥσπερ ἐξ εἱρκτῆς προσεληλυθότων, καὶ δεσμοῖς οἷς ἐπεσφίγγοντο διαφειμένων, *as persons who are come out of prison, and have put off their chains:* adding, that God promised liberty to the souls that seek to him for it,‡ οὐ μόνον λύσιν δεσμῶν καὶ ἔξοδον ἐκ τῆς περιφρουρουμένης εἱρκτῆς παρασχόμενος, *not only affording them freedom from their bonds, and an exit from the prison in which they were kept; but giving them provisions for their journey, and safe conduct.*

Now the antediluvians, who lived about the time of Noah, were ἐν φυλακῇ, *in prison,* upon a double account: 1. By reason of their bondage to sin: for then *all flesh had corrupted their way,* their wickedness was great *upon the earth, and every imagination of their heart was to do evil, and that continually:* (Gen. vi. 5, 6. 13.) and, 2. they were in prison, or ἐν φυλακῇ, *as having from God received the sentence of destruction, if they repented not within a hundred and twenty years,* according to these words, *My Spirit shall not always strive with man, for that he is flesh: yet his days shall be a hundred and twenty years:* (Gen. vi. 3.) *i. e.* so long will I expect his reformation before I bring the flood upon them. Thus *the long-suffering of God waited for them*

* "Ne injusti paterentur mortem æternam, et suorum peccatorum pœnas darent: victima enim patitur ne reus puniatur."

* Quis Rer. Div. Hær. p. 387. E.
† Quod omnis prob. liber. p. 672. A.
‡ Quis Rer. Div. Hær. p. 405. F.

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in the days of Noah, expecting their repentance, and keeping them, as it were, *in prison* for the day of slaughter, if they did not repent. During this time, and before, God sent unto them his prophets, denouncing by his Spirit his judgments against the wicked; for to them Enoch, the seventh prophet from Adam, prophesied, saying, *The Lord cometh with his thousands of angels to do judgment against all, and to reprove all the ungodly concerning all their ungodly works which they had wickedly committed, and concerning all their hard speeches which ungodly sinners had spoken against him.* (Jude 14, 15.) And he sent also Noah to them, *a preacher of righteousness,* (1 Pet. ii. 5.) who, by preparing an ark before them for his own preservation, in obedience to the oracle delivered to him, condemned the old world. (Heb. xi. 7.) Thus did Christ by his Spirit preach to them in the days of Noah: and therefore the antediluvian age is even by the Jews styled *the age of the Holy Ghost;* according to those words, *My Spirit shall not always strive with man;* that is, say Ainsworth and the Bishop of Ely, My Spirit in my prophets, Enoch and Noah, shall not be always chiding and reproving, and thereby endeavouring to bring men to repentance, but shall proceed to punish them. Now this punishment being the drowning of the old world, their spirits have been ever since kept in prison, or reserved in chains of darkness, to the judgment of the great day: for by the consent of the Jewish nation, * *The generation of the old world have no portion in the world to come, neither shall they stand up in judgment;* for it is said, *My Spirit shall not always judge with man.* The phrase "My Spirit (saith Dr. Fuller) is never used of any other but the Spirit of God, and therefore must here be interpreted of the same Spirit."

Now from that time to our Saviour's advent, God sent no prophet to the whole heathen world, no person with commission to preach to all nations, or teach the gospel to every creature, but *suffered them to walk in their own ways,* (Acts xiv. 16.) whence they are said to have been disobedient only once of old time, *in the days of Noah.*

[10] Ver. 19. *By which he preached to the spirits in prison.*] Hence Mr. Dodwell concludes, that our Saviour after his death did, in the interval betwixt that and his resurrection, preach to the separated souls in hades; but to this the reverend Bishop Pearson answers:

First, That those words cannot prove this assertion, unless it were certain, that by the word *spirit* we were to understand the soul of Christ, whereas indeed the spirit by which he is said to preach, was not the soul of Christ, but that Spirit by which he was quickened; as is evident from the connexion of the words thus, *He was quickened by that Spirit,* ἐν ᾧ, *by which he went and preached to the spirits in prison,* that is, by the eternal Spirit of God, who is the author of the resurrection.

Secondly, He adds, that the persons to whom he preached by the Spirit, were only such as were *disobedient in the days of Noah, while the ark was preparing;* (ver. 20.) *i. e.* those who were disobedient before the flood, as were the antediluvians, all that time *that the long-sufferance of God* waited on them, and consequently so long as God gave them time for repentance, which was one hundred and twenty years, striving then with them for that end by his Spirit in the prophets Enoch and Noah, but adding that his Spirit should not *always strive with them:* in vain then, saith he, are we taught to understand St. Peter of the promulgation of the gospel to the Jews or gentiles then in hades, since the words so evidently relate to the long-suffering of God to men, then living in the days of Noah.

[11] Ver. 21. Ἐπερώτημα, *The answer of a good conscience.*] Therefore, say the anabaptists, baptism cannot be salutary to those infants who cannot make this answer of a good conscience. To this I answer, that St. Paul also saith, that *the true circumcision before God is not the outward circumcision of the flesh, but the internal circumcision of the heart and spirit.* (Rom. ii. 29.) But will any one hence argue, that the Jewish infants, for want of this, were not to be admitted into covenant with God by circumcision? And yet the argument is plainly parallel: *the answer of a good conscience* is required, that the baptism may be salutary; therefore they only are to be baptized who can make this answer: and *the inward circumcision* of the heart is required as the only acceptable circumcision in the sight of God; therefore they only are to be circumcised who have this inward circumcision of the heart. The Jews did not admit proselytes to circumcision without this answer of a good conscience; but yet they admitted their infants without any such thing: why therefore may we not allow the Christian church, in the administration of baptism, to observe the same custom in admitting the children of their proselytes to baptism, as they admitted them both to circumcision and baptism?

[12] Δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, *By the resurrection of Jesus Christ,*] *Who died for our sins, and rose again for our justification,* (Rom. iv. 25.) *and hath by his resurrection begotten us to a lively hope of an inheritance incorruptible,* (1 Pet. i. 3, 4.) is risen as the first-fruits of them that sleep, (1 Cor. xv. 20.) and so hath assured us, that they who are Christ's shall also be raised by him to eternal life, (ver. 23. 2 Cor. iv. 14. 1 Thess. iv. 14.) and who, being risen, is now in heaven promoting our salvation, (ver. 22.) and preparing mansions for us. (John xiv. 2.)

CHAP. IV.

1. FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind *(or resolution to be conformed to him in his sufferings, as being buried with him in baptism,* Rom. vi. 4. *and so planted together with him in the likeness of his death,* ver. 5. *the old man being crucified with him, that the body of sin might be abolished, that henceforth we might not serve sin):* for he that hath suffered in the flesh hath ceased from sin;

2. *(Insomuch)* that he no longer should live the rest of his time in the flesh, *(in obedience)* to the lusts of men *(ignorant of the truth,* 1 Pet. i. 14.) but to the will of God. (Rom. vi. 10, 11.)

3. For the time past of our life may suffice us to have wrought the will of the gentiles, when we walked in lasciviousness, *(fleshly)* lusts, excess of wine, revellings, banquetings, and [1] abominable idolatries:

4. Wherein they think it strange (Gr. *wonder)* that you run not with them to the same excess of riot, speaking evil of you:

5. Who shall give *(an)* account *(of these sins against*

* Sanhedr. p. 10. Halech. 3.

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nature) to him that is ready to judge the quick and the dead.

6. For, for this cause was the gospel preached also [2] to them that are dead *(i. e. to the gentile world, dead in trespasses and sins)*, that they might be judged *(might judge, condemn, and oppose their former life, led)* according to men *(not enlightened by the gospel)* in the flesh, but *(and might)* live according to God in the spirit.

7. But the [3] end of all things *(belonging to the Jewish state,* mentioned Matt. xxiv. 6. Mark xiii. 7. Luke xxi. 9.) is at hand: be ye therefore sober, and watch unto prayer, *(according to our Lord's advice in that case,* Luke xxi. 34. 36.)

8. And above all have fervent charity among yourselves: for charity shall cover the multitude of sins, *(which ye may have been guilty of in the time of your enmity to Christ and his servants; or those manifold infirmities ye may have committed, in building hay and stubble on the foundation, to your own great hazard,* 1 Cor. xiii. 12. 15. *Or, it covers the sins of others, preventing them by patience, not taking notice of them when committed, and concealing them from others: to this sense the words of the wise man lead,* Prov. x. 12.)

9. Use hospitality one to another without grudging *(or murmuring that you bestow your charity on them who are not of your nation, or are not circumcised, and obedient to the law, as ye think yourselves obliged to be).*

10. As every man hath received [4] the gift *(of the Spirit)*, even so *(let him)* minister the same one to another, as *(becomes)* good stewards of the manifold grace of God *(to do).*

11. If any man speak *(i. e. teach)*, let him speak as *(he is instructed from)* the oracles of God; if any man minister *(as a deacon)*, let him do it as of the ability that God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion *(ascribed)* for ever and ever. Amen.

12. Beloved, think it not strange concerning the fiery trial which is *(come)* to try you (Gr. *wonder not at the burning that is among you, and is befallen you for trial)*, as though some strange *(and unexpected)* thing *(had)* happened to you: *(this being only that which was foretold by us,* 1 Thess. iii. 4. *to which ye were appointed, and to which ye were called,* 1 Pet. ii. 21.)

13. But rejoice *(in it rather)*, inasmuch as ye are *(thus made)* [5] partakers of *(sufferings resembling)* Christ's sufferings; that *(so)*, when his glory shall be revealed, ye may *(resembling him then in glory, as ye do now in sufferings,* Rom. viii. 17. 2 Tim. ii. 11, &c.) be glad also with exceeding joy.

14. *(And)* if *(it so happen that)* ye be reproached for the name of Christ, happy are ye *(in such sufferings)*; for the [6] Spirit of glory, and of God, rests upon you: *(so that though)* on their part *(who are unbelievers)* he *(i. e. Christ)* is evil spoken of, but (Gr. *yet*) on your part he is glorified.

15. But let *(especial care be taken that)* none of you suffer [7] as a murderer, or a thief, or as an evil-doer, or as a busy-body in other men's matters.

16. Yet if any man suffer as a Christian *(i. e. only on that account)*, let him not be ashamed; but let him [8] glorify God on this behalf.

17. For the time is come that judgment must *(according to our Lord's prediction,* Matt. xxiv. 21, 22. Mark xiii. 13. Luke xxi. 16, 17.) begin at the house of God: and if it first begin at us *(believing Jews)*, what will be the [9] end of them that obey not the gospel of God?

18. And if *(some of)* the righteous scarcely be saved, *(i. e. preserved from this burning,* ver. 12. *being saved, yet so as by fire,* 1 Cor. iii. 15.) where shall the ungodly and the sinner appear *(in safety from these dreadful judgments which are coming on the Jewish nation?* Prov. xi. 31.)

19. Wherefore *(seeing the sufferings of Christians then will be so little, in comparison of those which shall befal the unbelievers,* ver. 17, 18. *seeing the Spirit of glory and power shall support and comfort them under these sufferings,* ver. 14. *and Christ hath promised them protection in that dreadful day, and said, He that endureth to the end, shall be saved,* Matt. xxiv. 12, 13.) let them that suffer according to the will of God commit the keeping of their souls *(i. e. their lives)* to him in well-doing, as to a faithful Creator, *(who, being their Creator, must be able to deliver them; and being faithful, will not suffer them to be tempted above what they are able,* 1 Cor. x. 13.)

ANNOTATIONS ON CHAP. IV.

[1] Ver. 3. 'ΑΘΕΜΙ'ΤΟΙΣ εἰδωλολατρείαις, *Abominable idolatries:*] *i. e.* In idolatries joined with divers abominations (*i. e.* with drunkenness, uncleanness, unnatural cruelties to their own children, homicide).

Note here, that this is an evidence, that this Epistle was directed not only to the Jewish nation, but to the gentile converts.

[2] Ver. 6.] For explication of these words, note,

First, That οἱ νεκροὶ, *the dead,* in Scripture, doth often signify, not those who in a natural sense are dead by dissolution of the soul and body, but those who are spiritually so, as being alienated from the life of God, and dead in trespasses and sins; as when the apostle saith, *The widow that liveth in pleasure, is dead whilst she liveth,* 1 Tim. v. 6. And Christ unto the church of Sardis, *Thou hast a name to live, and art dead,* Rev. iii. 1. And when he speaks to one of his disciples thus, *Follow thou me, and let the dead bury their dead,* Matt. viii. 22. This is a phrase so common with the Jews, that, as Maimonides* informs us, they proverbially say, "Impii etiam viventes vocantur mortui," *the wicked are dead even while they are alive:* for he, saith Philo,† *who lives a life of sin,* τέθνηκε τὸν εὐδαίμονα, *is dead, as to a life of happiness;* his soul is dead, and even buried in his lusts and passions. And because the whole gentile world lay more especially under these most unhappy circumstances, whence the apostle styles them *sinners of the gentiles,* Gal. ii. 15. it was proverbially said by the Jewish doctors, "Populi terrarum, *i. e.* Ethnici non vivunt," *the heathens do not live;* and they in Scripture are more peculiarly intended by that phrase. Hence the apostle saith to the Ephesians and Colossians, (Eph. ii. 1. Colos. ii. 13.) that they were νεκροὶ τοῖς ἁμαρτήμασι, *dead in trespasses and sins;* and brings in God thus speaking to the gentiles, *Awake, thou that sleepest, arise from the dead, and Christ shall give thee life,* Eph. v. 14.

Secondly, The ends for which this gospel was revealed to these gentiles, thus spiritually dead, and buried in sensuality, were these:

* More Nevoch. lib. i.

† Leg. Alleg. lib. i. p. 45. quod deter. potior. p. 127.

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1. Ἵνα κριθῶσι κατ' ἀνθρώπους σαρκὶ, That they might condemn, might strive against, might mortify those sensual desires, and carnal appetites, which they had indulged whilst they lived, κατ' ἀνθρώπους, *as natural men*, wanting the knowledge of God's will, and the assistance of his grace and Spirit. This I conceive to be the genuine import of the Greek: for, 1. the word *flesh* being here set in opposition to the *Spirit*, not of man, but God, or at the least to the renewed spirit of man, cannot be reasonably thought to signify that fleshly body which we bear about us, but rather that sinful flesh, which lusts against the Spirit, (Gal. v. 17.) that law of our *members, which wars against the law of our minds*, (Rom. vii. 23.) *that* φρόνημα τῆς σαρκὸς, or *fleshly wisdom, which is not subject to the law of God.* (Rom. viii. 7.)

This being so, κριθῆναι τῇ σαρκὶ, cannot be truly rendered, to be *condemned, judged*, and *punished in the flesh*, that is, the body, but, to *strive with*, to *mortify*, and *subdue the flesh, with its affections and lusts*; which is the common import of the word κριθῆναι, both in the Septuagint and the New Testament: so, Job ix. 3. Ἐὰν βούληται κριθῆναι αὐτῷ, *If he will contend with God, he cannot answer him one of a thousand:* and, xiii. 19. Τίς ἐστιν ὁ κριθησόμενος, *Who is he that contended with me?* Isa. xliii. 26. *Put me in remembrance,* καὶ κριθῶμεν, *and let us plead together;* l. 8. *He is near that justifieth me,* Τίς ὁ κρινόμενός μοι, *who is he that contendeth with me?* lxvi. 16. Ἐν τῷ πυρὶ κριθήσεται ὁ Κύριος, *By fire will the Lord plead with all flesh;* Hos. ii. 22. Κρίθητε πρὸς τὴν μητέρα ὑμῶν, κρίθητε, *Plead with your mother, plead:* and, Micah vi. 1. *Arise,* κρίθητε πρὸς τὰ ὄρη, *contend against the mountains:* so also, Matt. v. 40. Θέλοντί σοι κριθῆναι, is, *to him that will contend with thee;* and, Jude 9. τῷ διαβόλῳ διακρινόμενος, is, *contending with the devil.* (See also Judg. xxi. 22. Jer. ii. 9.) And this, I think, is sufficient to justify the rendering these words actively, without referring to Glassius's Canon, (lib. iii. tr. 3. can. 24.) that verbs passive sometimes signify actively.

Note, thirdly, that the phrase κατ' ἄνθρωπον, in the New Testament, doth always signify to *live, speak*, or *act*, after the manner of mere natural men, not yet acquainted with the mind of God, or not assisted by his Spirit: as in those passages of the apostle Paul, *Speak I these things,* κατ' ἄνθρωπον, *according* to the dictates of mere human wisdom? *Saith not the law the same also?* 1 (Cor. ix. 8.) *My doctrine is not,* κατ' ἄνθρωπον, the product of man's wisdom, but, *I received it from the revelation of Christ Jesus.* (Gal. i. 11.) Κατ' ἄνθρωπον λέγω, *I speak what men* would from the mere strength of reason argue. (Rom. iii. 5.) And again, Κατ' ἄνθρωπον λέγω, *I speak what is acknowledged among men,* that a man's testament is accounted sacred, and no man addeth to it, or taketh from it. (Gal. iii. 15.) *If I have fought with beasts at Ephesus,* κατ' ἄνθρωπον, after the heathen manner, *what advantageth it me, if the dead rise not?* (1 Cor. xv. 32.) And, lastly, whereas there are contentions among you, *are ye not carnal, and walk,* κατ' ἄνθρωπον, *as natural men,* (1 Cor. iii. 3.) not as men acted by the Spirit?

So that Κριθῆναι κατ' ἄνθρωπον σαρκὶ, is, *to condemn their former life led as natural men, or as mere heathens in the flesh,* or to strive against that flesh which they indulged in their heathen state; and *to live unto God in the spirit,* which is the second end for which the gospel was preached unto the gentiles, is, by the assistance of the Holy Spirit, to live according to the will and the example of a holy God.

To this interpretation of this text the context plainly seems to lead; for the apostle's argument runs thus: *Christ having suffered for us in the flesh,* it doth become us also, in a spiritual sense, to suffer in the flesh, by the mortification of our fleshly lusts; that though we still live in the flesh, we may not *henceforth live unto the lusts of men, but to the will of God,* (ver. 2.) I say, the Christian must no longer live *after the will of the gentiles in lasciviousness, lusts,* &c. (ver. 3.) *for which things heathens* will be obnoxious to God's just displeasure, at the great day of their accounts; since *for this cause the gospel hath been preached unto them, that they might* be engaged by it to condemn and strive against that fleshly conversation, in which they lived formerly, according to the lusts of men, not yet acquainted with the mind of God, and might henceforth live according to God in the Spirit:

For this cause was the gospel preached to them that are dead, that they being judged according to men in the flesh, might live unto God in the Spirit.] That this text can have no relation to the preaching of the apostles to the dead gentiles in hades is evident:

Because the apostle saith this whilst St. Paul, St. John, and himself were living, and speaks of it as a thing already past, saying εὐηγγελίσθη, *the gospel* hath been *preached to them,* not that it *shall be* preached to them when dead.

[3] Ver. 7. Τὸ τέλος ἤγγικε, *The end of all things is at hand.*] This phrase, and the advice upon it, so exactly parallel to what our Lord had spoken, will not suffer us to doubt that the apostle is here speaking, not of the end of the world, or of all things in general, which was not then, and seems not yet to be at hand, but only of the end of the Jewish church and state, mentioned in the inquiry of the apostles, thus, *Tell us when,* πάντα ταῦτα, *all these things shall be finished?* (Mark xiii. 14.) And in our Saviour's answer, thus, *This generation shall not pass away,* ἕως ἂν πάντα γένηται, *till all things be fulfilled,* Luke xxi. 32. that is, πάντα ταῦτα, *all these things,* Matt. xxiv. 34. Mark xiii. 30. And it is the observation of interpreters upon these words, τοῖς πᾶσι γέγονα τὰ πάντα, *I became all things to all men,* 1 Cor. ix. 22. and, πάντά μοι ἔξεστιν, *all things are lawful for me,* x. 23. that the word πάντα must be restrained to the subject-matter.

[4] Ver. 10. Χάρισμα, *The gift.*] That the *gift* should here signify *wealth*, I cannot think, for though χάρις sometimes bears that sense, yet χάρισμα is never used to signify *wealth,* but hath always relation to the spiritual gifts vouchsafed then to the church of Christ. (2.) Because the *speaking as the oracles of God* seems plainly to be the same with *prophesying according to the analogy of faith,* mentioned Rom. xii. 6. and the *ministering* here, with the διακονία there, both which are mentioned as *spiritual gifts according to the grace given to them;* see note there, and on the *helps,* mentioned 1 Cor. xii. 27.

[5] Ver. 13. Τοῖς τοῦ Χριστοῦ παθήμασι, *Are partakers of Christ's sufferings.*] Because he looks upon the sufferings of his members as his own. (Acts ix. 4. Colos. i. 14.)

[6] Ver. 14. Πνεῦμα τῆς δόξης, *The Spirit of glory;*] (or, as some copies read, τῆς δόξης καὶ δυνάμεως, *of glory and power,*) is doubtless that Holy Spirit which attended the preaching of the glorious gospel, and made it *to be the ministration of the Spirit,* ἐν δόξῃ, *in glory;* and by partaking of which Spirit we Christians are said to be *transformed*

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from glory to glory, as by the Spirit of the Lord, 2 Cor. iii. 8, 9. 18. and who is also styled πνεῦμα δυνάμεως, *the Spirit of might,* 2 Tim. i. 7. and being promised and given to those who suffered for Christ's sake, *to abide with them for ever,* as their comforter, and to *help their infirmities,* (Rom. viii. 26. 2 Tim. i. 7, 8.) must make them *happy sufferers;* and being also that Spirit by which they were enabled to work many miracles, and endued with extraordinary gifts, Christ must be glorified by him, as he foretold he should, John xvi. 14.

Κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμὰς δοξάζεται.] *Injecta hæc videntur,* Millius, Proleg. p. 67. col. 2. See, for the defence of them, Examen Millii.

[7] Ver. 15. Ὡς φονεὺς, *As a murderer,* &c.] Whoever reads Josephus, will find there was the greatest reason to give these cautions to the Jewish nation, which then prodigiously abounded with thieves, were continually employed in murdering not only heathens, but their own brethren; were κακοποιοὶ, or, as some copies read, κακουργοὶ, to such a high degree, that he saith, *they practise all manner of injustice and wickedness that was ever thought of or committed;* and ἀλλοτριοεπίσκοποι, men who would have the government of other men's consciences, and overrule their actions, especially the zealots.

[8] Ver. 16. Δοξαζέτω τὸν Θεὸν, *Let him glorify God.*] *i. e.* Let him give glory to God, who enables him thus patiently to suffer for his sake; or, let him be so careful to behave himself under his sufferings, that he may glorify God by them, in the day of visitation, (ii. 12.)which day is now at hand.

[9] Ver. 17. Τὸ τέλος, *The end:*] Foretold by Christ, of the unbelieving Jews. (See note on ver. 7.)

CHAP. V.

1. THE [1] elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also *(shall be)* [2] a partaker of the glory which shall be revealed:

2. Feed the flock of God which is among you, taking *(upon you)* the oversight thereof, [3] not by constraint, but willingly; [4] not for filthy lucre, but of a ready mind;

3. [5] Neither as being lords over God's heritage, but being ensamples to the flock.

4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away *(and so receive a full and better reward of your labours, than others aim at).*

5. Likewise, ye younger, submit yourselves unto the elder *(or aged).* Yea, all of you be subject one to another, *(i. e. be as ready to do kind offices to others, as if ye were subject to them;* see note on Phil. ii. 3.) and [6] be clothed with humility: for God resisteth the proud, and giveth grace unto the humble.

6. [7] Humble yourselves therefore, under the mighty hand of God *(now coming upon you,* iv. 17.) that he may exalt you in due time:

7. Casting all your care upon him, *(and committing yourselves to the conduct of his all-wise providence,* iv. 19.) for he careth for you.

8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; *(and by his persecutions tempt to an apostacy from the faith,* 1 Thess. iii. 5. Rev. ii. 10.)

9. Whom resist steadfast in the faith, knowing that the same afflictions *(which ye now endure)* are accomplished in your *(Christian)* brethren that are in the world. (See James iv. 7.)

10. But *(and)* the God of all grace, who hath called us to his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect *(in patience),* stablish, strengthen, settle you.

11. To him be glory and dominion for ever and ever. Amen.

12. By Silvanus a faithful brother unto you, ([8] as I suppose,) I have written briefly, exhorting, and testifying that this is the true grace of God in which ye *(now)* stand.

13. The church that is at *(Rome, figuratively called)* [9] Babylon, elected together with you, saluteth you; and so doth Marcus my son, *(i. e. who as a son with his father hath served me in the gospel,* Phil. ii. 22.)

14. Greet ye one another with a kiss of charity. Peace be with all that are in Christ Jesus. Amen.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. ΠΡΕΣΒΥΤΕ'ΡΟΥΣ τοὺς ἐν ὑμῖν, *The elders that are among you.*] That is, the bishops, saith Dr. Hammond, here, and wheresoever the word occurs in the New Testament; for the order of presbyters was not yet in being, but only afterward appointed by St. John: for that the apostle is here speaking of elders, not by age, but office, appeareth by his exhortation directed to them, *to feed the flock committed to their charge,* (ver. 2.) But this notion seems not well consistent with what others have discoursed upon this subject; for,

First, They who make the bishop, priest, or elder, and deacon, to be appointed, as answering to the high-priest, the priest, and Levites, must suppose that all these three orders were at first appointed, especially in the church of Jerusalem, as being derived from their platform. And so must all those learned men, who say the church was modelled after the manner of the Jewish synagogue; for as to that, the parallel must run between the chief of the synagogue, the elders, and their ministerial officers, and the bishops, priests, or elders, and the deacons: and if the middle order had been wanting so long as is supposed, the government of the church would not have been formed after that platform; which, as Epiphanius * and the Jews inform us, had these several offices in it. The same may be said of those who make the elders or presbyters to be answerable to the seventy, appointed by Christ as inferior officers under the apostles, and make this an argument of an inequality betwixt bishops and presbyters, established in the church of Christ.

Secondly, Hence it must necessarily follow, that not only in the times, but even in the writings of the apostles, the names of the presbyters and bishops were so far confounded, that a presbyter, in their style, did always signify one that was properly a bishop; which yet the learned Bishop Pearson † seems not to allow.

* Ἀρχισυναγωγῶν, καὶ πρεσβυτέρων, καὶ Ἀζανιτῶν τῶν παρ' αὐτοῖς διακόνων. Hær. xxx. §. 11.

† Vind. lib. ii. cap. 12.

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Thirdly, This seems to make the work and office of a bishop too great to be discharged by a single person, especially in such great churches as that of Jerusalem, where there were many myriads of believing Jews. (Acts xxi. 20.) For it was his office, saith that reverend person, to be the teacher of the whole flock committed to him: Acts xx. 28. *Ye that are bishops of the several churches of Asia, look to the churches committed to your trust, to rule and order all the faithful Christians under you;* so the paraphrase. See the paraphrase and note on Heb. xiii. 7. 17. where he saith, *That to teach, exhort, and confirm and impose hands, were all the bishop's office in Judea.* He was to exercise the whole discipline of the church, by hearing *all the ecclesiastical causes, inflicting censures, and receiving penitents;* (see the paraphrase and note on Titus iii. 10.) he was to take the principal care of the poor, *to receive, and distribute to them the church's stock;* so here: the supreme trust and charge of that, saith he, *being always reserved to the apostles and bishops of the church;* (note on 1 Cor. xii. 28.) he was to visit the sick, and pray with them; *that being* (saith he) *one branch of the office of bishops:* (note on James v. 14.) and how one bishop could perform all this to a church consisting of many myriads of persons, it is not easy to conceive. I therefore think it better to admit of the ordinary acceptation of the word *presbyter* here; that is, to think they also may be included in the term.

[2] Κοινωνὸς δόξης, *And also a partaker of the glory which shall be revealed.*] *i. e.* Saith one, present at the discourse, concerning the glory that should be consequent to his death, the remarkable destruction of his crucifiers, and the deliverance of his faithful disciples. But, first, it is certain, that the Scripture mentions nothing of any such discourse; but only, that *Moses and Elias then spake of his decease which he was to accomplish at Jerusalem.* (Luke ix. 31.) And though Peter was then present, he heard not a word of that discourse; being then *fast asleep,* (ver. 32.) This glory therefore is doubtless the glory which we shall enjoy at the resurrection, or the redemption of our bodies from corruption; (Rom. viii. 18. 23.) styled *the glory of God,* Rom. v. 2. *the glory we shall enjoy when Christ appears,* Colos. iii. 4. *when our vile bodies shall be made like unto Christ's glorious body,* Phil. iii. 21. and shall *be raised up in glory,* 1 Cor. xv. 43. *eternal glory,* 1 Pet. v. 10. this being that we shall enjoy at the revelation of Christ Jesus, ver. 4. i. 7. 13. iv. 13. of this St. Peter was partaker then in the promise, and in the earnest of it, the first-fruits of the Spirit.

[3] Ver. 2. *Not by constraint, but willingly;* Μὴ ἀναγκαστῶς ἀλλ' ἑκουσίως.] Not as it were constrained to it by the dread of what ye may suffer, the woe impendent if ye do not perform this office; but voluntarily, and as a free-will-offering to that God who hath loved you so much, and from a ready mind to serve the interests of souls; as in those words of St. Paul, Ἀνάγκη, *a necessity is laid upon me, and woe unto me, if I preach not the gospel; but if,* ἑκὼν, *willingly I do this, I have a reward.* (1 Cor. ix. 16, 17.)

[4] Μηδὲ αἰσχροκερδῶς, *Not for filthy lucre.*] As did the false apostles and Judaizers, *teaching things they ought not, for filthy lucre's sake,* Tit. i. 11. *thinking gain godliness,* 1 Tim. vi. 5.

[5] Ver. 3. Μηδὲ ὡς κατακυριεύοντες τῶν κλήρων, *Not as lords over God's heritage:*] Or, as it might be rendered, *of the possessions of the church.* It was the custom then of many, to sell their heritages, and give the money to the governors and bishops of the church, to be distributed to the use of poor Christians; and these inheritances and moneys were styled κλῆροι, both the Scriptures, and the best Greek authors, using it for a patrimony or heritage obtained by lot, as the inheritance of the Jews was; (Josh. xii. 8.) whence the word κλῆρος is so often used in this sense through the books of Joshua and Judges. And so the bishops, to whose hands it was committed, are here required not to act as if they were lords, but only as stewards of it: and so as to be examples (to others) of freedom from avarice, and diligence in relieving the poor, sick, and needy. But seeing what is here κλῆρος, is in the same sentence styled τὸ ποίμνιον, the flock of God, the common interpretation of the word for heritage seems to be established by this latter word.

[6] Ver. 5. Ἐγκομβώσασθε, *Be ye clothed with humility.*] The word hath two significations; it signifies a frock put over the rest of our clothes, and so imports, that this humility should be visible in us, above all other Christian virtues, in our whole conversation, our words, and actions. Secondly, It signifies a belt which girts about our garments, and so imports we should tie it fast unto us, and have those considerations always fixed upon our spirits, which may still keep us in an humble frame of soul.

[7] Ver. 6. Ταπεινώθητε.] *i. e.* Submit with patience to the chastisements sent by his powerful hand upon you; that being truly sensible of the Divine displeasure, being afflicted, and mourning for those sins which brought these evils down upon you, and turning unto him that smites you, he may draw nigh to you, and in due season work for you a deliverance from this afflicted state. See this in the place parallel to this, James iv. 7. 10.

[8] Ver. 12. Ὡς νομίζω, *As I suppose.*] From these and many like expressions used in the Epistles of the apostles, it is evident, that the Divine afflatus, by which the Holy Ghost assisted them to write, did not dictate the very words, but only presided over them to preserve them from error in writing, seeing the Holy Ghost could not say, *As I suppose;* nor could St. Peter have used this phrase, if the Divine illumination had influenced and instructed him in this matter.

[9] Ver. 13. Ἡ ἐν Βαβυλῶνι, *The church in Babylon.*] That Babylon is figuratively here put for Rome, is an opinion so early delivered by Papias,* and which afterward so generally obtained, (as we learn from Eusebius, St. Jerome,† and Œcumenius, on this place,) that I subscribe to the note at the end of this Epistle, that ἐγράφη ἀπὸ Ῥώμης, *it was written from Rome,* styled also Babylon by the author‡ to the Revelation, chap. xvii. xviii. For the apostle must, at the writing of it, be at Rome, figuratively, or at some city properly called Babylon: now, as it is uncertain whether St. Peter ever was at Babylon in Chaldea, or in Egypt, and improbable that he ever made any considerable stay there; so is it very improbable he should do it so near his end. At Rome and Antioch, where he confessedly resided, church-history is copious in giving an account of his successors in those sees: but who can shew any thing of this

* Apud Euseb. Hist. Eccl. lib. ii. cap. 15.

† Verbo Marcus et in Isaiam, cap. 47. F. 77. B.

‡ "Ea quæ dicuntur Apoc. 18. de 'Babylone quæ est apud Romanos,' intelligenda sunt juxta veterum ecclesiæ doctorum sententiam." Andr. Cæsar in Apoc. cap. 55.

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nature, with reference to either of these Babylons? As to the reason why Rome is covertly thus represented by the name of Babylon, I cannot think, with Œcumenius, it was so styled, διὰ τὸ ἐπιφανὲς, *because advanced to as great eminency* as Babylon ever had been; for then why should St. Peter have disguised the matter? I rather think it was so styled, either because it did resemble that city in its idolatries, and opposition to the church of God; or because it was to be destroyed for ever, as the prophets had foretold of Babylon; which, though the primitive Christians* did believe, it was their wisdom to conceal. Thus St. Jerome* saith, That the prophet Jeremiah covertly spake of Babylon, under the name of *Sesack*, that he might not incense the Babylonians against him, who besieged Jerusalem; and that the apostle speaks of the Roman empire under the name of τὸ κατέχον, *that which letteth*, that he might not provoke them to persecute the Christians for speaking of the Roman empire, which was by them esteemed *imperium sine fine*, † or *eternal*.

THE

SECOND EPISTLE GENERAL OF ST. PETER.

WITH ANNOTATIONS.

PREFACE.

ΠΕ'ΤΡΟΥ τοῦ ἀποστόλου ἐπιστολὴ καθολικὴ δευτέρα, *The second catholic epistle of St. Peter.*] That this Epistle also was written by the apostle Peter, is evident beyond all exception: (1.) From the inscription of it, in which the writer styles himself, Simon Peter, *a servant and apostle of Jesus Christ;* there being no other apostle of that name. Moreover, of this apostle it is particularly noted in the Scripture, that he was Σίμων ὁ λεγόμενος Πέτρος, *Simon called Peter*, Matt. iv. 18. and x. 2. Σίμων ὁ ἐπικαλούμενος Πέτρος, *Simon which was surnamed Peter*, Acts x. 18. xi. 13. He is styled Simon Peter once by St. Luke, v. 8. and by St. John the evangelist seventeen times, i. 41. vi. 8. 68. xiii. 6. 9. 24. 36. xviii. 10. 15. 25. xx. 2. 6. xxi. 2, 3. 7. 11. 15. Whereas Simeon bishop of Jerusalem, to whom Grotius ascribes the writing of this Epistle, was neither Peter, nor apostle. (2.) From a concurrence of circumstances in it relating to St. Peter and no other; as, first, when he says, *He shortly must put off this tabernacle, even as our Lord Jesus Christ had shewed him*, i. 14. This well agrees to Simon Peter, to whom our Lord signified *what death he should die*, John xxi. 18, 19. And that this death should befal him before his coming to the destruction of Jerusalem, ver. 22. which was then at hand when St. Peter writ this, see note on 1 Pet. iv. 7. Secondly, He adds, That he was *with him in the holy mount*, when our Lord Jesus was transfigured, and was an *eye-witness of his majesty*, and heard these words, *This is my beloved Son, in whom I am well-pleased*, 2 Pet. i. 16—18. which he could hear only then, no such words being spoken, John xii. 28. to which Grotius would refer this passage. Now at our Lord's transfiguration, besides St. Peter, were only present the two sons of Zebedee, James and John, neither of which was ever thought to be the author of this Epistle. Thirdly, This also may be gathered from these words, iii. 1, 2. *This Second Epistle, beloved, I write unto you; in which I stir up your sincere minds, by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.* Whence it is manifest, 1st, that this Epistle was writ by an apostle, and therefore not by Simeon bishop of Jerusalem. Secondly, That this was writ by an apostle, who had before directed an Epistle to the same persons. Now though some of the ancients doubted whether this Second Epistle were canonical; yet they all owned,‡ that it bore his name, and was ascribed to him, and never, that we find, was ascribed to any other apostle: we therefore have just reason to conclude, according to the title of it, that it was also the Epistle of Simon Peter the apostle of our Lord, to whom both these Epistles expressly are ascribed by Origen;§ who also adds, that *Paul is called his brother, by Peter the apostle*, which he is only in this Epistle. Being therefore written by an apostle assisted by the *Holy Ghost sent down from heaven*, 1 Pet. i. 12. we cannot doubt of the authority of this Epistle: for whereas Grotius, to avoid the strength of this argument, imagines that this chapter contains a Second Epistle; and that the First Epistle referred to, ended at the close of the second chapter of that which is now called the Second Epistle; he not only doth this without all authority of any ancient versions or authors to countenance his opinion,

* "Sic et Babylon apud Johannem R. urbis figuram portat; proinde et magnæ et regno superbæ et suorum debellatricis." Ter. contra Judæos, cap. 9. p. 193. et contra Marcion. lib. iii. cap. 13.

* In Jerem. p. 145. A. † Dempst. p. 8.

‡ Τὴν δὲ φερομένην, αὐτοῦ δευτέραν. Euseb. Hist. Eccl. lib. iii. cap. 3. Ἀλλὰ τὰ μὲν ὀνομαζόμενα Πέτρου. Ibid.

§ "Petrus duabus epistolarum suarum personat tubis." Hom. vii. in Josh. F. 156. Ὑπὸ Πέτρου τοῦ ἀποστόλου γεγραμμένον μετὰ τὴν σοφίαν, φησὶν, τὴν διδομένην τῷ ἀδελφῷ μου Παύλῳ, 2 Pet. iii. 15. contra Marcion. p. 58. Vide Firmilianum apud Cyprian. Ep. 75. ed. Ox. p. 220. et Concil. Laod. Can. 59.

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but against the frame and the contexture of epistles, which usually begin with an inscription, which is not to be found in the third chapter.

As for the time when this Epistle was indited, I lay down this as certain, against Grotius, from what hath been discoursed already, that it could not be written after the destruction of Jerusalem: for St. Peter here saith, That he was *shortly to put off his tabernacle,* or, to die; whereas he was actually dead in the fourteenth year of Nero, that is, three years before the destruction of Jerusalem by Titus. But that it was written but a little before his death, may justly be concluded from this declaration, that *he knew,* either by revelation, or by our Lord's discourse, *that the time of his death was suddenly to follow,* * or was nigh at hand.

Of the persons to whom it was written, we are assured also from these words, *This Second Epistle, beloved, I write unto you;* they being a demonstration, that it was written to the very same persons to whom the first had been directed, *viz.* to the converted Jews, dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1 Pet. i. 1.

And, lastly, as for the occasion of his writing, that plainly seems to have been double. 1. To arm the Jews converted, against the fiery trial which was then come upon them; and against that apostacy from the faith, that *turning away from the holy commandment,* ii. 21. that *falling from their own steadfastness,* iii. 17. to which they of that nation were so prone. And evident it is, that the chief design of the Epistle to the Hebrews was to put a stop to it: and many passages in all the catholic Epistles, not excepting the Second and Third Epistles of St. John, are evidently writ for the same purpose; and to warn them of, and to preserve them from, the destructive doctrines of those Jewish solifidians, who held it unnecessary to *add unto their faith, virtue.* 2. To arm them against those impure Nicolaitans and Simonians, who *turned the grace of God into lasciviousness:* of whom see the notes on the second chapter. And, 3. Against those scoffers at the promise of Christ's coming, as it were a promise which never would be verified,

But then I am constrained to dissent from the opinion of the reverend and judicious Dr. Hammond and Dr. Lightfoot, who conceive, that the apostle doth not discourse of our Lord's coming to the general judgment, in his third chapter, but only of his coming to execute his judgments on the Jews, by the destruction of Jerusalem. For not to insist upon this consideration, that this opinion is wholly new, and contrary to the judgment of all the ancients who own this Epistle, and have occasion to make mention of these words, they all agreeing in this (with Œcumenius) that the apostle speaketh, ἐπὶ συντελείᾳ τοῦ αἰῶνος, *of the end of the world;* it is extremely evident,

1. From these very words, iii. 7. *But the heavens and earth which now are, by the same word are kept in store, reserved to fire against the day of judgment, and perdition of ungodly men.* And, ver. 10. *But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up.* To interpret all these words, only of the destruction of Jerusalem, is to turn them into metaphor and allegory; whereas St. Peter plainly says, that as the old world was destroyed by water, so shall the world that now is be destroyed by fire. "Here then (as one says truly) is no room for allegories, or allegorical expositions; for, as the heavens and earth were destroyed by water, so are they to be destroyed by fire: and if in the first place you understand the natural material world, you must also understand it in the second; they are both allegories, or neither."

2. Were the apostle speaking of the destruction of Jerusalem, which happened thirty-seven years after the death of Christ, and was, according to our Lord's prediction, to fall out whilst some of them whom he spake to were yet living, what need was there of saying, *One day with the Lord is as a thousand years,* &c. when he was speaking, it seems, of that which he knew was to happen before four years were expired? And, lastly, the solemn exhortation, *Seeing then all these things shall be dissolved, what manner of persons ought we to be, in all holy conversations and godlinesses, looking for and hastening to the coming of our Lord and Saviour Jesus Christ, that we may be found of him without spot and blameless?* this, I say, sounds too high for the destruction of Jerusalem, in which they of Pontus and Galatia could not be much concerned; but it is an exhortation very proper for those who had the lively idea of the conflagration of the world, and the tremendous judgment and *perdition of ungodly men,* then set before them.

There is, I confess, a middle opinion betwixt both these, which interprets the words of St. Peter, in the third chapter, of the judgment of the great whore, or the antichristian church, mentioned Rev. xvii. 1. after which is to follow the new heaven and new earth, promised to the Jews, and to be accomplished in the calling of them to the Christian faith, and the flowing-in of all nations to them. Concerning which, note,

First, That the judgment, according to the predictions both of the prophets in the Old and of St. John in the New Testament, is to be executed upon her by fire. So, Dan. vii. 11. *The beast was slain, and his body destroyed, and given to the burning flame:* and, ver. 26. *The judgment shall sit, and they shall take away his dominion, to consume and to destroy it to the end.* Accordingly, in the judgment of the whore, *She shall be utterly burnt with fire; for strong is the Lord that judgeth her,* Rev. xviii. 8—10.

Note, secondly, that it is usual with the prophets to represent God's judgments on the enemies of his church and people, by the tragical expressions of *burning up the earth, dissolving the heavens.* Thus of the destruction of Babylon, which name was writ upon the forehead of the great whore, God speaks thus: *Behold, the day of the Lord cometh, cruel, and with fierce wrath, to lay the land desolate: for the stars of heaven and the constellations shall not give their light: and the sun shall be darkened in his going forth, and the moon shall not give her light; and I will make the heavens to shake* (or, move away), *and the earth shall remove out of its place,* Isa. xiii. 9, 10. 13. The indignation of the Lord against the Idumeans is represented in these dreadful words:* *The mountains shall be melted with their blood, and all the host of heaven shall be dissolved, and the*

* Ταχινή ἐστιν, 2 Pet. i. 14.

* Τακήσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν, καὶ πᾶσα στρατιὰ αὐτῶν ἀποῤῥεύσει. Isa. xxxiv. 3, 4.

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heavens shall be rolled together as a scroll, and all their host shall fall down as a leaf falleth from the vine, and as a falling fig from the fig-tree. Of the destruction of Sennacherib and his people, God speaketh thus: *The heavens shall vanish away like smoke; the earth shall wax old like a garment, and they that dwell therein shall die in like manner,* Isa. li. 6. (See Deut. xxxii. 22. Jer. iv. 23, 24. Joel ii. 30. iii. 15.) Here then we see all the expressions used in the third chapter of St. Peter used also by the prophets, when they speak of the desolation of a nation and people, and especially of the enemies of the church: which is sufficient to evince, that the apostle, being himself a Jew, and writing to those Jews who were accustomed to these expressions, might thus set forth the great destruction of the beast, mentioned Rev. xvii. xviii. and by the *new heavens and new earth,* that glorious state of the church, which was to ensue by the conversion of the Jewish nation, and the flowing-in of all nations to them.

CHAP. I.

1. SIMON Peter, a servant and apostle of Jesus Christ, *(writing)* to them that have obtained like precious faith with us [1] through the righteousness of God *(by faith,* Rom. i. 17.) and *(the sufferings of)* our Saviour Jesus Christ:

2. *(Wisheth that)* grace, and peace, *(may)* be multiplied to you through the knowledge of God, and of Jesus *(Christ)* our Lord,

3. According as *(it hath been with us already, for)* his Divine power hath given to us all things that pertain to life and godliness *(or, to the life of godliness),* through the knowledge of him that hath called us to (Gr. *by)* [2] glory and virtue:

4. [3] Whereby are given to us exceeding great and precious promises: that by these ye might be [4] partakers of the Divine nature, having escaped the corruption which is in the world through lust.

5. [5] And besides this (Gr. Καὶ αὐτὸ τοῦτο, *And for this cause),* giving all diligence, add to your faith virtue *(or courage in the profession of it, and sincerity in the practice of those things this faith requires);* and to virtue *(an exact)* knowledge *(of your duty);*

6. And to knowledge temperance *(in carefully abstaining from those sensual affections and disorderly passions which obstruct the performance of your duty);* and to temperance patience *(under all the sufferings which may affright you from it);* and to patience godliness *(that fear of God which will restrain you from sin; that love of him which will constrain you to your duty; that conformity of will, which will cause your mind to approve of, your heart to affect and choose what is according to his will, and your whole man to be exercising itself to godliness);*

7. And to godliness brotherly-kindness *(i. e. fervent love to Christians, as being children of our heavenly Father, and fellow-members of Christ's body);* and to brotherly-kindness charity *(to all men, as proceeding from the same stock, having the same nature, and being subject to the same necessities).*

8. For if these things be in you, and abound, they make you that ye shall neither be [6] barren (Gr. *slothful)* nor unfruitful in the knowledge of our Lord Jesus Christ.

9. But *(on the other hand)* he that lacketh these things is [7] blind, and cannot see far off, and hath forgotten that he was purged from his old sins *(by that baptism in which he, being washed from the guilt of them, engaged to die to sin,* Rom. vi. 4.)

10. Wherefore *(being called to this faith)* the rather, brethren, give diligence (Gr. *give the more diligence by practising these things)* [8] to make your calling and election sure *(i. e. to secure to yourselves the blessings of Christianity, to which God hath called you, and for which end he hath chosen you to be his people):* for if ye do these things, ye shall never fall *(or, miscarry eternally):*

11. For so an entrance shall be ministered to you abundantly [9] into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12. Wherefore I will not be negligent to put you always [10] in remembrance of these things, though ye know them *(before),* and be established in the present truth *(viz. that the practice of these Christian virtues is necessary to the making your calling and election sure, and to your entrance into Christ's heavenly kingdom).*

13. Yea, I think it meet, as long as I am in this tabernacle *(of the body),* to stir you up *(to the performance of your duty)* by putting you *(still)* in remembrance *(of these things).*

14. Knowing that shortly I must put off this my tabernacle *(by martyrdom),* even as our Lord Jesus Christ [11] hath shewed me, (John xxi. 20.)

15. Moreover, I will endeavour *(by leaving these Epistles, designed for that end,)* that ye may be able after my decease [12] to have these things always in remembrance.

16. For we have not followed cunningly devised fables, when we made known to you the power *(given to our Lord Christ over all flesh, that he might give eternal life to them that believe,* John xvii. 2.) and *(the)* coming of our Lord Jesus Christ *(to crown them with glory),* but were eye-witnesses of his majesty.

17. For he received from God the Father honour and glory, when there came such a voice to him from the [13] excellent glory, This is my beloved Son, in whom I am well pleased.

18. And this voice which came from heaven we heard, when we were with him in the holy mount.

19. We have also [14] a more sure word of prophecy; whereunto ye do well that ye take heed, as to a light that shineth in a dark place, until the day dawn, and the [15] day-star arise in your hearts;

20. Knowing this first *(as the foundation of all you learn from the prophetic writings),* [16] that no prophecy of the Scripture is of any private interpretation (Gr. *of their own incitation, motion, or the suggestion of their own private spirits).*

21. For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. Ἐν δικαιοσύνῃ τοῦ Θεοῦ, *By the righteousness of God.*] That this phrase signifies our justification through faith in the death and sufferings of Christ, the meritorious cause of it, see the note on Rom. i. 17 Or, since the He-

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brew word *tzedakah* in the Old, and the Greek δικαιοσύνη, both in the Old and New Testament, do often signify kindness and mercy, it may here also bear that sense.

[2] Ver. 3. Διὰ δόξης καὶ ἀρετῆς, *By glory and virtue.*] *i. e.* Who hath called us with a glorious calling, as being attended with the glorious effusion of the Holy Ghost; by reason of which, the revelation of the gospel is said to be ἐν δόξῃ, or διὰ δόξης, *in* or *with glory;* (2 Cor. iii. 7. 11.) and shewed his power, might, and virtue, by the miraculous operations with which it was confirmed. For though Mr. Le Clerc is positive, that ἀρετὴ no where signifies δύναμις, *power;* yet in Hesychius we read thus, ἀρετὴ, θεία δύναμις, *virtue,* i. e. Divine power, ἡ κατὰ πόλεμον δύναμις, strength for war, fortitude, dexterity in wrestling.

[3] Ver. 4. Δι' ὧν, *By which.*] If the reading of other manuscripts, δι' ὃν, obtain, the sense runs plain and easy, thus, *By whom,* thus *calling you,* are *given great* and *precious* promises, Christ having *brought life and immortality to light,* (2 Tim. i. 10.) and established the new covenant in *better promises.* (Heb. viii. 6.) But if we retain the common reading δι' ὧν, *by which,* the sense seems to run thus; 'By which two, the effusion of the Holy Ghost upon us, as the earnest of them, and his miraculous operations, as the confirmation of them and of that gospel which contains them, *are given to us great and precious promises;*' or rather, 'By which God, and our Lord Jesus Christ, mentioned ver. 1. and ver. 3. are given *great and precious promises,* they being the promises made by God the Father, (2 Cor. vii. 1.) and by the Son, (1 John ii. 25.) and confirmed to us in and through Christ Jesus.' (2 Cor. i. 20, 21.)

[4] Θείας φύσεως κοινωνοὶ, *Partakers of the Divine nature.*] Both Philo* and Josephus represent them who had the gift of prophecy as having τὴν ψυχὴν θειάζουσαν, *a soul inspired by the Deity,* and, by the Holy Spirit dwelling in them, made Divine. Thus Josephus† saith of one Papius, renowned for his wisdom and foreknowledge of things to come, that he did, θείας μετασχηκέναι φύσεως, *partake of the Divine nature.*

[5] Ver. 5. Καὶ αὐτὸ τοῦτο, *And for this cause.*] Or, as other manuscripts read, Καὶ αὐτοὶ, *So ye.* Esthius here probably conjectures, that the sense hitherto is pendent, thus: As ye have received from the gift of God, all things necessary to life and godliness, *so do ye add,* or, *for this cause* add to your faith, virtue, &c.

[6] Ver. 8. Οὐκ ἀργοὺς, *Ye will not be slothful,*] Or *negligent,* in the concerns of God's glory and your soul's welfare; for sloth proceeds from want of faith, or courage, or love: nor *unfruitful, i. e.* unprofitable to others; for that proceeds from want of brotherly kindness, or charity.

[7] Ver. 9. Τυφλός ἐστι, *He is blind.*] For want of knowledge, and blinded by his passions and sensual affections, and cannot see to the end and design of Christianity, and the rewards of faith and patience; nor considers he the obligations which lie upon him to *depart from iniquity.* The word μυωπάζων following, is by our translators rendered *one that cannot see afar off;* agreeably to these words of Aristotle, They are said, μυωπάζειν, who from their birth are, τὰ μὲν ἐγγὺς βλέποντες, τὰ δὲ ἐξ ἀποστάσεως οὐχ ὁρῶντες, *men who can only see things near, not those that are remote;* and it is ordinary to say, that such a one is blind, as being comparatively so, and to many things: and to this sense the following words, *they cannot look back* to their purgation of old, seem to lead; though the great Bochart saith, the word here signifies *to close the eyes against the light.* (Hieroz. lib. i. cap. 4. p. 31, 32.)

[8] Ver. 10. Βεβαίαν ὑμῶν κλῆσιν ποιεῖσθαι, *To make your calling and election sure.*] Many manuscripts, and many of the ancients, add, διὰ τῶν καλῶν ἔργων, *by good works:* and this the text seems to require; for it immediately follows, *if ye do these things, ye shall never fall;* plainly declaring, that the *making of their calling and election sure* depended on the doing those works of virtue, temperance, patience, godliness, brotherly kindness, and charity (mentioned before), and so was only a conditional election, upon their perseverance in a life of holiness. And from the following words, *he that doth these things shall never fall,* it plainly seems to follow, that even the elect, by their neglect to do these things, may fail of an entrance into this heavenly kingdom.

[9] Ver. 11. Εἰς τὴν αἰώνιον βασιλείαν, *Into the everlasting kingdom.*] As ζωὴ αἰώνιος is *everlasting life,* Luke x. 25. αἰώνιος κληρονομία, *an everlasting inheritance,* Heb. ix. 15. αἰώνιοι σκηναὶ, *everlasting tabernacles,* Luke xvi. 9. οἰκία αἰώνιος, *an everlasting house,* 2 Cor. v. 1. δόξα αἰώνιος, *everlasting glory,* 2 Tim. ii. 10. σωτηρία αἰώνιος, *everlasting salvation,* Heb. v. 9.; so αἰώνιος βασιλεία is doubtless the *everlasting kingdom* prepared for Christ's faithful servants, and not his vindictive kingdom over the Jews; nor yet the kingdom of saints, mentioned by Daniel, as never to give place to any other kingdom, they to whom the apostle writ, being to die long before the coming of that kingdom.

[10] Ver. 13. Ἐν ὑπομνήσει, *In remembrance.*] For could we be established in the belief of heavenly things, and have them still in remembrance, we should not flag in the performance of our duty. Moreover, from these verses, and from chap. iii. it seems reasonable to conceive, that they, who were so concerned to write those things the Christians had *already heard,* and *in which they were established,* would not neglect to write whatever else was necessary to be known to salvation.

[11] Ver. 14. Ἐδήλωσέ μοι, *Hath shewed me.*] Declaring to him, in a vision, say Hegesippus* and St. Ambrose,† that he must go again to Rome, to be crucified. Thus St. Polycarp,‡ in a vision, saw his pillow, or nightcap, burning with fire, a little before he was consumed by the flames: and St. Cyprian, by a vision, was admonished of his death, and of the kind of martyrdom he was to suffer. (Pontius in Vita Cypr. ed. Ox. p. 7.)

[12] Ver. 15. Τὴν τούτων μνήμην ποιεῖσθαι, *To make a remembrance of these things.*] St. Peter therefore was not of the opinion, that oral tradition was a better way than writing, to preserve the memory of these things; and that without writing they might be able so to do. Accordingly Ignatius,§ advising the churches to stand fast in the traditions of the apostles, thought it necessary, "for the greater security, to commit them to writing." For, saith Origen,‖

* Phil. de Mut. Nom. p. 824. † Contra Appion. p. 1052.

* Hegesip. de Excid. Hieros. lib. iii. cap. 2. † Ambros. Ep. 33.

‡ Προσευχόμενος ἐν ὀπτασίᾳ γέγονε, καὶ εἶδεν προσκεφάλαιον αὐτοῦ ὑπὸ πυρὸς κατακαιόμενον. Martyr. §. 5.

§ Ὑπὲρ ἀσφαλείας καὶ ἐγγράφοις ἤδη μαρτυρούμενα διατυποῦσθαι ἀναγκαῖον ἡγεῖτο. Apud Euseb. Hist. Eccl. lib. iii. cap. 35.

‖ Τὰ γὰρ ἀγράφως λεγόμενα παύεται μετ' ὀλίγον οὐκ ἔχοντα ἀπόδειξιν. Dial. contra Marcion. p. 59.

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"That which is delivered only by mouth, quickly vanisheth, as having no certainty."

[13] Ver. 17. Ὑπὸ τῆς μεγαλοπρεποῦς δόξης, *From the magnificent glory.*] Some considering, that in all the three evangelists, the transfiguration of our Lord is mentioned, after he had spoken of the coming of the Son of man in glory, or in the glory of the Father, think this transfiguration was an image of that glorious kingdom he was to erect at the calling of the Jews; and that St. Peter here refers to this, when he saith, *We made known to you the power, and coming,* or the illustrious coming, *of our Lord Jesus Christ;* whence Moses and Elias are here seen with him in glory, and, according to some manuscripts, are said to speak of the δόξα, i. e. *his glory,* which was to be hereafter in Jerusalem. But that glory being not yet come, to what purpose should the apostle write to them of that age, to give all diligence to obtain an entrance into that kingdom? Or why doth he so generally promise an entrance into it, to them who were to die so long before, and were not at all, unless they died martyrs, to enter into it? Nor was it to be an everlasting, but only a millenary kingdom. Wherefore, for explication of the words, observe, concerning the transfiguration of our Lord, first, that when he was transfigured, his *face did shine as the sun, and his garments were splendent.* (Matt. xvii. 2.) And this, saith Nazianzen, God did, τὸ μέλλον μυσταγωγῶν, *shewing what he was to be hereafter;* and as an introduction to that glory in which he was to shine at *the right hand of Majesty in the heavens:* for, *to shine as the sun,* is a phrase expressing something belonging to *celestial Majesty,* Matt. xiii. 43. the white and splendid garments being also proper to kings and the royal ministers of the heavenly court, Rev. iii. 4. And hence, when Christ is represented as *the first-born from the dead,* and *the prince of the kings of the earth,* to whom power and glory belonged, he appears in splendour, as the sun shining in his power, Rev. i. 14, 15. And this is the majesty of Christ, of which St. Peter, James, and John, were eye-witnesses on the mount.

Secondly, Of the testimony given to him, observe, (1.) that it was, *This is my beloved Son; i. e.* This is he who is *heir of all things,* Heb. i. 2. and is *sat down at the right hand of Majesty and glory,* ver. 3. And therefore this is made a proof of our Lord's resurrection and exaltation to the highest glory, that the Father said to him, *Thou art my Son, this day have I begotten thee.* (Acts xiii. 33. Heb. i. 5. v. 5.) This is he to whom the Father hath given *to have life himself,* (John v. 26.) and so to raise the dead, (ver. 24.) and *give eternal life to them.* (John xvii. 1, 2.) Now all this being comprehended in this testimony, shews the truth of what St. Peter said he had declared to them. Note, (2.) that this voice was given *from the magnificent glory,* or bright cloud, which then appeared, and was the constant symbol of the Divine presence; (see note on Phil. ii. 6.) and so assured them, this testimony was given by the God of truth. Note, (3.) that this testimony is delivered in the very words spoken of that Prophet which should come after Moses, *viz. A Prophet will the Lord your God raise unto you, like to me, to him shall ye hearken;* (Deut. xviii. 15.) and so assured them, that this *beloved Son* was that prophet of whom Moses spake. Note (lastly), that these words were directed, not to Christ, but to those that attended him, and bade them observe, that God the Father here owned him as his *only Son* in whom he is *well-pleased,* and as the *only Prophet* whom they ought to hearken to.

[14] Ver. 19. Βεβαιότερον τὸν προφητικὸν λόγον, *A more sure word of prophecy.*] This is spoken in comparison of the apostle's testimony of what he heard; which to the Jews was not so certain and convincing, as was the record of their own prophets: whence the apostles, both in disputing with the unbelieving Jews, and writing to the believers among them, confirm their doctrines from the writings of the Old Testament.

[15] Καὶ φωσφόρος ἀνατείλῃ, &c. *And the day-star arise in your hearts.*] Some (considering that Balaam prophesies of the Messiah, as a *star* that was to *come out of Jacob;* by which *star,* say the three Targums, Bereschith Rabba, R. Moses Haddarson, and R. Isaac, is meant the Messiah, *compared to a star, because of the splendour of his dominion and kingdom,* and who is styled by St. John, ὁ ἀστὴρ λαμπρὸς, ὁ ὀρθρινὸς, *the bright and morning star,* (Rev. xxii. 16.) refer this to Christ's second coming to convert the Jews, and set up the kingdom of the saints, (Dan. vii. 27.) saying, that the apostle compares the intermediate time in which antichrist was to reign, to the *night* and *darkness,* according as the Scripture useth to express the times of *ignorance* and *idolatry;* (Eph. v. 8. 1 Thess. v. 4. see note on Rom. xiii. 12.) and the time of Christ's advent to call all Israel, and to bring in with them the *fulness of the gentiles,* to the light dissipating that darkness; and doth here bid the Jewish nation to attend to the prophecies in the Old Testament, touching this glorious time, till it should be accomplished upon them. But the apostle writes not here to the unbelieving Jews, who are to be the only subjects of that calling, but to *them who had obtained like precious faith* with him. Moreover, that the time from writing this Epistle, to the conversion of the Jews, which is not yet accomplished, should be accounted as *darkness,* or a time in which the light, or day, appeared not, seems not suitable to that expression of St. Paul, *The night is far spent, and the day is at hand:* (see note on Rom. xiii. 12.) nor could he bid those of that age to expect, till that *day-star* should arise in their hearts, which to this very day is not yet risen. It therefore seems plain to me from these words, though Dr. Hammond and others would interpret them to another sense, that the apostle speaketh this concerning some other light that was to enlighten and affect their hearts, and give them full assurance, that our Jesus was the Son of God, the Prophet God had sent into the world. Now this was done by the internal gifts and illuminations of the Holy Spirit vouchsafed to believers; by which, saith the apostle Paul, *The testimony of Christ,* or which the apostles gave of him, ἐβεβαιώθη ἐν ὑμῖν, *was confirmed in* or *upon them:* (1 Cor. i. 6.) by which God did βεβαιοῦν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν, *confirm both the apostles and those that believed in the faith of Christ.* (2 Cor. i. 21, 22. v. 5.) So that the import of the words seems to be this; Till ye yourselves have those prophetic gifts, by which ye may be able, from what ye find in yourselves, to know by the Spirit, that *Jesus is the Christ, the Son of God,* (1 Cor. xii. 13.) and have the *unction of the Holy Ghost,* by which ye know all things, (1 John ii. 27.) and have also the Scriptures of the New Testament committed to you, which contain a more perfect light, (Rom. xiii. 14.) and are indited also by the *Holy Spirit sent down from heaven.* (1 Pet. i. 12.)

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Like to this, is that expression of Philo,* *What reason is in us, that is the sun in the world,* ἐπειδὴ φωσφορεῖ ἑκάτερος, *both being unto us a phosphorus; the sun giving light to our senses, and reason intellectual rays to our conceptions:* and *when* φῶς ἐπιλάμπει τὸ θεῖον, *the Divine light shines upon us, that of our reason sets; and when that sets, this ariseth,* τῷ δὲ προφητικῷ γένει φιλεῖ τοῦτο συμβαίνειν, *and so it was with the prophets.*

[16] Ver. 20. Ἰδίας ἐπιλύσεως οὐ γίνεται, *No prophecy is of private interpretation.*] *i. e.* Prophecy comes not from the prophet's own suggestion, but from the inspiration of the Holy Ghost. That this is the true sense of these words, appears (1.) from the apostle's own interpretation; for, not to be of the prophet's own incitation or suggestion, (ver. 20.) is, *not to come by the will of man,* (ver. 21.) *i. e.* not by human reason, *but by the will of God.* (John i. 13.) (2.) From the use of the phrase; for ἐπίλυσις, according to Phavorinus and Suidas, is ἔφοδος, *accession,* or *incitation,* or *insult;* and the word ἰδία, added to it, must therefore signify, that *prophecy is not of private impulse or incitation:* whence the expression, used by the true prophets, is generally this, ἐπῆλθεν ἐπ' ἐμὲ, *the Spirit came upon me:* (Numb. xxiv. 2. 1 Sam. x. 10. 2 Chron. xv. 1. xxiv. 20.) and, (3.) from the nature of the thing itself, and the constant opinion of the Jews about it; which was, as Philo saith,† that *a prophet speaketh nothing of himself, but he is the organ of God in what he speaks, God speaking in and by him.* Whence, to speak *of himself,* or, *of his own heart or mind,* is always made the sign of a *false prophet,* whom God had not sent. (Numb. xvi. 28. xxii. 18. xxiv. 13. Jer. xxiii. 16. 26. Ezek. xxiii. 17.) Ridiculous therefore, and full of ignorance, is the inference of Esthius hence, that the reformed, and their pastors, must not interpret the Scriptures according to their own sense or judgments; which surely they may do, as well as he, or any other Romish commentator, who have nothing but their own private sense for many interpretations of the Scriptures they discourse upon.

CHAP. II.

1. BUT there were false prophets also among the people *(in the former ages of the Jewish church),* even as there shall be *(hereafter)* [1] false teachers [2] among you, who privately shall bring in [3] damnable heresies, *(i. e. doctrines tending to the destruction of them that hold them, and)* even [4] denying the Lord that bought them, and *(shall)* bring upon themselves [5] swift destruction.

2. [6] And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of.

3. And through [7] covetousness shall they with feigned words make merchandise of you: [8] whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4. For if God spared not the angels that sinned, but cast them down [9] to hell, and delivered them to chains of darkness, to be reserved unto judgment;

5. [10] And spared not the old world, but saved *(only)* Noe, [11] the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6. And turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthrow, making them an example to those that after should live ungodly; (see note on Jude 7.)

7. And delivered just Lot, vexed with the filthy conversation of the wicked:

8. (For that righteous man dwelling among them, in seeing and hearing *(of them),* vexed his righteous soul from day to day with their unlawful deeds:)

9. *(Then may we rest assured, that)* [12] the Lord knoweth how to deliver the godly out of temptation *(as he did Noah and Lot),* and to reserve the unjust [13] unto the day of judgment to be punished:

10. But chiefly them [14] who walk after the flesh, in the lusts of uncleanness, and [15] despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.

11. Whereas angels, which are greater in power and might *(than evil spirits),* bring not railing accusations against them before the Lord. (See note on Jude 9.)

12. [16] But these, as natural brute beasts (Gr. *as irrational, natural living creatures, rather than men),* made to be taken and destroyed *(or, to raven and destroy),* speak evil of the things they understand not; *(i. e. of the angelical powers whom they blaspheme,* ver. 10.) and shall utterly perish in their own corruption;

13. And shall receive (Gr. *receiving, by this destruction,* ver. 12.) the reward of unrighteousness, as they that count it pleasure to [17] riot in the day-time. Spots they are and blemishes, [18] sporting themselves with their own deceivings, whilst [19] they feast with you;

14. Having eyes full of adultery, that cannot cease from sin; beguiling unstable souls: a heart they have exercised with [20] covetous practices; cursed children;

15. [21] Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness *(and to obtain them, counselled Balak to entice God's people to commit fornication with the Midianites,* Numb. xxxi. 16. Βαλαὰμ τοῦ Βόσορ; *that is, saith Grotius, of the city of Bosor, as Pethor his city,* Numb. xxii. 5. *is called);*

16 But was rebuked for his iniquity: *(for)* the dumb ass speaking with man's voice forbade the madness of the [22] prophet.

17. These are wells (Gr. *fountains)* without water, clouds that are carried with a tempest *(unprofitable for any good, as fountains without water; and pernicious as tempests, which blast and root out all before them);* to whom the mist (Gr. *the blackness)* of darkness is reserved for ever.

18. For when they speak great [23] swelling words of vanity, they allure through the lusts of the flesh, through much wantonness *(or, to lasciviousness);* those who were clean escaped from them that live in error.

19. Whilst they promise them [24] liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20. [25] For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and over-

* L. quis Rer. Div. Hæres. p. 404. F.

† Προφήτης καὶ ἴδιον οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ὑπηχοῦντος ἑτέρου. Quis Rer. Div. Hæres. p. 404. C. Ὄργανον Θεοῦ ἐστιν ἠχοῦν, προυόμενον, καὶ πληττόμενον ἀοράτως ὑπ' αὐτοῦ. D. Ἑρμηνεὺς γάρ ἐστιν ὁ προφήτης ἔνδοθεν ὑπηχοῦντος τὰ λεκτέα τοῦ Θεοῦ. De Prem. et Pœn. p. 711. E.

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come, the latter end is worse with them than the beginning.

21. For it had been better for them, not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them *(because they sin by apostacy against the light received, and with ingratitude to the author of it).*

22. But it is happened to them according to the true proverb, [26] The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. ΨΕΥΔΟΔΙΔΑ'ΣΚΑΛΟΙ, *False teachers.*] Concerning the persons chiefly concerned in this chapter, and in the parallel Epistle of St. Jude, I find three opinions;

1. That of Dr. Lightfoot, who thinks these chapters speak chiefly of the Jews, *i. e.* of the *false teachers* of that nation. The second is,

2. That of the ancients, who say expressly, Ἄρχεται ἐντεῦθεν τῆς κατὰ τῶν Νικολαϊτῶν αἱρέσεως, *He begins to speak of the heresy of the Nicolaitans.* So Œcumenius. The third is,

3. That of the reverend and learned Dr. Hammond, and of the ancients also; that the apostles speak these things touching the gnostics. And this opinion seems not much to differ from the second. For the ancient fathers say, the *gnostics sprang from the Nicolaitans, and borrowed from them all their filthiness and lasciviousness.** Moreover, the apostle Peter speaketh plainly of the *false teachers* which were to be hereafter; for, ver. 1—3. he speaks still in the future tense; though both St. Jude in his Epistle, and St. Peter in the following words, do plainly intimate, that some of them were come already: so that in the exposition of this chapter, and the Epistle of St. Jude, we have reason to take in those heretics, who appeared after the writing these Epistles.

Nevertheless, because the false apostles, and false teachers of the Jewish nation, and the Nicolaitans, were certainly then come, and we have express and frequent mention of them in the Epistles of St. Paul, and in the Revelation of St. John, and because St. Peter speaks of them in the plural number; therefore I shall apply the words to all of them, giving the preference to them, in the exposition of these words, who are expressly mentioned in the holy Scriptures.

[2] Ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, *There shall be false teachers among you.*] The apostle, writing to the Jews, seems by these words to intimate, that these *false teachers* should be among the Jewish converts, especially, as being either Jews by birth, or proselytes to that religion, as was Nicolas of Antioch. (Acts vi. 5.) But then their entering in among the Jewish converts, (Jude 4.) and being among them *in their feasts of charity,* (ver. 12.) their *leaving the right way,* (2 Pet. ii. 15.) and their *returning with the dog to the vomit,* make it probable that they once professed the Christian faith; though afterward they revolted from it, or introduced such doctrines of perdition as fundamentally destroyed the faith which they professed.

[3] Αἱρέσεις ἀπωλείας, *Damnable heresies.*] Such as tended to the present destruction and future damnation of them who taught, and who believed them. Thus the doctrine of the false apostles, among the Jews, tended to *the perverting of souls,* (Acts xv. 24.) to make *Christ die in vain,* (Gal. ii. 21.) and their faith *to profit them nothing,* (Gal. v. 2.) and *Christ become of none effect unto them;* they being by them *fallen from grace,* (ver. 4.) and become *enemies to the cross of Christ.* (Phil. iii. 18.)

The heresy of the Nicolaitans is styled by Epiphanius,* a heresy which did, ἑαυτοὺς καὶ τοὺς πειθομένους ἀπολλύειν, *destroy them that taught, and them that believed it:* yea, Christ himself declares his hatred of it, Rev. ii. 15. And the same all the fathers say of the gnostic heresy.

[4] Τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, *Denying the Lord that bought them.*] Christ being never styled δεσπότης in the New Testament, and St. Jude distinguishing this δεσπότης, or *Master,* from our Lord, it seems most reasonable to interpret this of God the Father, who is said to have bought the Jews: *Is he not thy Father who hath bought thee?* Deut. xxii. 5. and the Christians; *Ye are bought with a price, therefore glorify God with your souls and bodies, which are his,* 1 Cor. vi. 20. Hence also it is truly observed by Esthius, that Christ died for them that perish, and bring destruction upon themselves.

[5] Ταχινὴν ἀπώλειαν, *Shall bring upon themselves swift destruction.*] That the apostatizing Jews did this, the Scripture every where informs us, and the apostles frequently warn them of it. St. Paul doth it throughout the Epistle to the Hebrews, elsewhere speaking of them as men *whose end is destruction,* Phil. iii. 19. on whom should come *swift destruction,* 1 Thess. v. 3. they being *appointed for wrath,* ver. 9. St. James, as of men *fattened for a day of slaughter,* v. 5. and that *suddenly* to come upon them, their *Judge standing at the door,* ver. 9. Christ also threatens to them that held the doctrine of the Nicolaitans, that *he would come against them swiftly, and fight against them with the sword of his mouth,* Rev. ii. 16. *i. e.* he would destroy them, Rev. xix. 15. 21. Accordingly church-history informs us, that they were extinct, † λόγου δᾶττον, in a very little time.

But I find nothing of any such remarkable or swift destruction which befel the gnostics, in church-history; not one word that any of them perished at the destruction of Jerusalem by the Roman army, though doubtless their iniquities would find them out. We rather read in the church-history, that they were never persecuted by the heathen emperors; this being the observation of the fathers, that the Simonians,‡ and the Menandrians, *were never persecuted by the heathens, their fury being only poured out upon the Christians.* Nor could it probably be otherwise, seeing they made the doctrine of the cross no part of their religion; but held it lawful§ *to deny the faith in times of persecution,* to avoid suffering for it, and counting idolatry, in such cases, a thing indifferent; whence, saith Origen, *they were never persecuted at all.*

[6] Ver. 2. Καὶ πολλοὶ, *And many shall follow,* &c.] That the Judaizers much infested the Christian church, and perverted many in the churches of Corinth, Galatia, Ephesus,

* Καὶ ἐντεῦθεν ἄρχονται οἱ τῆς ψευδωνύμου γνώσεως κακῶς τῷ κόσμῳ ἐπιφύεσθαι. Epiph. Hær. xxv. §. 2. Ἐξ αὐτοῦ οἱ λεγόμενοι Γνωστικοί. Timoth. et Damasc.

* Hær. xxv. §. 4. p. 79. † Euseb. Hist. Eccl. lib. iii. cap. 29.

‡ Οἱ οὐ μόνον οὐκ ἐδιώχθησαν ὑφ' ὑμῶν, ἀλλὰ καὶ τιμῶν κατηξιώθησαν. Σίμωνα μὲν, &c. Ἀλλὰ ὅτι μὴ διώκονται, μηδὲ φονεύονται ὑφ' ὑμῶν, κἂν διὰ τὰ δόγματα ἐπιστάμεθα. Justin M. Apol. p. 67. 70.

§ Σίμων τε ὁ Σαμαρεὺς——ὑπὲρ τοὺς πλείονας ὑπαγάγεσθαι τὸν περὶ τοῦ θανάτου κίνδυνον περιεῖλε τῶν μαθητῶν, ἐνδιαφορεῖν αὐτοὺς διδάξας πρὸς τὴν εἰδωλολατρείαν, ἀλλ' οὐδὲ τὴν ἀρχὴν Σιμωνιανοὶ ἐπιβουλεύθησαν. Orig. contra Cels. lib. vi. p. 282.

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and Crete, we learn from St. Paul's Epistles; and that by reason of the Jewish zealots, who *despised dominions, and spake evil of dignities, the way of truth was evil spoken of,* from 1 Pet. ii. 12. Indeed the heathens seem to have made little or no distinction betwixt the Jews and the Christians that sprang from them; but imputed all the disturbances they made to Christ, or to the Christians. Hence Suetonius* saith of Claudius, that "Judæos, impulsore Christo assidue tumultuantes, Roma expulit;" *he expelled the Jews from Rome, as being frequently tumultuous, through the instigation of Christ.* Of the Nicolaitans, Epiphanius† saith, that *great was the deceit which they brought upon mankind.* And Clemens Alexandrinus‡ professeth to write against them and the gnostics, *to remove the scandal which they, by their doctrines, might bring upon Christianity:* as Justin Martyr§ also hints. Yea, Clemens adds,‖ that from these men, who taught, *that women should be common, arose the greatest blasphemy against the name of Christ, or Christians.*

Moreover, it is to be noted, that instead of ἀπωλείαις, many copies read ἀσελγείαις, *their lascivious ways:* which reading may be confirmed from St. Jude, who begins his description of the same persons thus, *They turn the grace of God,* εἰς ἀσέλγειαν, *into lasciviousness.* And this character agrees, in some measure, to the *false teachers* among the Jews, who taught *fornication* and *uncleanness;* (see note on 1 Cor. vi. 13. Eph. v. 6.) practised, τὰ κρυπτὰ τῆς αἰσχύνης, *the hidden things of shame,* 2 Cor. iv. 2. and *gloried in their shame,* Phil. iii. 19. and *whose exhortation was,* ἐξ ἀκαθαρσίας, *of uncleanness,* 1 Thess. ii. 3. and many of whose followers were guilty of *uncleanness, fornication,* καὶ ἀσελγείας, *and lasciviousness,* 2 Cor. xii. 21. But this is more emphatically the character of the Nicolaitans, and of the gnostics, the successors of them: for they were, saith Œcumenius, περὶ μὲν δόγματος ἀσεβέστατοι, περὶ δὲ βίον ἀσελγέστατοι, *most ungodly in their principles, and most lascivious in their lives.* "Refert complexus, et permixtiones execrabiles, obscœnosque conjunctus, et quædam ex ipsis adhuc turpiora," saith Tertullian;¶ *Yea, things so exceedingly filthy, that we blush to mention them, and therefore pass them by.* Πάνδημον Ἀφροδίτην κοινωνίαν μυστικὴν ἀναγορεύουσιν, saith Clemens** of Alexandria. Τὴν αἰσχρουγίαν ἅμα τοῖς ἄλλοις ἐπιτελεῖν τοὺς ἑαυτοῦ μαθητὰς ἐδίδαξεν, saith Damascen.†† Hence Pseud-Ignatius‡‡ styles them ἀκαθάρτους Νικολαΐτας, *immundissimos Nicolaitas, amatores libidinis;* St. Austin, *Sectam turpissimam:* for, saith Timotheus, §§ Οὐδεὶς τῶν ἄλλων αἱρεσιαρχῶν φαίνεται οὕτως αἴτιος πάσης βδελυκτῆς καὶ μυσερᾶς καὶ ἀῤῥήτου πράξεως διδάσκαλος, *Amongst all the masters of heresy, none taught such filthy and abominable actions.*

[7] Ver. 3. Ἐν πλεονεξίᾳ, *Through covetousness.*] If πλεονεξία should here, and ver. 14. signify *adultery,* as 1 Thess. iv. 6. it seems to do (see note there), and as Dr. Hammond thinks it doth here, there will be no difficulty in applying this to the Nicolaitans, as well as to the gnostics, and *false teachers* among the Jews; the note on the second verse shewing, that this emphatically belonged to them, and gave the rise to that impure sect. But because they are accused, ver. 15. *of following the way of Balaam, who loved the wages of unrighteousness;* and by St. Jude, ver. 11. *of running greedily after the error of Balaam for reward;* I think it better to admit of that sense which our translation giveth of the word, and then to apply it at once to the false teachers among the Jews, and to the Nicolaitans: it seems highly probable, from the sixth, eighth, and the tenth chapters of the First Epistle to the Corinthians, that the apostle is there discoursing against the Nicolaitans. Now of these false teachers he said, that they *devoured the Corinthians,* 2 Cor. xi. 20. St. Paul, in his Second Epistle to Timothy, iii. 6. speaks of a sort of men *who crept into houses, leading captive silly women laden with sins, and led away with divers lusts;* a character which perfectly agrees to the Nicolaitans: and speaking to Titus of the same persons, he saith, (i. 10, 11.) *They subverted whole houses, teaching things which they ought not, for filthy lucre's sake.* Irenæus* informs us of the Valentinians, that *they would not impart their mysteries to all, but to them only who were able to pay great sums for them:* whence the Pseud-Ignatius† styles them, *Covetous of what belongs to others, and violent lovers of riches.*

[8] Οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, *Whose judgment now of a long time lingereth not.*] St. Jude, in the parallel place, ver. 4. saying, they were men, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, *of old assigned to this condemnation, viz.* by the prophecy of Enoch (see the note there); I think these words may be best rendered thus, *To whom the judgment pronounced of old lingereth not,* it being a swift destruction, which the false teachers among the Jews and the Nicolaitans brought upon themselves. (See note on ver. 1. of this chapter.) Note also, that *their damnation* is, in the Greek, *their destruction.*

[9] Ver. 4. Ταρταρώσας, *Casting them down to hell.*] Tartarus, saith Phavorinus, is ἀὴρ ὑπόγαιος, καὶ ἀνήλιος, *the subterrestrial air,* where *the sun comes not.* It signifies also, saith Suidas, τὸν περὶ τὰ νέφη τόπον, *the place in the clouds,* or *in the air:* hence τάρταρον ἠερόεντα, and ζόφον ἠερόεντα, in Homer, to intimate that Tartarus was *the dark air:* as Crates in Stephanus saith, Ὁ ᾅδης ὑπόγειός ἐστι τόπος σκοτεινὸς, *Hades is a dark place under the earth;* saith Porphyry, *where souls are tormented,* ἐν ἀκραιφνεῖ σκότῳ, *in utter darkness.* (Apud Stob. Eccl. Ph. p. 133.) These angels being therefore placed in the bright regions of the heavenly light, and being now confined to the dark air (whence Satan is called the *prince of the power of the air),* are said to be cast down into Tartarus: and this suits with the opinion both of the heathens and the Jews, who held, that *the air was full of spirits or demons;* (see note on Eph. ii. 2.) but chiefly of the ancient fathers, according to those words of Jerome, in his comment on that passage of St. Paul, *against spiritual wickedness,* ἐν τοῖς ἐπουρανίοις, *in cœlestibus;* that is, saith he, *in*

* Sueton. in Claud. cap. 25.

† Καὶ πολλὴ ἁπλῶς ἡ διὰ τῆς πλάνης αὐτῶν γινομένη τῷ γένει τῶν ἀνθρώπων ἐπιβουλή. Hær. xxv. §. 3.

‡ Μὴ τοίνυν ὑποδυόμενοι τὸ ὄνομα τοῦ Χριστοῦ, καὶ τῶν ἐν ἔθνεσιν ἀκρατεστάτων ἀκολαστότερον ζῶντες, βλασφημίαν τῷ ὀνόματι προστριβέσθων. Strom. iii. ab initio.

§ Πάντες οἱ ἀπὸ τούτων ὁρμώμενοι Χριστιανοὶ καλοῦνται. Just. Mart. p. 70.

‖ Κοινὰς εἶναι τὰς γυναῖκας ἀξιοῦσιν, ἐξ ὧν ἡ μιγίστη κατὰ τοῦ ὀνόματος ἐῤῥύη βλασφημία. Strom. iii. p. 428. B.

¶ Præscript. cap. 47.

** Strom. iii. p. 436.

†† Coteler. tom. i. p. 286.

‡‡ Ep. ad Tral. §. 11.

§§ Apud Cotel. tom. iii. p. 381.

* Ἃ καὶ εἰκότως δοκοῦσί μοι μὴ ἅπαντας θέλειν ἐν φανερῷ διδάσκειν, ἀλλ' ἢ μόνους ἐκείνους τοὺς καὶ μεγάλους μισθοὺς ὑπὲρ τηλικούτων μυστηρίων τελεῖν δυναμένους. Lib. i. cap. 1. p. 20.

† Τῶν γυναικῶν φθορεῖς, καὶ τῶν ἀλλοτρίων ἐπιθυμηταὶ, καὶ χρηματολαίλαπες. Ep. ad Magnes. §. 9.

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the air: for this is the opinion of all the doctors, That the air, which divides between the earth and heaven, is full of contrary powers.* He is styled *the prince of the power of the air* (saith Œcumenius†), *because he is the prince of the evil spirits that are in the air; not as having dominion,* saith Theophylact, but only his habitation there. That this was the opinion of most of the ancients, see Petavius de Angelis, lib. iii. cap. 4. Now hence it follows, that though the devil and his angels are at present for ever banished from the Divine presence, and so do suffer the punishment of loss now of the beatific vision; though they are, in the language of Tertullian, "prædamnati ad judicii diem," *condemned beforehand to the tremendous day;* "prædestinati supplicio sempiterno," *foreordained to eternal punishment,* saith St. Austin; "reservati in diem judicii," *reserved to the day of judgment,* saith Origen, and St. Peter here; or *kept in chains of darkness to that day,* saith St. Jude; and knowing and believing this, they cannot choose but *tremble,* and be filled with present horror: yet is the doctrine of Rupertus‡ highly probable, that *at present they are not suffering in the infernal flames, but have their residence in the dark air; whence, at the day of judgment, they shall be precipitated into the fire prepared for the devil and his angels.*

First, Because this seems to have been the opinion of all antiquity, for five whole centuries together, as appears, not only from their common doctrine mentioned before, that they at present had their habitation in the air, but also from their express words, who spake still in the future, of their infernal punishments, saying, as Justin Martyr, § *That they should be punished with eternal fire;* for that they *are now banished by the name of Jesus, is an indication of their future punishment in everlasting fire.* This he confesseth, μηδέπω τοῦτο πράξαι τὸν Θεὸν, *that God hath not yet done;* but yet he saith, ‖ *Christ hath foretold, That he and his angels shall be cast into the fire, and everlastingly tormented there.* And Tatianus saith of them, ¶ *The Lord of all things suffers them to expatiate, or insult, till the time of the dissolution of the world, and till the Judge comes.* Tertullian saith,** that *their desperate condition, on the account of their being condemned before, receives some comfort from the delay of their punishment.* Minucius Felix saith, †† that *he foreknowing, trembles at the punishment appointed for him, and those that worship him.* Lactantius,‡‡ that *at the time of judgment, this prince, with his ministers, will be laid hold on, and condemned to punishment.*

Secondly, This must be the doctrine of those fathers who held, That the devil knew not that he should be certainly condemned, till our Lord's advent, and therefore durst not before blaspheme God; which was the doctrine of Justin Martyr, Eusebius,* Irenæus,† and Epiphanius;‡ or, as Œcumenius§ interprets them, He did not know it *manifestly,* as being only obscurely hinted by the prophets; *but when Christ coming, declared manifestly, That everlasting fire was prepared for him and his angels, he ceased not to practise his wiles against his saints:* and this doctrine they founded on the following scriptures; *viz.*

First, That question which these devils put to Christ, *Art thou come to torment us before the time?* concluding hence, that *not this present age, but the future, was the time when these evil spirits were to be punished;* as Origen‖ saith twice. *They thought* (saith St. Jerome) "ad judicandos se venisse," *that Christ was to come to judge them:* saith Chrysostom, Οὐκ ἀναμένειν τὸν καιρὸν τῆς κολάσεως, *That he would not stay till the time of punishment, i. e.* the day of judgment. Hence Maldonate, upon the place, admires at the great consent of the ancients in this opinion.

This, secondly, they gathered from those words of Christ, *Depart, ye wicked, into the fire prepared for the devil and his angels.* Whence they concluded, with St. Bernard,¶ That the sentence against them was determined, *but was not yet passed upon them;* and that, "Jam diabolo ignis paratus, etsi nondum ille præcipitatus in ignem," *The fire was indeed prepared for the devil, but he was not yet cast into it;* concluding, that was only to be done *at the end of the world, at the day of the great judgment, or in the world to come.***

But, thirdly, this they chiefly concluded from these words of St. Peter†† and St. Jude, that *they were referred unto the day of judgment to be punished.* Nor is it easy to conceive a more natural consequence than this;—they are reserved unto the day of judgment to be punished, therefore they are not yet punished with the fire prepared for the devil and his angels.

* "Hæc autem omnium doctorum opinio est, quod aer iste, qui, cœlum et terram medius dividens, inane appellatur, plenus sit contrariis fortitudinibus."

† Τῶν ἐναερίων καὶ πονηρῶν πνευμάτων, τὸν τοῦ ἀέρος ἄρχοντα, τουτέστι τὸν ἐναέριον ἄρχοντα· οὐ γὰρ ἀέρος ἄρχεται, ἀλλὰ ἐναερίων, οἷον τῶν ἀερίων πονηρῶν πνευμάτων. In locum. Ἀλλ' ὡς ἐν αὐτῷ ἐμφιλοχωροῦντα.

‡ "Et nunc quidem in hunc aerem illum esse dejectum, et omnes satellites ejus, quos aëreas catervas dicimus, passim in Scripturis habemus——futurum est autem ut in infernum inferiorem videntibus cunctis præcipitetur in ignem æternum, qui paratus est ei et angelis ejus." Com. in Gen. xvii.

§ Οἱ τὴν ἀξίαν κόλασιν καὶ τιμωρίαν κομίσονται ἐν αἰωνίῳ πυρὶ ἐγκλεισθέντες. Εἰ γὰρ ὑπὸ τῶν ἀνθρώπων διὰ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ ἠττῶνται, δίδαγμά ἐστι καὶ τῆς μελλούσης αὐτοῖς ἐν πυρὶ αἰωνίῳ κολάσεως. Apol. i. p. 46. D. Vide p. 45. E.

‖ Οἱ εἰς τὸ πῦρ πεμφθήσεσθαι μετὰ τῆς αὐτοῦ στρατιᾶς κολασθησομένους τὸν ἀπέραντον αἰῶνα προεμήνυσεν ὁ Χριστός. Apol. ii. p. 71. B.

¶ Ὁ δὲ τῶν ὅλων δεσπότης ἐντρυφᾷν αὐτοὺς εἴασε μίχρις ἂν ὁ κόσμος πέρας λαβὼν ἀναλυθῇ, καὶ ὁ δικαστὴς παραγένηται, p. 151. D.

** "Desperata conditio eorum ex prædamnatione solatium reputat fruendæ interim malignitatis ex pœnæ mora." Apol. cap. 27.

†† "Destinatam enim sibi cum suis cultoribus pœnam præscius perhorrescit." P. 39.

‡‡ "Sed et dominus illorum cum ministris suis comprehendetur, ad pœnasque damnabitur, cum quo pariter omnis turba impiorum pro suis facinoribus perpetuo igni cremabitur in æternum." Lib. vii. cap. 26. p. 729.

* Καλῶς ὁ Ἰουστῖνος ἔφη, ὅτι πρὸ μὲν τῆς τοῦ Κυρίου παρουσίας οὐδέπωτε ἐτόλμησεν ὁ Σατανᾶς βλασφημῆσαι τὸν Θεὸν, ἅτε μηδέπω εἰδὼς αὐτοῦ τὴν κατάκρισιν. Euseb. Hist. Eccl. lib. iv. cap. 18.

† Iren. lib. v. cap. 26. ‡ Epiph. Hær. xxxix. n. 8.

§ Φησὶν Ἰουστῖνος, &c. ὡς ὁ διάβολος πρὸ τῆς τοῦ Κυρίου παρουσίας οὐκ ἤδει τρανῶς, οὕτω τῆς ἑαυτοῦ τιμωρίας τὴν δύναμιν τῶν θείων προφητῶν αἰνιγματωδῶς ταύτην διαγορευσάντων. Ἐν οἷς δὲ τοῦ Κυρίου παραγενομένου, καὶ διάβολον σαφῶς ἀποκεῖσθαι, καὶ ἡτοιμᾶσθαι τὸ αἰώνιον πῦρ, καὶ τοῖς ἀγγέλοις αὐτοῦ ἤκουσεν, οὐ παύεται τοῖς πιστῶς ἐπιβουλεύειν. In 1 Pet. v. 8.

‖ "Diabolus in hoc seculo neque corripitur pro peccato, neque flagellator, omnia namque ei servata sunt in futurum, unde et ipse sciens sibi illud statutum tempus esse pœnarum dicebat ad Salvatorem, Quid venisti ante tempus torquere nos?" Hom. 8. in Exod. F. 44. H. "Non vult Deus dæmonum genus ante tempus damnare. Sciunt enim et ipsi dæmones, quia tempus eorum præsens hoc seculum continet. Propterea denique et Dominum rogabant, ut non torqueret eos ante tempos." Hom. 18. in Numer. F. 116. J.

¶ Serm. de Trans. S. Malachiæ.

** "Sunt reservati in diem judicii." Orig. "Indigni sunt qui in præsenti seculo corripiantur, sed in futuro recipient quæ merentur." Hom. 8. in Ex. ibid. "Dominus in die judicii, quasi in uno fasce pariter colligatos, mittet in lacum inferni." Hieron. in cap. 25. Es. "In fine corpureo igne cruciandi." Greg. "Servantur in judicium puniendi." Fulg. apud Petav. tom. iii. lib. iii. cap. 4.

†† "Mirum quanto consensu plerique veteres auctores docuerint dæmones ante diem judicii non torqueri, quod Petrus scribat, (2 Pet. ii. 4.) Si angelis peccantibus non pepercit," &c. et Judas, (ver. 6.) "Si angeli qui non servarunt suum principatum." Maldonat. in Matt. viii. 29. Vide August. lib. xxi. cap. 27. &c. de Civ. Dei.

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And, lastly, this they gathered from the Revelation of St. John (to which the frequent sayings of St. Austin do refer),* who often saith, that *the old serpent the devil shall be cast into the lake of fire and brimstone, at the day of judgment.*

Since then, to torment the devils at our Saviour's advent, was to torment them *before the time of torment;* seeing our Saviour, when he shall pass the final sentence, will only amand the wicked to the fire *prepared for,* not actually tormenting them *the devil and his angels;* seeing they only are *reserved in chains of darkness, to the day of judgment, to be punished:* and so the sentence, and the execution of it, is no more passed upon them, than upon the prisoner that is kept in chains for the assizes: seeing the devil is only said to be then † *cast into the lake of fire and brimstone,* when the Judge sat upon the throne, and all men were judged according to their works; there seems sufficient reason to assert, that the devils shall not be tormented in the infernal flames, until the day of judgment: and if not they, then much less wicked men.

[10] Ver. 5. Οὐκ ἐφείσατο, *And spared not the old world.*] This instance agrees very exactly to those Nicolaitans and gnostics, who had corrupted their ways; as they of the old world did, by taking to them what women they pleased to enjoy, as far as appears, without any solemnity of matrimony; (Gen. vi. 2. 4.) for it is only said, that *the sons of God went in unto the daughters of men:* hence are these giants said to be, οἱ ἐκπίπτοντες οἱ βίαιοι, *violent men,* who by force invaded them: and also by idolatry. (See Ainsworth on Gen. iv. 26.)

[11] Ὄγδοον, *The eighth person,*] One would think, from Adam; whereas indeed he rather was the tenth from Adam, (Gen. v.) and so it is the eighth of them that were saved from the deluge. (1 Pet. iii. 8.) So Plutarch saith of Pelopidas, that he came, εἰς οἰκίαν δωδέκατος, *unto his house with eleven more:* and Polybius of Dionesidorus, that τρίτος ἀπενήξατο, *he swam out with two more:* so here, Noah was saved, with seven persons; so celebrated in history, that the hill where the ark rested is called, *The hill of the eighth,* or *Themanim;* and a village by it bears the same name. (See Dr. Hammond on the place.)

[12] Ver. 9. Οἶδε, *The Lord knoweth.*] God's knowledge here includes his power and his will: so Psal. i. Whatsoever the righteous doth, it shall prosper; *for the Lord knoweth the way of the righteous,* (ver. 6.) *i. e.* he is able and willing to make it prosper. Matt. vi. 31. *Take no thought what ye shall eat or drink, or wherewithal ye shall be clothed; for your heavenly Father knoweth ye have need of all these things,* (ver. 32.)

[13] Εἰς ἡμέραν κρίσεως, *To the day of judgment, to be punished.*] Note, that this is signally the time when the ungodly shall be punished: secondly, that the evils which wicked men suffer in this life, will not exempt them from future punishments in the world to come; even Sodom and Gomorrha must then suffer. (Matt. x. 15. xi. 22.)

[14] Ver. 10. Ὀπίσω σαρκὸς, *Who walk after the flesh.*] See note on ver. 2.

[15] Καὶ κυριότητος καταφρονοῦντας, *And despise government.*] The note of Esthius on the place is this; That *we read not in church-history, that the gnostics despised governments, but rather flattered them.* What Dr. Hammond saith, of their teaching Christians to despise all authority of magistrates, or masters, is not proved by him; for he attempts not to prove, that they were κυριότητος καταφρονοῦντες, *despisers of government:* and his attempt to prove, that *they taught Christian servants to depise their masters,* from 1 Tim. vi. 2. hath been considered already. Nor do I find any thing of this nature charged upon the Nicolaitans. But then it may be noted, that κυριότητες καὶ δόξαι, *dominions,* and *glories,* in the New Testament, do often signify, the angelical powers; as when Christ is said to be exalted, ὑπεράνω πάσης κυριότητος, *above all dominion,* Eph. i. 21. and when κυριότητες are mentioned among *the invisible things of the creation,* Colos. i. 16. Accordingly some of the fathers * refer this to the angelical powers; and this they do, with great probability: for (1.) the apostle Peter here asserts, that they blasphemed, ἐν οἷς ἀγνοοῦσι, *in things of which they had no knowledge:* St. Jude, that they blasphemed *things that they knew not;* which very well agrees with their bold assertions touching the angels; in which they did, as St. Paul saith, ἃ μὴ ἑώρακεν ἐμβατεύων, *intrude into those things they had not seen;* (Colos. ii. 18.) but cannot so well be applied to civil dignities, of which these heretics must have sufficient knowledge. (2.) The apostle adds, that whereas these men did not tremble to blaspheme these dignities, the holy angels, οὐ φέρουσι κατ' αὐτῶν βλάσφημον κρίσιν, *durst not use railing or blasphemous words against them.* Now they whom Michael, and his good angels, durst not blaspheme, were, saith St. Jude, *the devil and his angels,* who were in Scripture styled *the principalities, and powers, and rulers of the darkness of this world:* (Eph. vi. 12.) and therefore they whom these heretics blasphemed, must also be angelical dignities.

But against this it is objected, That we read not in church-history, that the heresy of the gnostics had any thing in it of particular opposition or defiance to the angels; but, on the contrary, the Æones, noting the angels, make up a great part of their divinity. *Ans.* This seems a great mistake; for both Irenæus † and Epiphanius‡ aver, that when they practised their most vile impurities, they invoked some of the angels, to whom they did ascribe that work, saying, when they performed it, Ὁ δεῖνα ἄγγελε, καταχρῶμαί σου τὸ ἔργον, ἡ δεῖνα ἐξουσία, σου τὴν πραξιν, *O angel, I am doing thy work, I am employed in thy service;* which sure must be, to blaspheme these dignities.

Moreover, it is evident, that the Nicolaitans did also horribly blaspheme them. For (1.) they made the *angels to be the offspring of an obscene and filthy Æon,* as both Tertullian § and Epiphanius ‖ inform us. (2.) They add, that the mother appears in a beautiful form to princes, and extracts their seed from them with pleasure, that she may recollect her power, or virtue, dispersed among many:

* "Sicut etiam desertores angeli, licet secundùm modum quendam mortui sunt peccando, quia fontem vitæ deseruerant, qui Deus est——in secundam mortem post ultimum præcipitabuntur judicium." De C. D. lib. xiii. cap. 24. p. 746. C. Vide eundem, lib. xxi. cap. 23.

† Rev. xx. 10. 15.

* Δόξας δὲ ἤτοι τὰς θείας φησὶ δυνάμεις ἢ καὶ τὰς ἐκκλησιαστικὰς ἀρχάς. Œcum.

† Iren. lib. i. cap. 35. ‡ Epiph. Hær. xviii. §. 2.

§ "Æones refert quosdam, turpitudinis natos, et complexus, et permixtiones execrabiles, obscœnosque conjunctus, natos præterea dæmones, et Deos et Spiritos septem." De Præsc. cap. 47.

‖ Ὕστερον δὲ μετὰ πάντας τούτους προβεβλῆσθαι φησί τινα αἰσχρὸν Αἰῶνα, μεμίχθαι δὲ τοῦτον τῇ μήτρᾳ, καὶ ἐκ τούτου τοῦ Αἰῶνος τοῦ αἰσχροῦ τῆς μήτρας γεγονέναι θεοὺς τε καὶ τοὺς ἀγγέλους, καὶ δαίμονας, καὶ ἑπτὰ πνεύματα. Epiph. Hær. xxv. §. 5.

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and from this hypothesis, saith Epiphanius, * *Nicolas brought the mystery of his filthiness into the world:* they doing all their villanies, I suppose, in imitation of her.

[16] Ver. 12.] This verse, in St. Jude, runs thus: *But these speak evil of the things they know not; but what they know naturally, as brute-beasts, in these things they corrupt themselves,* ver. 10. And therefore to make this verse parallel to it, it seems necessary to make the construction run thus; οὗτοι δὲ, but these blasphemers of dignities, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, blaspheming in things of which they have no knowledge, shall perish in their own corruption; as do the natural brute-beasts, made to be taken, and destroyed; to whom they are, in this practice, of *making all women common, alike; and whose example they plead, in favour of their common whoredoms,* especially the followers of Carpocrates,† and his son Epiphanes, *making the marriage of one a violation of the community ordained by God, and exemplified in other living creatures.*

[17] Ver. 13. Τὴν ἐν ἡμέρᾳ τρυφὴν, *Riot in the day.*] This is exactly true of the Nicolaitans;‡ who practised their impurities *day and night;* and held, that *if a man were not lascivious every day, he could not be saved.*

[18] *Sporting themselves in their own deceits.*] *i. e.* In those practices which were the effects of their deceitful principles. So that there seems no need of reading ἀγάπαις, *their love-feasts;* for they were the feasts of the church, not of the heretics.

[19] Συνευωχούμενοι, *When they feast with you.*] Of these feasts, see note on Jude, ver. 12. And also Irenæus's saying of Marcus, and other heretics, that εἰώθασιν ἐπὶ τοῖς δείπνοις τοῦ κλήρου οὗτοι πάντοτε παίζειν, they are always accustomed, in those suppers which they make, by lot to play; or, as the Latin hath it, "Sortibus ludere," *to play by lot:* I suppose, what women they should commit lewdness with, or who should provide the supper; which being ended, there followed, as Justin Martyr§ hints, *the putting out of the candle, and their promiscuous lusts:* he speaking thus of the Marcionites; and Clemens Alexandrinus,‖ of the Carpocratians.

[20] Ver. 14. *Covetous practices.*] See note on ver. 3.

[21] Ver. 15.] This in St. Jude runs thus; Τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, *They ran forth into the error of the reward of Balaam; i. e.* the error which the children of Israel committed, through the counsel which Balaam gave to Balak. To explain this, let it be noted;

First, That Balaam not only went with the princes of Balak, but also had the *reward of his divination;* for it is expressly said, Deut. xxiii. 4. Nehem. xiii. 2. that the *Ammonites and Moabites hired Balaam.* Note,

Secondly, That Balaam, for his reward, gave counsel to Balak to entice the children of Israel to idolatry and fornication: this is hinted in those words, *Come therefore, I will advertise thee,* (Numb. xxiv. 14.) i. e. *what to do to this people now,* and what they will do to thee in the latter days: so the Chaldee paraphrast upon the place; *I will counsel thee what thou shalt do to this people, that thou mayest make them to sin:* so the Jerusalem Targum. This counsel, saith Josephus, was, *that Balaam told Balak, upon his departure, that the only way to prevail upon this people, would be to draw them into sin; and to that purpose he counselled him to tempt them with their beautiful women: these were first to entice the Israelites with their beauty and compliant conversation, and when they had entangled their affections they were to consent to their embraces, upon condition that the Israelites would forsake their own law, and worship the god of the Moabites.* (Joseph. Antiq. lib. iv. cap. 6.) Note,

Thirdly, That this counsel made them *err in the matter of Peor;* and so not only to commit fornication with the women of Midian, (1 Cor. x. 8.) but also to commit idolatry. Now this Baal-Peor, saith St. Jerome, and other critics, was Priapus, who was worshipped, by shewing of their shame; to which these words of the prophet Hosea may refer, *They set up altars to Baal-Peor, and separated themselves to that shame;* (ix. 10.) and those of Jeremiah, *Ye have set up altars to shame, even altars to burn incense to Baal.* (Jer. xi. 13.) And then, as ἐξεχύθησαν, *they were dispersed,* or *ran about* after the Midianitish women, answers to the practice of those men *who crept into houses, leading captive silly women;* so *the matter of Baal-Peor* answers exactly to the execrable villanies these men committed *cum membris pudoris.*

Moreover, this passage seems to confirm that exposition, which refers what is here spoken to the Nicolaitans. For St. John speaks thus to the church of Pergamus, *I have a few things against thee, because thou hast there them that hold the doctrine of Balaam; who, as he taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication; so hast thou also them that hold the doctrine of the Nicolaitans, which I hate.* Now the church-history informs us, this was the doctrine of the Nicolaitans, that* *it was lawful to eat things offered to idols, and to commit fornication;* as Irenæus, St. Austin, and others teach.

[22] Ver. 16. *The prophet.*] That Balaam was indeed a prophet of God, and well acquainted with his revelations, the history in the book of Numbers will not suffer us to doubt: for those words, *I cannot go beyond the commandment of my God, to do good or evil,* (Numb. xxii. 18.) shew he was not unacquainted with the true God; (see also, xxiv. 4.) though after, through a covetous desire of gain, he used enchantments. The *madness of the prophet* appeared in this, that hearing the ass speak, which argued the miraculous assistance of God enabling him so to do, he goes on in his mad fury, and saith, He would kill him.

* "Matrem viventium." Iren. lib. i. cap. 24. Ταύτην δέ (φασιν) ἀεὶ φαίνεσθαι τοῖς ἄρχουσιν ἐν εἰμορφίᾳ τινὶ, καὶ ἀποσυλᾶν τὸ ἀπ' αὐτῶν σπέρμα δι' ἡδονῆς καὶ ἐκχύσεως, ἵνα δῶθεν τὴν αὐτῆς δύναμιν, τὴν εἰς διαφόρους σπαρεῖσαν, αὖθις πάλιν ἀνακομίζῃ, καὶ οὕτως ἐκ τοιαύτης ὑποθέσεως τὸ τῆς αὐτοῦ αἰσχρολογίας μυστήριον τῷ κόσμῳ ὑπεισήνεγκε. Epiph. Hær. xxv. §. 2.

† Carpocrates λέγει τὴν δικαιοσύνην τοῦ Θεοῦ κοινωνίαν τίνα εἶναι μετ' ἰσότητος, cujus exemplum dat ἐν τοῖς ἀλόγοις, "in genere boum, suum, ovium, et reliquorum omnium." Clem. Alex. Strom. iii. p. 428. C. D. et p. 429. A.——Δικαιοσύνη γὰρ ἐν αὐτοῖς φαίνεται ἡ κοινότης, ἔπειτα κατὰ κοινότητα πάντα ὁμοίως κατὰ γένος σπείρεται· σπείρουσι δὲ καὶ γεννῶσιν ἐπ' ἴσης κοινωνίαν ὑπὸ δικαιοσύνης ἄμφυτον ἔχοντες. Ibid.——Εἰ μίαν ἀγόμενος ἔχέτω, δυναμένων κοινωνεῖν ἁπάντων, ὥσπερ ἀπίφηνε τὰ λοιπὰ τῶν ζώων. Ibid. D.

‡ "Tunc Nicolaus, die nocteque nuptias faciens obscœnas, et audito quoque erubescendos coitus somniavit." Hieron. adv. Lucif. F. 53. A. Y. Αὐτὸς γὰρ καὶ προήρξατο τοῦ λέγειν, ὅτι ἐὰν μή τις καθ' ἑκάστην ἡμέραν λαγνεύῃ, ζωῆς μὴ δύνασθαι μετέχειν τῆς αἰωνίου. Epiph. Hær. xxv. §. 1.

§ Τὰ δύσφημα ἐκεῖνα λυχνίας μὲν ἀνατροπὴν, καὶ τὰς ἀναίδην μίξεις. Ap. ii. p. 70. B. C.

‖ Τούτους φασὶν εἰς τὰ δεῖπνα ἀθροιζομένους ἄνδρας ὁμοῦ καὶ γυναῖκας, μετὰ δὴ κορεσθῆναι ἐν πλησμόνῃ τῇ κυπρίσῃ, τὸ καταισχῦνον αὐτῶν τὴν περικὴν ταύτην δικαιοσύνην, ἐκποδὼν ποιησαμένους φῶς τῇ τοῦ λύχνου περιτροπῇ, μίγνυσθαι ὅπως ἐθέλοιεν, αἷς βούλοιντο. Strom. lib. iii. p. 430. C. D.

* "Turpissima secta in qua placet usos indifferens fœminarum: bi nec ab iis, quæ idolis immolantur, cibos suos separant." De Hær. cap. 5. Iren. lib. i. cap. 28.

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[22] Τὴν τοῦ προφήτου παραφρονίαν, *The madness of the prophet.*] The Jerusalem Targum and Ben Uziel on Numb. xxii. 30. introduce the ass speaking thus to Balaam, *Woe to thee, Balaam, that art* (cheser deyetta) mente captus, *i. e. mad.*

[23] Ver. 18. Ὑπέρογκα, *Swelling words of vanity.*] This did the heretics many ways, (ver. 9.) by their barbarous names, *quibus terrebant auditores,* by which they affrighted their hearers, say St. Austin* and Epiphanius,† and imposed upon them by those vile words; or by those proud words, that *they are the spiritual, the perfect, the seed of election,* men who have perfect knowledge of God; (see note on Jude 19.) that they have grace, ἀπὸ τῆς ἀῤῥήτου καὶ ἀνωνομάστου συζυγίας, *from the ineffable and not-to-be-named conjugation,* and ‡ *therefore ought to be always meditating the mystery of conjugation;* and that § *he that being in the world, does not love a woman, so as to enjoy her, is not of the truth;* and that except a man be lascivious every day, he cannot enjoy eternal life; and that they being ‖ *spiritual, cannot receive corruption by any evil actions they do, or be hurt by any material actions, so as to lose their spiritual substance.* In opposition to which vain boasts, these apostles so expressly say, *They shall perish in their corruption.*

Τοὺς ὄντως ἀποφυγόντας.] See this reading defended, Examen Millii in locum.

[24] Ver. 19. Ἐλευθερίαν, *They promise them liberty.*] They promised them a double liberty: first, *a liberty to do any thing they pleased, without fear:* secondly, *a liberty from the eye and hand of their Judge;* as we learn from the ὑπέρογκα, *swelling words of vanity,* cited by Irenæus¶ from them, which are a full comment on ver. 18.

[25] Ver. 20.] From ver. 18. 20, 21. it seemeth to be strongly argued, that they who were once truly faithful, may totally and finally fall away. For, first, that the persons here mentioned were once truly faithful, seems evident from this, first, that they had once ὄντως, *truly,* and entirely *escaped from them that live in error,* (ver. 18.) being not then entangled with, nor *overcome by, the pollutions which are in the world, through lust,* but having escaped them *through the knowledge of Christ Jesus:* that they *turned from the holy commandment* in which they formerly had walked: that they were once washed from that *mire* to which they returned, (ver. 22.) All which cannot be truly said of hypocritical professors, who are still *in the gall of bitterness, and the bond of iniquity.*

That these men after fell away totally and finally, we learn from these expressions, that *they were again allured to wantonness;* that they were again *entangled and overcome by the pollutions which were in the world, through lust,* and therefore *brought in bondage;* that *they turned from the holy commandment delivered to them;* yea, *with the dog to the vomit, and the washed sow to the wallowing in the mire:* and this so far, as that *it had been better for them, not to have known the way of righteousness.*

[26] Ver. 22. Κύων ἐπιστρέψας, *The dog is turned to his vomit,* &c.] These two proverbs, of which the first is taken from Prov. xxvi. 11. and the second is common among the writers de Re Rustica (see Schotii adag. sacra, in locum), are very expressive of the folly of those men *who return* to those vices they had formerly renounced; and therefore the fathers apply them to Julian, returning to that heathenism he had renounced in his baptism: so Nazianzen. Orat. Stel. 1.

CHAP. III.

1. THE Second Epistle, beloved, I now write unto you; in *(both)* which I stir up your [1] pure minds by way of remembrance:

2. [2] That ye may be mindful of the words which were spoken before by the holy prophets *(of the Old Testament, Enoch,* Jude, 14. *and Daniel,* xii. 2. *touching the judgment of ungodly men),* and of the commandment of us the apostles of our Lord and Saviour, *(or, of the commandment of the apostles of our Lord and Saviour, as St. Jude,* ver. 17. *that is, to expect patiently, and with unshaken faith, that day,* Heb. x. 23. 35. 39. James i. 6. v. 7. 11. 1 Pet. i. 13. iv. 1.)

3. Knowing this first, that *(according to their predictions)* there shall come in the last days [3] scoffers, walking after their own lusts,

4. And saying, Where is the promise of his coming *(to judge the world, and raise his faithful servants from the dead)?* for [4] since the fathers *(to whom these promises were made)* fell asleep, all things continue as *(they were)* from the beginning of the creation.

5. For this they willingly are [5] ignorant of (Gr. *they that are of this mind are ignorant),* that by the word of God the heavens were of old, and the earth standing out of the water *(viz. dry land)* and in the water *(viz. that part of it which is covered with the sea):*

6. Whereby the world that then was, being overflowed with water, perished:

7. But the heavens and earth which now are by the same word are kept in store, *(being)* reserved unto fire against [6] the day of judgment, and perdition of ungodly men *(who, as the antediluvians have been punished by water destroying the world then, shall be punished with fire destroying it again).*

8. But *(for farther answer to this question),* beloved, be not ignorant of this one thing, that one day is with the Lord as a [7] thousand years, and a thousand years as one day.

9. The Lord is not slack concerning his promise, as some men count slackness *(concluding thence, that he hath changed his purpose, or will not perform it);* but is *(in this)* long-suffering to us-ward, [8] not *(being)* willing that any should perish, but that all should come to repentance.

10. But *(though it be thus deferred for a time, yet)* the day of the Lord will come as a thief in the night, *(i. e. suddenly and unexpectedly to them,* Luke xxi. 34. 1 Thess. v. 2, 3.) in the which the heavens shall pass away with a

* Hær. v.

† Epiph. Hær. xxv. §. 3.

‡ Διὸ καὶ ἐκ παντὸς τρόπου δεῖν αὐτοὺς ἀεὶ τὸ τῆς συζυγίας μελετᾶν μυστήριον. Iren. lib. i. p. 28. ed. Ox. 31.

§ Ὃς ἂν ἐν κόσμῳ γενόμενος γυναῖκα οὐκ ἐφίληται ὥστε αὐτὴν κρατηθῆναι, οὐκ ἔστιν ἐξ ἀληθείας, καὶ οὐ χωρήσει εἰς ἀλήθειαν. Ibid.

‖ Τὸ πνευματικὸν θέλουσιν οἱ αὐτοὶ εἶναι ἀδύνατον φθορᾷ καταδέξασθαι, κἂν ὁποίαις συγκαταγένωνται πράξεσι——καὶ αὐτοὺς λέγουσι κἂν ἐν ὁποίαις ὑλικαῖς πράξεσι καταγένωνται, μηδὲν αὐτοὺς παραβλάπτεσθαι, μηδὲ ἀποβάλλειν τὴν πνευματικὴν ὑπόστασιν. Ibid. p. 26.

¶ Γυναικάρια πολλὰ διέφθειραν τελείους ἑαυτοὺς ἀναγορεύοντες, ὡς μηδενὸς δυναμένου ἐξισωθῆναι τῷ μεγέθει τῆς γνώσεως αὐτῶν, μηδ' ἂν Παῦλον, μηδ' ἂν Πέτρον εἴπῃς, μηδ' ἄλλόν τινα τῶν ἀποστόλων, ἀλλὰ πλείω πάντων ἐγνωκέναι, καὶ τὸ μέγεθος τῆς γνώσεως τῆς ἀῤῥήτου δυνάμεως μόνους καταπεπτωκέναι, εἶναί τε αὐτοὺς ἐν ὕψει ὑπὲρ πᾶσαν δύναμιν, διὸ καὶ ἐλευθέρως πάντα πράσσειν, μηδένα ἐν μηδενὶ φόβον ἔχοντας, διὰ γὰρ τὴν ἀπολύτρωσιν ἀκρατήτους καὶ ἀοράτους γίνεσθαι τῷ κριτῇ. Lib. i. cap. 9. p. 72.

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great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up.

11. Seeing then that all these things shall be dissolved *(by fire designed to punish the ungodly)*, what manner of persons ought ye to be in all holy conversation and godliness?

12. Looking for [9] and hasting to *(prepare for)* the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements [10] shall melt with fervent heat.

13. Nevertheless, according to his promise, we look for (καινοὺς δὲ οὐρανοὺς προσδοκῶμεν, *we also do expect)* [11] new heavens and a new earth, [12] in which dwelleth righteousness.

14. Wherefore, beloved, seeing that [13] ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15. And account that the long-suffering of our Lord is *(designed for the)* salvation *(of you Jews)*; even as our beloved brother Paul also according to the *(spirit of)* wisdom given unto him hath written unto you, *(in these words,* Rom. ii. 4. *Despisest thou the riches of his goodness and long-suffering, not knowing that the goodness of God leadeth thee to repentance? And more especially in these, And so all Israel shall be saved,* &c. Rom. xi. 26. *For God hath concluded them all in unbelief, that he might have mercy upon all,* ver. 32. See the preface to the Epistle to the Hebrews.)

16. [14] As also in all his Epistles, speaking in them of these things; [15] in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.

17. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the-*(se)* wicked *(scoffers)*, fall from your own steadfastness.

18. But *(rather)* [16] grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. ΤΗ'Ν εἰλικρινῆ διάνοιαν ὑμῶν, *Your sincere minds.*] A sincere desire to know, and regard to the truth, being once seated in the mind and heart, we shall readily embrace and firmly stand in the truth delivered to us.

[2] Ver. 2.] That these words should relate to that notable destruction of the unbelieving Jews, foretold by Christ, seems not very probable; since the believers are instructed to be mindful of these commands, that they might be armed against the *scoffers*, mentioned ver. 3. who said, *Where is the promise of his coming?* Now that the thing questioned by them was not our Lord's coming to the destruction of the Jews, but to the judgment of the world, is evident; it being styled emphatically, ἡμέρα κρίσεως, *the day of judgment, and perdition of ungodly men,* ver. 7. 10—12.

[3] Ver. 3.] Since both St. Peter, and, as St. Jude tells us, the rest of the apostles, were so careful to mind those to whom they writ, or preached, of these *scoffers*, we may conjecture that these *scoffers* were then come; though in respect of the prophecies concerning them, they were yet to come; whence Jude saith of them, *These are they that separate themselves,* &c. ver. 18, 19.

Ἐμπαῖκται, *Scoffers.*] St. Jude seems to teach us, that these *scoffers* were the heretics mentioned in the former chapter, *viz.* the Simonians, who, being Samaritans, held still their old heresy,* that *there should be no resurrection of the flesh;* and therefore walked after their own lusts: for those of whom, saith he, I have treated, and am speaking, are they of whom the apostles did forewarn you, ver. 17, 18.

[4] Ver. 4. Ἀφ' ἧς, *viz.* ἡμέρας.] For *from the day* that the *fathers* (to whom this promise of a *resurrection,* and a *heavenly country,* Heb. xi. 16. is supposed to be made, and who had foretold this judgment to come upon the wicked, Jude 14. have slept, we see no such thing verified to them; nothing answering their predictions, but all things continue as they were. That ἀφ' ἧς should signify *except that,* I find no instance or example.

[5] Ver. 5. Λανθάνει γὰρ αὐτούς.] That is, that consider not God's power in making the world, which must enable him also to destroy it, if he please; and that by his word the earth was separated from the waters which covered it, and gathered into its channels, so that the dry land, which we call earth, appeared; and that by these very waters, descending partly from the heavens, and partly from the great deep, (Gen. vii. 11.) the earth was again overwhelmed, for the sin of the antediluvians (eight persons being only preserved); so that those wicked men, which then lived, perished in their wickedness; and so the prophecy of Enoch was remarkably fulfilled upon them.

[6] Ver. 7. Εἰς ἡμέραν κρίσεως, *To the day of judgment.*] From these words it seems to follow, first, that the day of judgment and perdition of ungodly men, and the conflagration of the world, must be contemporary; and that therefore *new heavens and new earth,* in the literal sense, must vainly be expected before the final judgment of ungodly men. Secondly, That the ungodly are not to be judged, or punished by fire, before the conflagration of the world: *for the heaven and earth that now are,* are to be burnt up with that very fire by which the ungodly are to be destroyed, they being left in the midst of those flames, whilst the godly, being snatched up into the air above the reach of them, *shall be for ever with the Lord;* (1 Thess. iv. 16.) for the wicked are *reserved unto the day of judgment, to be punished;* (2 Pet. ii. 9.) that fire in which they are to be tormented and destroyed is reserved unto the same day; (Matt. xxv. 41. 46.) the *fallen angels,* for whom the fire is prepared in which the wicked shall be punished, are reserved to that day: (2 Pet. ii. 4. Jude 6.) and, lastly, Sodom and Gomorrah, who perished by fire and brimstone, are set forth ὡς δεῖγμα, *as an example* of that punishment the wicked shall suffer at that great day of retribution: (2 Pet. ii. 5. Jude 7.) they are not therefore to be cast into the lake of fire and brimstone, before that day. Moreover, that the world was to be dissolved by fire, was the opinion of Anaximander, Anaxiphanes, Anaxagoras, Archelaus, Diogenes, and Leucippus. (Apud Stob. Eclog. Phys. p. 44.)

[7] Ver. 8. Χίλια ἔτη, *A thousand years.*] That is, though

* Ἠγνόησαν μὲν πικρᾶν ἀνάστασιν καὶ ἀπιστοῦσι. Epiph. lib. i. p. 25. Hær. Samar. Valentiniani etiam Λέγουσι μὴ εἶναι πικρᾶν ἀνάστασιν. Just. Mart. p. 207. 253.

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God defer his coming to this judgment a thousand years or more, we must not think this long; for in respect of him whose duration is eternal, and so who ever lives to make good his promises and threats, a thousand years are as one day. In like manner, Zosimus,* in his history, produces a prediction from the sibyls, or from one Phaellon, and then adds, Let none think that this prophecy was of some other thing, because it was fulfilled, *μετὰ χρόνους οὐκ ὀλίγους, a long time after, πᾶς γὰρ χρόνος τῷ Θεῷ βραχὺς ἀεί τε ὄντι, καὶ ἐσομένῳ, for all time is short to that God who ever is, and ever will be.* Mr. Mede indeed saith, that these words cannot be thus interpreted, because the question is not, whether the time in which they expected the coming of the Lord, were long in respect of God, but only in respect of us, and so he would have the words interpreted thus, *The day of judgment spoken of shall be a thousand years.* But (1.) the text saith not, *one day shall be a thousand years,* but *as a thousand years,* and that again not absolutely, but only *παρὰ Κυρίῳ, with respect to God.* (2.) Here is no question mentioned touching the length of time, either with respect to God, or us, but only touching the truth of God's promise: (ver. 4.) and to this the interpretation well agrees, that God's promise may be true, and in his time fulfilled, though he, who ever lives to make it good, should defer it a thousand years. And, (3.) that this respects God's promise, and not *the length of the day of judgment,* is evident from the ensuing words.

[8] Ver. 9. *Μὴ βουλόμενός τινας ἀπολέσθαι, Not being willing that any should perish.*] Note here, that when it is said, *God would have all men come to repentance,* it is certain that this will refers to all to whom the preaching of the gospel is vouchsafed, to all to whom in the times of ignorance *God winked at, for now he commandeth them all every where to repent.* (Acts xvii. 30.) When therefore it is said, *he is not willing any one should perish,* he must be supposed to mean, he would have none to whom the gospel is vouchsafed, to perish. Vain therefore here are the descants of Esthius upon this place; as, *v. g.*

First, When he says, *God would have none to perish, because he gives to all some general means of conversion to God, though they be not sufficient for that end without these special aids he will not give them.* For certain it is, that he who wills not the means necessary to bring them to repentance, wills not that they should come to repentance: and he that determines to withhold the means, which being withheld they must perish, wills they should perish.

Secondly, When he restrains this to *the elect,* saying, *God is not willing any of them should perish;* for the words are too general to admit of this restriction, for they run thus, first, *He would have all to come to repentance; he would not that they should perish.* Secondly, He is here speaking of *the day of judgment, and perdition of ungodly men,* and gives this reason why it is deferred, *viz.* because God is long-suffering, and would not any man should perish. He therefore must in reason be supposed to speak of God's long-suffering in the general.

Thirdly, When he adds, *He would not any man should perish, because he excites good men to pray they may repent, and so not perish.* For if this prayer be according to the will of God, then must it also be his will they should not perish; if it be not, they cannot thus pray in faith or with expectance to be heard, because they know, according to his doctrine, they do not pray according to his will: nor can God excite them thus to pray.

[9] Ver. 12. *Προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν, And hastening to the coming.*] Though *πρὸς* here may be taken from the foregoing words, yet *σπεύδω* hath sometimes an accusative case like this without it. As when Thucydides saith, *σπεύδω τὴν ἡγεμονίαν, I hasten to the government;* and Pindar,* *μὴ βίον ἀθάνατον σπεῦδε,* i. e. *ἐπὶ βίον ἀθάνατον.*

[10] *Στοιχεῖα δὲ καυσούμενα, And the element being burnt, shall be dissolved.*] That the elements cannot be here taken in the common sense, Mr. Mede proves well, because one of them is that fire which shall consume these elements; but, that they signify the planets, he proves from the testimonies of Justin Martyr,† Theophilus of Antioch,‡ of Polycrates,§ and other ancient fathers. So *ἐνέργεια στοιχείων* is the influence of the stars, Wisd. vii. 18. and *στοιχεῖα ἐπουράνια,* the *celestial signs or constellations,* as Valesius proves (in his notes upon these words of Polycrates bishop of Ephesus,‖ *κατὰ τὴν Ἀσίαν μεγάλην στοιχεῖα κεκοίμηται, in Asia great lights are extinct,*) out of Diogenes Laertius and Epiphanius: and since the planetary bodies are found to be as much earth as that we tread on, and borrow all their light from the irradiations of the sun, I think there is no need of those criticisms which turn *παρελεύσονται, they shall pass away,* into *they shall be changed,* and *καυσόμενα λυθήσονται, they shall be dissolved being burnt,* into *they shall be refined;* whereas, if they be refined as silver is by fire, they must be dissolved as that is. Nor see I any reason why we should prefer either an unusual or metaphorical, before the proper import of these words.

[11] Ver. 13. *Καινοὺς οὐρανοὺς, New heavens and new earth.*] That this cannot refer to the millenium, supposed to be promised in the Revelation of St. John, appears, not only because this Epistle was writ before the Revelation, which, saith Irenæus,¶ was seen "ad finem Domitiani imperii," *about the end of the reign of Domitian,* whereas St. Peter suffered martyrdom in the reign of Nero; but also, (1.) because the millenium of St. John is peculiar to the martyrs, and those who have suffered for the cause of Christ; the *new heavens and earth,* here mentioned, are the common expectation of all Christians, who upon this account are admonished *to be found of him without spot, and unblamable, in peace,* (ver. 14.) (2.) I grant, that the apostle is here speaking of the destruction, not only of the sublunary heavens and earth, (ver. 12.) by fire: but this concession is so far from doing any service to the hypothesis of the millenium of St. John, that it doth perfectly destroy it: for this conflagration of the world is contemporary with *the day of judgment, and perdition of ungodly men:* and by that very fire which consumes the world, are they to perish. (See note on ver. 7.) So doth the Scripture constantly express the punishment of the wicked, saying, that *at the end of the world the angels shall cast them*

* Lib. ii. ed. Steph. 1581. p. 67.

* Pyth. 3. ver. 1.

† Ὁ Θεὸς τὰ οὐράνια στοιχεῖα τίς αὔξησιν, καρπῶν καὶ ὡρῶν μεταβολὰς κοσμήσας, Justin. M. Ap. i. p. 44. A.

‡ Προγενέστερα γέγονεν τὰ φυτὰ, καὶ τὰ σπέρματα τῶν στοιχείων. Theoph. lib. ii. p. 94. B. Lex non solum vetat Εἰδώλοις προσκυνεῖν, ἀλλὰ καὶ στοιχείοις, Ἡλίῳ καὶ Σελήνῃ, καὶ τοῖς λοιποῖς ἄστροις. Ibid. p. 110. D. et lib. i. p. 72. A.

§ Ἥλιος καὶ σελήνη ἀστέρες στοιχεῖα αὐτοῦ εἰσιν. Vide ib. C.

‖ Apud Euseb. H. Eccl. lib. iii. cap. 31.

¶ Lib. v. cap. 30.

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into a furnace of fire, (Matt. xiii. 28.) and that *Christ shall come in flaming fire to take vengeance on them.* (2 Thess. i. 7, 8.) Whereas the millenium of St. John must be at an end before that day: for after he had spoken of the *first resurrection,* and the conclusion of one thousand years, in which they were to reign who were then raised, and of the insurrection of God and Magog against them; I say, after the conclusion of those years, doth he introduce *one sitting on a great white throne, and the dead both small and great standing before him, and being judged out of those things which were written in the book, according to their works.* (Rev. xx. 13, 14.)

I also grant, that after the apostle had spoken of the conflagration of the world, he hath these words, *We also do expect new heavens and new earth;* but then I add, that these words are not to be rendered thus, *Nevertheless, after this violent dissolution of the world, we expect new heavens and new earth,* which are to *succeed them:* but rather, as Dr. More renders them, But *before this conflagration* we expect them; or rather, But *besides* this conflagration, we expect new heavens and new earth. As if the apostle should have said,—I hitherto have answered this question of these scoffers, by shewing what substantial mutations have been, and will be, brought upon the world by the word of the Lord, and his coming to judge his people: this also I think fit to add in answer to them, That we Christians expect the coming of our Lord to make such a *moral* change in the affairs of the church, as will amount to the *new creation of heaven and earth,* promised to the Jews: (Isa. lxv. 16—18.) so that these scoffers have no cause to doubt of our Lord's coming in behalf of his faithful servants, since he will come to raise his church, by his calling the Jewish nation to the faith, and so to such a glorious state.

Nor is it to be wondered that the apostle should speak of these two things together, in answer to that question, *Where is the promise of his coming?* seeing the Jews thought them connected, expecting these *new heavens and new earth,* at the coming of the Messiah, and his coming *at the end of the world;* according to that question of the disciples to our Lord, *When is the time of thy coming, and of the end of the world?* Matt. xxiv. 3. *In the end of the world* (saith R. Saadiah Gaon) *there shall be to the Jews a world full of joy and exultation; so that their heaven and earth shall be as it were new, as it is said,* Isa. lxv. 17. (See this more fully in Mr. Mede, p. 535—537.)

[12] Κατὰ τὸ ἐπαγγελμα αὐτοῦ, *According to his promise.*] This cannot relate, as I have proved, to St. John's discourse of these new heavens, &c. for this farther reason, That he speaks of them only as in a vision, not by way of promise; it remains therefore, that the new heavens and new earth promised by Isaiah, be the thing here referred to. Now these new heavens and new earth are manifestly promised to the Jewish nation, to whom also the apostle here writes: nor can they possibly admit of any other sense, or be primarily accomplished upon any other people: for God having said by his prophet, *Behold, I create new heavens and a new earth,* immediately adds, *Be ye* (Jews) *glad, and rejoice for ever in what I do create; for behold, I create Jerusalem a rejoicing, and her people a joy; and I will rejoice in Jerusalem, and joy in my people.* Now sure this new heaven and earth promised to the Jews must be created before the conflagration of the world, that is, before the Jews be burnt to ashes, they being not likely to be converted afterward. St. John indeed speaks of his *new heaven and earth,* after he had mentioned the day of judgment; but that he doth this by a prolepsis, is evident from this consideration, that after his whole discourse of these *new heavens and earth,* the new Jerusalem coming down from heaven, and of the bride, and the Lamb's wife, *i. e.* the Jews converted then to Christ, follow these words, *Behold, I come quickly, and my reward is with me, to render to every one according to his works,* xxii. 13. which words contain a repetition of what was said, xx. 13. to shew that what was mentioned there, was not to be accomplished till after the appearance of the *new heavens and the new earth.*

[13] Ver. 14. Ταῦτα προσδοκῶντες, *Expecting these things.*] These words, directed to the Jews then living, seem to prove, that in some inferior sense this promise of the *new heavens,* &c. was to be made good in their times: for why should he exhort them to this diligence, on the account of what should only happen one thousand seven hundred years after they were dead? for he plainly speaks to them to whom St. Paul had written, ver. 16. and therefore to the Jews of that present age.

[14] Ver. 16. Ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, *As also in all his Epistles.*] I do not think it necessary so to understand these words, as if the apostle were said to have spoken in all his Epistles, that *the long-suffering of God was designed for their salvation;* for I do not find any thing of that nature in many of them: he speaks indeed generally of Christ's coming to judgment in them, but that seems not pertinent to the text. I therefore give the sense of the words thus: As also, according to the same wisdom, he hath written in all his Epistles, speaking in them of these things, of which I am now discoursing, that is, of the day of the Lord's coming, and of the preparation we should make for it.

[15] Ἐν οἷς, *In which.*] This cannot relate to the Epistles of St. Paul, because the words being of the neuter gender, cannot agree with ἐπιστολαί, *epistles,* which is of the feminine; but to those things of which St. Peter had been discoursing in this chapter, and which were so wrested by the unlearned and unstable, that some of them thought, long before the writing of this Epistle, that *the day of the Lord was instant,* (2 Thess. ii. 2.) and so became unstable in the faith, (ver. 15.) Some said, *The resurrection was past already,* and thereby *overthrew the faith of some;* (2 Tim. ii. 18.) some, wanting patience to expect it longer, left the assemblies of Christians, (Heb. x. 18.) and some questioned whether this promise would be made good at all, as here, ver. 4. 9. the resurrection of the flesh being by some thought a *thing absurd,* they holding that it was *incapable of salvation;** and the resurrection of the same body being by some looked on as a thing impossible; and these seem to be the δυσνόητα here mentioned.

[16] Ver. 18. Αὐξάνετε ἐν χάριτι, *Grow in grace.*] That grace signifies generally, in the New Testament, the favour of God to us, see note on 2 Cor. vi. 1.

* "Carnis salutem negant, et regenerationem ejus spernunt, dicentes non eam esse capacem incorruptibilitatis." Iren. lib. v. cap. 2.

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THE

FIRST EPISTLE GENERAL OF ST. JOHN.

WITH ANNOTATIONS.

PREFACE.

CONCERNING the author of this Epistle, all ages have agreed that it was St. John, the apostle of our Lord and Saviour.

As for the time when it was written, some (both ancient and modern) writers think his Epistles to be the last of his works, and therefore to have been written in the last years of Domitian. But Dr. Hammond hath very well observed, that this Epistle must have been written some time before the great destruction which befel the Jews: 1. Because he speaks of the last hour as now at hand; which that it must be understood of the last times of the Jewish state, see note on ii. 18. 2. Because he speaks of the antichrist, ii. 18. and the false prophets, iv. 1. which were then among them, or come into the world; such as Christ tells us were to be the immediate forerunners of that destruction, Matt. xxiv. 24. declaring, that they went out from them of Judea, ver. 19. 3. It being written by an apostle of the circumcision, it is not doubted but it was written to the Jews; but that it was an Epistle to the Parthians, as St. Austin,* Posidonius in his Index, and Idacius, contra Verim. aver; as I know nothing can be said against it, but that it only is asserted by authors of a later date: so, if Parthia be taken for the whole empire, as it was enlarged by the Arsacidæ, it is a farther proof, not only that this Epistle was written to the Jews, who, saith Josephus,† abounded in Babylon and Mesopotamia, and had there three famous universities, one of them at Neerda, mentioned by Josephus; but also, that many of the ten tribes were then converted, they being seated in Mesopotamia and Media: for the text saith, that *they were carried away into Assyria, and placed in Halah and Habor, by the river Gozan, and in the cities of the Medes,* 2 Kings xvii. 6. xviii. 11. Now all these places, saith the learned Bochart,‡ are to be found thereabouts; and therefore St. John, being an apostle of the circumcision, may well be supposed to have written to them, though perhaps he was never there; as St. Paul writ some of his Epistles to churches he had never seen.

Whence it was written, neither Scripture nor any thing in antiquity that I have met with, gives any ground for a conjecture.

The occasion of it seems to be, 1. To arm those Jewish converts against those loose and pernicious doctrines which had obtained among the Jews, *viz.* that solifidian doctrine of being righteous by a faith, that is not fruitful in good works, or without doing righteousness, 1 John ii. 29. iii. 7. 10. being children of the light, without walking in the light; favourites of God without obedience to his laws, or love to his servants. 2. Against the madness of their zealots, abounding every where among them, who thought their zeal for God and for his laws would atone for their hatred and murder of their brethren; and for all the other sins, which, saith Josephus, they did so greedily commit. (See note on Rom. ii. 1. 24. James i. 26.) And, 3. to preserve them steadfast in the truth, which they had *heard from the beginning,* against those deceivers, antichrists, and false prophets, which were then among them, ii. 19. 26. iv. 1—3. and to continue them steadfast in the belief that *Jesus was the Christ the Son of God,* v. 1.

And here, because that question hath made so great a noise of late, "Whether salvation or perdition depends upon believing or rejecting this one proposition, That Jesus was the Messiah," as, saith the author of the Reasonableness of Christianity, p. 43. adding, p. 47. that "all that was to be believed for justification, was no more but this single proposition, That Jesus of Nazareth was the Christ, or the Messiah;" I shall endeavour briefly to state and explain this matter, and so give farther light to those words of this Epistle, iv. 2. 15. v. 1. 5. which seem to say the same thing.

Whereas then this author challenges all the systematical divines, p. 192. "to shew that there was any other doctrine, upon their assent to which, or disbelief of it, men were pronounced believers or unbelievers, and accordingly received into the church of Christ as members of his body, as far as mere believing could make them so, or else kept out of it:" this I shall undertake to shew,

First, From the express words of Christ, who requires of all his disciples, in order to their admission into the church by baptism, faith in *the Father, Son, and Holy Ghost,* Matt. xxviii. 19. saying, *He that believeth* (this) *and is baptized, shall be saved; he that believeth not shall be damned,* Mark xvi. 16. he adds with an asseveration, *Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you,* John vi. 53. clearly declaring the necessity of faith in his body given, and his blood shed, for the remission of sins, to justification and salvation; we being justified *by his blood,* and *through faith in his blood,* Rom. iii. 25. v. 9.

Secondly, From the plain declaration of St. Paul, who,

* Qu. Evang. lib. ii. cap. 39. † Antiq. lib. xviii. cap. 16.

‡ "In Assyria vel Mediæ parte illi vicina reperiuntur loca, quorum sacra historia meminit: Chaluch est Ptolemæi Caluchena ad aquilonem Assyriæ, Chabor est ejusdem Ptolemæi mons Chaboras inter Mediam et Assyriam, à quo monte ad Caspium mare euntibus, medio forte spatio, occurrit Gauzania urbs." Gengr. S. lib. iii. cap. 14. p. 220.

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among the first things he preached to the Corinthians, as things by the belief of which they should be saved, mentions three articles; first of all, that *Christ died for our sins, according to the Scriptures*, 1 Cor. xv. 1—4. 2. That *he was buried*. And, 3. that *he rose from the dead*. In the same chapter he plainly asserts the necessity of believing the resurrection of the body, ver. 19. 32. Among the foundations and first principles of the doctrine of Christ, from which all Christians were to go on to perfection, he reckons the doctrines of *repentance*, of *faith towards God*, of *baptism*, of *laying on of hands* (for the receiving of the Holy Ghost), of *the resurrection of the dead*, and of *eternal judgment*, Heb. vi. 1, 2. These therefore were then necessary to be believed by all Christians. The doctrine of the sufficiency of faith in Christ's death for justification without the works of the law, is by the same apostle declared to be so necessary, that he saith of them who gainsaid it, *Christ is become of no effect to you, ye are fallen from grace*, Gal. v. 2. 4.

Moreover, it will be easy to account for the practice of our Lord and his apostles, who insist so much and lay so great stress upon this one article, if we consider who they preached to, and how much was contained in, or necessarily depended upon, the cordial belief of this one article.

First, then, our Lord and his apostles, whilst he was on earth, preached only to the Jews, Matt. x. 6. that is, to them to whom *pertained the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises*, Rom. ix. 4. and to whom *were committed the oracles of God*, Rom. iii. 2. *i. e.* those Scriptures which were *able to make them wise to salvation, with faith in Christ Jesus*, 2 Tim. iii. 5. *i. e.* if they, to the belief of them, added faith in Christ, they teaching them the knowledge of the true God, and the way in which he would be worshipped, and shewing them *what was good, and what the Lord required of them*. They also were writ by, and made frequent mention of, the Spirit of God, of the new covenant God would establish with them, *of the sufferings of Christ, and of the glory that should follow*, 1 Pet. i. 11. of his prophetical, priestly, and his kingly office, of an Emanuel that should be born to them, whose *name should be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace*, Isa. vii. 1. 14. ix. 6. It is not therefore to be wondered, that whilst our Saviour was on earth, he only called them to repentance, and faith in the promised Messiah.

Moreover, St. Paul's sermon, Acts xiii. was preached to *the children of the stock of Abraham*, ver. 26. and yet he preached to them not only that Jesus was the Christ, but also that *he died*, and *rose again*, and that *remission of sins was to be obtained through his name;* and that *by him all that believed were to be justified from all those things from which they could not be justified by the law of Moses*, ver. 38, 39. And though we find him once disputing in the school of one Tyrannus, we seldom find him preach any where but in a Jewish synagogue. Others also preached to the same persons; for *they that were dispersed upon the persecution of St. Stephen, preached to the Jews only*, Acts xi. 19.

We have in the whole Acts of the Apostles, mention only of four persons who were not Jews by birth, to whom the gospel was thus preached; one of these was the eunuch, who was before a worshipper of God, as is probably conjectured, of the Jews' religion; and therefore *came up to Jerusalem to worship*. St. Paul preacheth to Lydia in a Jewish synagogue, Acts xvi. 13, 14. and she was also one that worshipped God, and so in all probability of the Jews' religion. The centurion to whom St. Peter preached, was one that *feared God, wrought righteousness, was much in prayer and alms;* and yet St. Peter, before his baptism, preaches to him and his friends, of *the word that God sent to the children of Israel, preaching peace by Jesus Christ;* declaring how he was *anointed by God with the Holy Ghost, healed all that were oppressed of the devil, suffered and rose again*, that he *was made Lord of all things*, that he *was ordained of God to be the Judge of the quick and the dead*, and that *through his name whosoever believed in him should receive remission of sins*, Acts x. 36. 43. The only heathen family that St. Paul admits to baptism, is the jailor's; and he first preaches to them *the word of the Lord*, Acts xvi. 32. *i. e.* say even the Socinians, he summarily expounded to them * who this Jesus, this Son of God, was, what miracles he did, how he was crucified by the Jews, raised up again by God, taken up into heaven, made Lord of all things; what promises he had made, what precepts he enjoined. I know this author saith, that preaching the word was only preaching that Jesus was the Messiah; but the Scriptures cited by him do not say so: for the word, mentioned Acts x. 37. is the whole *word which God sent to the children of Israel, preaching peace by Jesus Christ*. It is the word of the gospel, Acts xv. 7. It contains the whole ministry of the gospel, Acts vi. 4. All the counsel of God being the *word of his grace, which was able to build them up, and give them an inheritance among them who were sanctified through faith in Christ*, Acts xx. 27. 32. It cannot therefore be concluded from the preaching of our Lord or his apostles, that they thought nothing more was necessary to be believed by Christians saving this one article, that *Jesus was the Christ*.

Secondly, The belief of this proposition, that "Christ is the Messiah, and the Son of God," may well be represented as the chief initiating article of Christian faith; because where it is heartily professed, it carries with it a profession of believing all Christ's sayings, and of obeying all his precepts: and where it cordially is embraced, it produceth both his faith and practice. That "Jesus is the Christ," as it is the principal article of pure faith, the most peculiar doctrine of our religion, as it stands opposed to that of Judaism; so it doth virtually comprehend all other doctrines of moment in it, regarding either faith or practice. For to believe him to be the Christ, is to believe him to be *a Prophet sent from God, to teach the way of life unto us*, John iii. 3. even *that Prophet which was to come into the world*. Hence Christ applies these words to himself, *The Spirit of the Lord is upon me, because he hath appointed me to preach the gospel*, &c. Luke iv. 18. Now sure we are obliged to embrace as truth whatsoever was taught by such a Prophet, and to obey all his precepts upon pain of destruction; for *whosoever will not hear this Prophet, shall be destroyed from the people*, Acts iii. 23.

Again, To believe him to be the Christ, is to believe him to be the Son of God, according to that profession of St.

* Woltzog. in locum.

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Peter, *Thou art Christ, the Son of the living God,* Matt. xvi. 16. and the inquiry of the high-priest, *Art thou the Christ, the Son of God?* Matt. xxvi. 63. Now this lays an obligation upon us to hear, that is, obey him; according to those words of God, *This is my beloved Son, in whom I am well pleased; hear him,* Matt. xvii. 5. It is also to believe him to be our Lord and King, according to those words of the angel, *To you is born a Saviour, who is Christ the Lord,* Luke ii. 11. and of Nathanael, *Rabbi, thou art the Son of God, thou art the King of Israel.* Now this relation calls for obedience: *for why* (saith our Saviour) *call ye me Lord, Lord, and do not the things that I say?* Luke vi. 46. and that on penalty of ruin from him, when he shall say, *Bring these mine enemies, who would not I should reign over them, and slay them before me,* Luke xix. 27. It was also Jesus who was called Christ, even that Jesus who was *to save his people from their sins,* and *a Saviour to give repentance and remission of sins,* Matt. i. 21. Now upon such a King, and such a Saviour, we may securely rely for the obtainment of all the blessings and rewards which he hath promised to the obedient. Hence we may learn, that it was highly reasonable, that the apostles should begin their preaching with proving and persuading this doctrine; that they should give such great commendations, annex such excellent privileges, offer such high rewards, to the hearty belief of such a comprehensive article, and should admit them to baptism who professed it; since "by that baptism (saith this author, p. 196, 197.) they owned themselves the subjects of this Jesus whom they believed to be their Messiah *(i. e.* the Prophet sent from God to teach them), and received him for their Lord and King; and this was the solemn visible act whereby they who believed him to be the Messiah, received him as their King, and professed obedience to him, and so were admitted as subjects into his kingdom." For as every one who was circumcised, *became a debtor to obey the whole law of Moses,* Gal. v. 3. and therefore to believe it; so every person baptized, being of age, doth by that very baptism profess to believe all the doctrines, and obey the precepts, of the holy Jesus, in whose name he is baptized. And therefore, though St. John here says, *He that confesseth that Jesus is the Son of God, God dwelleth in him, and he in God,* iv. 15. and, *Every one that believeth that Jesus is the Christ, is born of God,* v. 1. yet he requires of the same persons, in order to the same ends, that they should walk in the truth of the gospel, in conformity to the example of Christ, and to the love of God, and in obedience to his commands; and adds, that *he that is born of God sinneth not, neither can sin;* clearly insinuating, that this proposition, when cordially embraced, will produce a faith and practice answerable to it in our lives.

CHAP. I.

1. THAT which was [1] from the beginning *(of the gospel-dispensation, that)* which we have heard, which [2] we have seen *(i. e. discerned as clearly as if we had seen it)* with our eyes, *(that)* which we have looked upon, and our hands have *(as it were)* handled, of the Word of life, *(declare we to you;*

2. *Nor have ye the least reason to suspect our testimony, either of this life, or the author and procurer of it:)* for the life *(we speak of)* was manifested *(in the author and the promise of it),* and we have seen *(or known),* and bear witness *(to it),* and shew unto you [3] that eternal life which was with the Father, and was manifested unto us;

3. That which we have seen and heard *(of this Word of life)* declare we to you, that ye also may have [4] fellowship with us *(in the same life):* and truly our fellowship is [5] with the Father, and with his Son Jesus Christ.

4. And these things write we unto you, that your joy may be full *(i. e. that believing this eternal life, ye may rejoice with joy unspeakable, and full of glory,* 1 Pet. i. 8, 9. *For which cause ye must carefully attend to another message he hath sent by us;)*

5. This then *(and this)* is the message which we have heard of him *(i. e. from God by Jesus Christ),* and declare unto you, that God is light *(a pure and spotless Spirit),* and in him is no darkness at all; *(nothing of impurity or iniquity in his commands which are all holy,* Rom. vii. 12. *or in his actions, as in the heathen deities, he being holy in all his works.*

6. *And therefore)* if we say that we have fellowship with him, and walk in darkness, we lie, and do not *(speak)* the truth:

7. But if we walk in the light, [6] as he is in the light *(endeavouring to be holy, as he is holy),* we have [7] fellowship one with another, and the [8] blood of Jesus Christ his Son cleanseth us from all *(those)* sins *(which might obstruct our communion with this Holy God, and our attainment of the life thus manifested to us.*

8. *And of this expiation we have all need, for)* [9] if we say that we have no sin *(to be thus cleansed from),* we deceive ourselves, and the truth is not in us; *(for in many things we offend all,* James iii. 2. *and therefore are required to pray daily for the remission of our sins, and have even after our regeneration need of this advocate for the propitiation of our sins,* ii. 1, 2. See 1 Kings viii. 46. Eccles. vii. 21.

9. *But)* if we confess *(these)* our sins, he *(who hath made this new covenant in the blood of Christ, that he will be merciful to our iniquities,* Heb. viii. 8.) is faithful *(to his promise),* and just to forgive us our sins *(upon the satisfaction made to his justice by the death of Christ),* and to cleanse us from all unrighteousness.

10. *(But)* if we *(continue to)* say that we have not sinned *(and therefore do not need this expiation through the blood of Christ),* we make him a liar, *(who hath declared, both in the Old and New Testament, that all have sinned, and fallen short of the glory of God,* Rom. i. 23.) and his word is not in us.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. Ὃ ἮΝ ἀπ' ἀρχῆς.] This I here render, *From the beginning* of the gospel-dispensation; because I find that is the constant import of the phrase in this Epistle, and elsewhere, where it relates to what Christians had heard and seen, as here. In this sense is, *That which ye have heard, ἀπ' ἀρχῆς, from the beginning,* used six times by our apostle in these Epistles; *viz.* First Epistle, ii. 7. 24. twice; iii. 11. Second Epistle, ver. 6. So, *The commandment which we have received, ἀπ' ἀρχῆς, from the beginning,* First Epistle, ii. 7. Second Epistle, ver. 5. doth necessarily import its being Christ's new commandment of love.

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So, ἀπ' ἀρχῆς αὐτόπται, *are those who from the beginning of Christ's preaching were witnesses of what he said and did,* Luke i. 2. And in this sense Christ saith to his disciples, *Ye have been with me,* ἀπ' ἀρχῆς, *from the beginning,* John xv. 27.

[3] Ὃ ἑωράκαμεν, *Which we have seen.*] That is, in the Scripture-phrase, said *to be seen* and *looked upon,* which is as truly known and discerned by us, as if we had seen it. So the Jews are said to do the things which *they have seen with their Father,* John viii. 38. and to have *seen the end of the Lord's dealing with Job,* James v. 11. So we are said *to see God,* or not to see him, 1 John iii. 6. Third Epistle, ver. 11. *To see the life* here, ver. 2. So also ψηλαφᾶν, when applied to spiritual things, is not *to touch with the hand,* but *to apprehend with the mind,* Acts xvii. 27. I confess, all these things are more properly true of *the Word made flesh;* of whom the apostles declared what they had heard from him, and seen of him, who *saw his glory,* John i. 14. and what one of them had touched. But then the Λόγος agreeing only to the Divine nature, a metaphorical sense must be allowed, in seeing and handling that.

[3] Ver. 2. Τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν Πατέρα, *That eternal life which was with the Father.*] Thus of our *eternal life,* the apostle saith, *it is hid with Christ in God,* Colos. iii. 3. and of the *evangelical dispensation,* that before the revelation of it by Christ and his apostles, it was *a mystery hid in God,* Eph. iii. 9. But this also may be applied to the Divine Λόγος, styled by this apostle, *Life eternal,* v. 20. who was *in the bosom of the Father, and was manifested to us,* John i. 18. Yet two things seem to favour the first interpretation.

First, That the phrase here used, being not ἐν ἀρχῇ ἦν, *He subsisted in the beginning of all things;* but only, ἀπ' ἀρχῆς ἦν, *he was from the beginning:* this phrase excludes not his creation, as the other seems to do; and, as I have observed, it chiefly is applied, by this apostle, to the beginning of the gospel-dispensation.

Secondly, That though ὁ λόγος and ζωὴ, absolutely put, are spoken of Christ, yet ὁ λόγος τῆς ζωῆς, is never used concerning the person of Christ, but is expressly used of that word by which eternal life is manifested; as when we are bid *to hold fast,* λόγον ζωῆς, *the word of life,* Phil. ii. 16. and when the apostles are bid to teach, τὰ ῥήματα τῆς ζωῆς, *the words of this life,* Acts v. 20. (See Acts xiii. 16.)

[4] Ver. 3. Κοινωνίαν μεθ' ἡμῶν, *Fellowship with us.*] It doth not follow hence, as Esthius imagines, that no man can have fellowship with God, who hath not fellowship with the church (though that be doubtless true of fellowship with the invisible church, united to Christ by the Spirit, and so made a habitation of God through the Spirit, and of fellowship in doctrine, and communion with the church of the apostles): for, as *like precious faith with us* is only such faith as we have, 2 Pet. ii. 1. so here, *Fellowship with us,* is only such fellowship as we have.

[5] Μετὰ τοῦ Πατρὸς, *With the Father.*] We being *heirs of God, joint-heirs with Christ,* Rom. viii. 17. and being united to, and having communion with, the Father and the Son, by the Spirit of both dwelling in us, John xiv. 21. 23. Eph. ii. 21, 22. Rom. viii. 9. 11. and he being to us the earnest of this life, 2 Cor. i. 22. v. 5. Eph. i. 13, 14. who *seals us up to the day of redemption,* Eph. iv. 30.

[6] Ver. 7. Ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, *As he is in the light.*] That this metaphor of *light* relates not to the knowledge or the felicity, but to the purity of the Divine nature, appears, (1.) from the injunction, *to walk in the light, as he is in the light;* for we are not any where bid to resemble God in knowledge or in happiness, but we are commanded *to be holy as he is holy.* (2.) From the darkness set in opposition to it; which doth not refer so much to the ignorance of men, as to the vices they practised in a state of ignorance. (See note on Rom. xiii. 12.)

[7] Κοινωνίαν ἔχομεν μετ' ἀλλήλων, *We have communion with one another.*] Some manuscripts read, μετ' αὐτοῦ, *with him;* which either is the true reading, or gives the true sense of the other reading: *i. e. We have communion with God, and he with us;* as is evident from ver. 6. Moreover, the apostle had said nothing before of our communion with one another, but only, of our *fellowship with God,* ver. 6. *with the Father and the Son,* ver. 3. which makes it reasonable to refer the words to that communion, of which the apostle so often speaketh in this Epistle. (See ii. 5, 6. 24. iii. 24. iv. 13.) Notwithstanding, it is true, that then we have communion with one another, by virtue of that Holy Spirit which enlightens us, and enables us to walk in the light.

[8] Τὸ αἷμα Χριστοῦ, *The blood of Christ cleanseth us from all sin.*] This cannot well relate to that effect of the blood of Christ, which we call *justification by faith in his blood,* or the remission of our past sins, by virtue of our faith in Christ dying for us; for that follows immediately upon our faith, and cannot require that a habit of purity, or of walking in the light, should precede it: it therefore seemeth to refer to those sinful infirmities and defects, which, in this state of imperfection, cleave to our best actions, and even good men are still subject to, and which do not deprive us of the Divine favour, or of an entrance into that new Jerusalem, *into which nothing enters that is polluted or unclean;* because in this new covenant of grace, established in the death of Christ, his blood doth cleanse all faithful and sincere Christians from the guilt of them.

The blood of Christ his Son cleanseth us from all sin.] Here note, that these words confute the quakers, who hold that those who are in the light, are guilty of no sin: for were this so, they could be cleansed from none *by the blood of Jesus;* see the text defended, Examen Millii.

[9] Ver. 8—10.] The question is, of whom the apostle speaketh here, whether of sincere Christians, after their conversion to the Christian faith, or only of them considered before they entered on that state. That St. John here speaks only of the latter, is argued from these considerations:

1. That the apostle doth plainly teach the contrary to the first exposition, by saying, *He that is born of God, sinneth not,* iii. 9. v. 18. But to this I shall return an answer in the comment on those places.

2. That these words run in the preterperfect tense, *If we say,* οὐχ ἡμαρτήκαμεν, *we have not sinned;* whereas some single acts of lesser sins they were then still subject to, to whom he speaks.

Ans. True; and therefore he adviseth them to *confess them,* that they might obtain forgiveness of them: now confessing of them must be after they have been committed.

3. Because this phrase, ἁμαρτίαν ἔχειν, *to have sin,* is still

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used of such sins as will condemn us at the last, John ix. 41. xv. 22. 24. xix. 11.

Ans. The text cited from xix. 11. is impertinent; the other two may be taken absolutely, as to the matter spoken of: *i. e.* they had been guilty of no sin of infidelity, if Christ had not come to them, or if he had not proved his mission, (xv. 22. 24.) or if he had wanted means to discern the truth; (ix. 41.) nor would their sin of infidelity have been condemning, had they confessed it, and forsaken it.

Since then the apostle was speaking (ver. 7.) of them *who walked in the light,* who had *communion with God,* and who were *cleansed from the guilt of sin;* and (ver. 8.) goes on to add, *If we say we have no sin;* it seems more probable, that he speaks there at least of the same persons.

Note also, that some of the Jews* professed to be ἀναμάρτητοι πρὸς Θεὸν, καὶ μηδεμιᾶς μετασχόντες, supply ἁμαρτίας, *free from all sins and offences against God;* and of such may the last verse be interpreted. They varying in this, from the doctrine of other Jews: for Maimonides† truly saith, *Nullus homo dari potest qui non peccet, vel ignoranter in dogmate et sententia aliqua amplectenda, aut qualitate eligenda quæ non eligenda est, vel ob iræ aliorumque effectuum vehementiam et prædominationem.*

CHAP. II.

1. MY little children, these things *(concerning the necessity of walking in the light, and putting off the deeds of darkness,)* write I unto you, that ye sin not *(i. e. that ye live not in any course of sin).* And [1] if any man *(through the infirmity of the flesh be overtaken with a)* sin, we *(Christians)* have an advocate with the Father, Jesus Christ the righteous, *(the Just One, in whom was no sin,* 1 Pet. iii. 18.)

2. And [2] he is the propitiation for our sins: and not for ours only, but [3] also for the sins of the whole world.

3. [4] And hereby (Gr. *in this)* we do know that we know (Gr. *have known)* him *(truly and acceptably),* if we keep his commandments.

4. He that saith, I *(have)* know-*(n)* him, and keepeth not his commandments, is a liar, and the truth is not in him, *(he is a false pretender to the knowledge of God; for such persons do in words profess to know God, but in works they deny him, being disobedient,* Tit. i. 16. *They likewise know not Jesus Christ according to the truth,* iv. 21.)

5. But whoso keepeth his word, in him verily is the [5] love of God perfected: hereby know we that we are in him.

6. [6] He that saith he abideth in him *(in Christ by the Spirit)* ought himself also so to walk, even as he walked.

7. Brethren, I write [7] no new commandment unto you *(when I thus call upon you to walk in the light, as he is in the light, or to walk as Christ walked),* but an old commandment which ye had from the beginning *(of Christ's preaching,* John iii. 21. viii. 12. xii. 35. see note on i. 1.) the old commandment is the word which ye have heard from the beginning.

8. [8] Again, a new commandment I write unto you, which thing is true in him *(who is the author of it; for no such light ever came into the world before, and no such love was manifested to the world before,)* and in you, *(who before were darkness, but are now light in the Lord,* Eph. v. 8. *children of the light and of the day,* 1 Thess. v. 5. *and to whom, not long ago, the light appeared,* 2 Cor. iv. 6. *and who are taught of God to love one another,* 1 Thess. iv. 9.) because *(by your late receiving the gospel)* the *(former)* darkness *(ye were in)* is past, and the true light now shineth *(in and upon you: wherefore the night of ignorance and darkness being far spent, and the day being nigh at hand, and shining more and more upon you, ye are obliged to put off the works of darkness, and put on the armour of light,* Rom. xiii. 12.—*Or thus;* Again *(being now to speak to you of Christian love),* a new commandment I write unto you, which thing is true in him *(for thus he speaks, A new commandment I give unto you, that ye love one another, as I have loved you,* John xiii. 34.) and in you: because *(it shews)* the darkness *(you were in whilst Jews, bearing affection only to them of your own nation and religion)* is past, and the true light *(of the gospel)* now shineth *(upon you).*

9. He that saith he is in the light *(that he lives under the influences of the light of the gospel, and walks accordingly to it),* and *(yet)* hateth his brother *(wishing ill to him, and, from that disaffection doing ill offices to him),* is *(whatsoever he professes to the contrary)* in darkness even until now. *(But)*

10. He that loveth his brother *(as Christ loved us, being willing to do him all kind offices which he is able, from love to God, and as a fellow-member of Christ's body,)* abideth in the light, and there is [9] no occasion of stumbling (Gr. *no scandal)* in him.

11. But he that hateth his brother [10] is in darkness, and walketh in darkness, and knoweth not whither *(the way leads in which)* he goeth, because that darkness hath blinded his eyes. (John xii. 35.)

12. [11] I write unto you, little children, because your sins are forgiven you for his name's sake.

13. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15. Love not the world, *(i. e. neither the men of the world, who will not own you, but hate and persecute you,* iii. 1. 13. *and who live in wickedness,* v. 19. *love them not, so as to be conformed to their manners,* Rom. xii. 2.) neither the things that are in the world, *(the pleasures, honours, or enjoyments of it, so as to cleave to them,* Matt. vi. 24. *or to be unwilling to part with them for Christ's sake, and to secure the favour of God,* Matt. xix. 28.) If any man *(thus)* loveth the world the love of the Father is not in him *(for seeing God is to be loved above all, he loves him not at all truly, who cleaves to any other thing in opposition to him, or hazards his favour to secure it).*

16. For all that is in *(vogue or esteem with the men of)* the world, the lust of the flesh *(all voluptuous enjoyments which tend to sensuality and intemperance, and making provision for the flesh),* and the lust of the eyes *(the desire of gold, silver, stately houses, rich furniture, fair gardens,*

* Jos. de Bello Jud. lib. vii. p. 990. B.
† More Nevoch. lib. iii. cap. 36. p. 443.

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which tend to gratify the eye), and the pride of life *(the desire of places of dignity, high titles, all the honour, glory, and splendour of the world, which tends to gratify our pride)*, is not of the Father *(they are not desires excited by him, nor is it according to his will, that we should set our hearts upon them)*, but is *(the desire)* of *(the men of)* the world *(whose chief concern is to gratify these sensual appetites)*.

17. And the world passeth away, and the *(things which minister to the)* lusts thereof: but he that doeth the will of God abideth for ever.

18. Little children, it is the last time *(or hour of the Jewish economy)*: and as ye have heard that [12] antichrist shall *(shortly)* come, *(so)* even now are there many antichrists; *(i. e. opposers of Christ, and deniers of him to be the Christ,* ver. 22.) whereby we *(may)* know that it is the last time.

19. [13] They went out from us, *(Christians of Judea,* Acts xv. 1. *and from us the apostles,* Acts xv. 24.) but they were not of us: *(but were false brethren,* Gal. ii. 4. *and false apostles,* 2 Cor. xi. 13.) for if they had been of us, *(conspiring with us the apostles and true churches of Christ, in the doctrine and truth of the gospel,)* they would no doubt have (Gr. μεμενήκεισαν ἄν, *they might have still)* continued with us *(preaching that doctrine which we teach)*: but *(they went out from us)*, that they might be made manifest [14] that they were not all (Gr. *that they all were not)* of us.

20. But ye have an unction [15] from the Holy One, [16] and ye know all things *(ye to whom I write; which shews, he speaks not of the Christians of all ages in general, but of them in particular)*.

21. I have not written to you because ye know not the truth *(i. e. to instruct you as persons ignorant of it)*, but because ye know it, and that no lie *(uttered by these antichrists and false prophets)* is of *(or hath any communion with)* the truth *(of the gospel)*.

22. Who is a liar but he that denieth that Jesus is the Christ? *(i. e. who so emphatically deserves that title, seeing)* he is antichrist *(by way of eminency)*, [17] who denieth the Father and the Son.

23. *(And let not the Jewish antichrists pretend, this belongs not to them who know the Father; for)* whosoever denieth the Son *(of God)*, the same hath not *(the true knowledge of)* the Father.

24. Let that *(doctrine)* therefore abide in you, which ye have heard from the beginning *(preached to you: for)* if that which ye have heard from the beginning shall remain *(and bring forth its due fruits)* in you, ye shall continue in the Son, and in the Father, *(united to them by the Spirit, who also will instruct you in the saving knowledge of them both,* John xiv. 23. vi. 56.)

25. [18] And this is the promise which he hath promised us *(who thus remain in him)*, even eternal life.

26. These things have I written concerning them that deceive you *(i. e. who endeavour so to do)*.

27. [19] But *(this not out of absolute necessity, as if through ignorance ye could not otherwise be preserved from their seductions,* ver. 2. *for)* the anointing which ye have received of him *(who is your head)*, abideth in *(or among)* you, and *(so)* ye need not that any man *(should)* teach you: but as the same anointing *(i. e. spirit of wisdom and knowledge)* teacheth you all things *(necessary)*, and *(for it)* is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28. And now (καὶ νῦν, *now therefore)*, little children, abide in him *(in the profession and practice of what he hath taught you)*; that when he shall appear, we may have confidence *(of the life promised to them that do so,* ver. 25.) and *(may)* not be ashamed before him (Gr. *may not be put to shame by him, or, go ashamed from him,)* at his coming *(to judgment,* iv. 17. *as being judged by him unworthy of this life; as we shall not be, if we be found doing righteousness: for,)*

29. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him; *(as being born again of the Spirit derived from him, and so become a son of God, and an heir of life,* Rom. viii. 14. 17. *and by this Spirit sealed up unto the day of redemption,* Eph. iv. 30.)

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. ἜΑΝ τις ἁμάρτῃ, *And if any man sin.*] Though this is not to be interpreted of sins of infirmity only; yet since the apostle is here speaking of his *little children, whose past sins were already forgiven them, for his name's sake,* (ver. 12. 16.) and the apostle would not encourage them in wilful or habitual sins, I think, as it relates to them, it chiefly is to be referred to those sins of ignorance, weakness, and infirmity, which will be pardoned by the tenor of the new covenant, through Christ's intercession.

[2] Ver. 2. Ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν, *He is the propitiation for our sins.*] In the Old Testament, the sin-offering which made atonement for a trespass, that it might be forgiven, is called, κρίος ἱλασμοῦ, *the ram of atonement,* Lev. vi. 6, 7. Numb. v. 8. and that which in the law is φέρειν, or προσάγειν τὸ περὶ ἁμαρτίας, *to bring an offering for sin,* is in Ezekiel, προσφέρειν ἱλασμὸν, *to bring an atonement,* or propitiation. (Ezek. xliv. 27.) When therefore it is said here of Jesus Christ, that he is ἱλασμὸς, *the propitiation for our sins;* and, iv. 10. that God sent him into the world, to be, ἱλασμὸν, *the propitiation for our sins;* have we not reason to conclude, he was so our propitiation, as were all the sin-offerings of the Jews for them, *viz.* by suffering in our stead, to make atonement for our sins, and so to render God propitious to us, in the forgiveness of them? Moreover, why is he styled *Jesus Christ the Just,* or *Righteous,* who made propitiation for our sins, if he intended not to intimate, that the just suffered in stead of the unjust, to make an atonement for their sins? To this Crellius replies, that δίκαιος should be rendered, not the *just,* but the *faithful.*

Ans. This is to say, It must here signify, not what it ordinarily and truly signifies, but what it both improperly and rarely signifies; and when it is ascribed to Christ, as here it is, it never signifies: for it is ascribed to him elsewhere ten times in the New Testament, Matt. xxvii. 24. Luke xxiii. 47. Acts iii. 14. vii. 52. xxii. 14. 2 Tim. iv. 8. 1 Pet. iii. 18. Rev. xvi. 5. and in those places it doth always signify that just or righteous person; yea, in this very chapter, and the next, it is twice spoken of him, first in these words, ver. 29. *If ye know that he is righteous, ye know that every one that doeth righteousness is born of him;* and, iii. 7. *He that doeth righteousness, is righteous, even as he is righteous:* where it is evident, that it retains its

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proper sense. Why therefore, in the place contested, should it import that which, when it is applied to Christ, it never signifies?

Obj. And whereas Crellius objects, That the apostle speaks of Christ here, as of our advocate in heaven, where he doth not satisfy God, or suffer any punishment on our account:

Ans. I answer, That seeing Christ there intercedes, by virtue of his blood shed to satisfy for our offences, and of the death he suffered as the punishment of our iniquities: the parallel runs clearly thus; That as the sacrifices of the Old Testament were slain, and the blood shed, before it was brought to the mercy-seat, and yet the high-priest made atonement with it, when, at his entrance into the holy place, he offered up that blood to God, in his peculiar presence; so, though our Lord was slain, and shed his blood on earth, yet may he make atonement in the presence of God with it, by virtue of the sufferings he endured when his blood was shed.

[3] Περὶ ὅλου τοῦ κόσμου, *For the sins of the whole world.*] *i. e.* Of all men in general. For when he saith, *He is the propitiation for our sins,* sure he intends this comfort to all them to whom he speaks, and means not, that Christ was the propitiation for some of their sins only; for this would have left them all in doubt, whether this advocate, and this propitiation, did belong to them, but would have comforted none of them. When then he adds, He is the propitiation, *not for our sins only, but for the sins of the whole world,* he in like manner must extend this phrase to all men in the world.

Again, when he saith, *He is the propitiation for our sins,* he doth not mean, that he was so sufficiently, but not intentionally: for what comfort would that afford them, that his death was sufficient to procure the pardon of their sins, had God designed it for that end, unless they also knew that he intended it for their propitiation? When therefore he proceeds to say, *And not for ours only, but for the sins of the whole world,* he must mean also, that he was the propitiation for their sins, not only sufficiently, but also in his gracious intention. And indeed, otherwise, it might as properly have been said of the fallen angels, or the whole host of devils, he is the propitiation for their sins, as for the sins of those who are not elected; seeing, had God designed it for that end, Christ's death, by reason of its intrinsic value, might have been sufficient to procure atonement for the sins of fallen angels. Lastly, The import of these words cannot be only this, He died, *or is the propitiation, for the sins of the elect throughout the world.* For (1.) the *whole world,* in Scripture, never signifies the *elect* only, in opposition to the *wicked* in the whole world; but in this very Epistle, and in these words, *We know that we are of God, and that the whole world lies in wickedness,* (v. 19.) plainly signifies, the *wicked of the world,* in opposition to the *faithful Christians.* (2.) Would it not be strange, and alien from the mind of Scripture, to say, *The whole world is elected to salvation; the whole world shall be justified by Christ, and sanctified by his Spirit dwelling in them,* and obtain a happy resurrection? and yet all this must be true of *the whole world of the elect.* Why therefore are none of these things equally affirmed of the whole world, as well as that Christ *died,* and is *the propitiation, for the sins of the whole world,* if they be words of equal latitude and truth? These arguments are as strong against the exposition of others, who say, The apostle means, not only for the sins of the Jews, but also of the gentiles.

If we sin we have an advocate with the Father, and he is the propitiation for our sins.] Moreover, this being spoken by this apostle to his *little children, whose past sins were already forgiven,* (ver. 12.) must relate to their future sins, to which they might be afterward obnoxious, and therefore must suppose them still subject to sins of infirmity.

[4] Ver. 3.] It is a rule in divinity, that *verba notitiæ denotant affectum, adde et effectum: i. e.* "That when the knowledge of God, or Christ, is put absolutely, it signifies a knowledge which is fruitful in love; and obedience, as the effect of that love and knowledge." Whence they who disobey him are still, in Scripture, said *not to know God,* 1 Sam. ii. 12. Hos. v. 14. Jer. ii. 8. ix. 3. Tit. i. 16. and here, ver. 4. and they that do what is acceptable and delightful to him, are said *to know him,* Jer. xxii. 15, 16. xxiv. 7. xxxi. 33, 34. Hos. ii. 19, 20. John x. 4. Eph. iii. 19.

Moreover, it is observable, that many of the Jews had an apprehension, that their knowledge and belief of the true God would be sufficient for their justification and acceptance with him: whence they are represented, as *boasting in God,* and in the *knowledge of his will,* Rom. ii. 17, 18. and expecting justification on this account, that *they believed there was one God,* James ii. 19. and this might cause the apostle to be so diligent in teaching them, That the true knowledge of God consisted in keeping his commandments.

[5] Ver. 5. Ἡ ἀγάπη τοῦ Θεοῦ, *The love of God perfected.*] The *love of God,* here, may signify either God's love to us; as when it is said, *Who shall separate us from the love of God which is* (shewed to us) *in Christ Jesus?* Rom. viii. 39. and, that *the love of God is shed abroad in our hearts, through the Spirit that he hath given us,* Rom. v. 5. (see Jude 21.) and then this *love* is *perfected in us,* by that assurance the Holy Spirit giveth of it, and that humble confidence we have of it, *because we keep his commandments;* (iii. 21, 22.) so the apostle seems to interpret this *perfection in love,* iv. 16—18. or, secondly, this love may signify, our love to God and Christ; as when Christ upbraids the pharisees with the want of the love of God, (Luke xi. 42.) and saith to the Jews, *I know that ye have not the love of God in you;* (John v. 42.) and when Christ saith, *He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father;* (John xiv. 21.) and, (ver. 23.) *If any man love me, he will keep my word: and my Father will love him, and we will come to him, and take up our abode with him;* and this *love is perfected in us,* by *keeping his commandments;* because that shews, we are fully instructed in the nature of that love, which is in one sense of perfection: (see note on 1 Cor. ii. 6.) and it engages us to the sincere performance of our whole duty to God, which is another sense of the word *perfection:* and hereby we know that we are in him, even by his Spirit, by which God abideth in us, (iii. 24.) and who sheds abroad the sense of the Divine love in our hearts.

Note also, that hence we may pass a certain estimate of necessary and fundamental doctrines; for if they be such as are necessary to the love of God to us, or to

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that love of ours to him, which consists in keeping his commandments, they are doctrines truly necessary to salvation: if not, they cannot be so; because we may truly love God, and abide in his love, without the knowledge of them.

[6] Ver. 6.] For seeing we abide in God the Father and the Son, only by the communion of the Spirit, (iii. 24. iv. 13.) whence *he that is in Christ, is one Spirit with him,* (1 Cor. vi. 17.) and *he that hath not the Spirit of Christ, is none of his,* (Rom. viii. 9.) we that are animated with the same Spirit that was in Christ, as we are enabled, so also are we thereby engaged to walk after his example, or *to walk in the light as he is in the light,* (i. 7.)

[7] Ver. 7. Οὐκ ἐντολὴν καινὴν, *No new commandment.*] Most interpreters conceive, this relates to the commandment of Christian love, that being the commandment which they are said to have *heard from the beginning,* (iii. 11.) and said to be, on that account, *no new commandment,* (Eph. ii. 5.) and yet being styled by Christ, *a new commandment.* (John xiii. 34.) Nor are the arguments of Episcopius against this exposition cogent: for whereas,

Obj. 1. He objects, That these words seem to be spoken, to remove the thought of some, that he was propounding a new doctrine which they had not learned; whereas no man who was acquainted with the law of Moses, or even with that of nature, could think the law of charity was new:

Ans. I answer, It is not the law of charity in general, which our Lord and his apostles style a new commandment; but that, of *loving one another, as he had loved us.* (John xiii. 34, 35.) And this might justly be looked on as a new commandment; it being a commandment of *laying down our lives for the brethren,* (iii. 16.) and therefore a commandment not contained in the law of nature, nor in that of Moses.

Obj. 2. Whereas he adds, That these words, *I write unto you,* seem to respect not any thing that was to follow, but which was said before; and to contain this sense, *When I write this to you, I write nothing new:*

Ans. I answer, That it may be so; for having told us, that *he that saith he abideth in Christ, ought also to walk as he walked;* he may well be conceived to have an especial eye to the great example of love Christ shewed to mankind, both in his life and death. Yet his exposition given in the paraphrase seems also very probable, by reason of the following words, *Because the darkness is past, and the true light now shineth;* and therefore I shall have respect to both.

[8] Ver. 8.] The ceremonials of the law are sometimes called a *shadow,* but never *darkness;* and though the Alexandrian manuscripts read σκιὰ, *a shadow,* yet, because all other copies read σκοτία, *darkness,* and the following words, ver. 9. 11. shew that this is the true reading, and because it is so easy, in short writing, to mistake σκοτία for σκιὰ, the interpretation of these words, which depends upon that reading, cannot be relied on.

[9] Ver. 10. Σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν, i. e. *There is nothing at which he will fall, or stumble.*] So Psal. cxix. 156. *Great peace have they that love thy law,* καὶ οὐκ ἐστὶν αὐτοῖς σκάνδαλον, *and they have no stumbling-block.* The labour of love they must undergo; the evils they may be exposed to, will not hinder them from doing the duty they owe to God, and to their brother, for his sake; but they go on securely and cheerfully in it; for *perfect love casts out fear,* (iv. 18.)

[10] Ver. 11. Ἐν τῇ σκοτίᾳ ἐστὶ, *Is in darkness.*] *i. e.* He lives in great ignorance of his duty, and of the way to life, as not guiding his actions by that light of the gospel which hath appeared unto him.

[11] Ver. 12—14.] Note, that these words may either relate to the foregoing; and then they are to be interpreted, as motives to walk in the light, and as Christ walked, and in particular to walk in Christian love, thus; *I have written to you, children,* touching this love, and walking in the light, and after Christ's example, because *your sins have been forgiven, for his name's sake;* and so, in gratitude to him who hath procured the pardon of them, you ought *to walk as he walked,* and to love the brethren: ye also have *known the Father,* and had experience of his love to you, and therefore stand obliged to imitate his love to you, and *to walk in the light,* that you may still have fellowship with him.

I have written to you, fathers, because ye have known him who was from the beginning, i. e. Christ Jesus, and so know how to walk by his example, and to imitate his obedience to the Father, and his love to mankind.

I have written to you, young men, because ye are strong, by virtue of the word of God abiding in you; and by the sword of the Spirit, and shield of faith, have been enabled successfully to combat and overcome that wicked one, who tempts you to the deeds of darkness, and to hatred of the brethren, (iii. 10.)

If they relate to the words following, they must be an exhortation to little children, to take off their affections from the world, and place them upon God and Christ, on the account of the love and mercy shewed to them by God the Father through Christ. To the fathers so to do, *because they have known Christ,* how dead he was to the world, and how he despised the pleasures, honours, and enjoyments of it. To *the young men* so to do, because they had overcome the wicked one, all whose temptations arise from some allurements or affrightments of the world. Or, lastly, the words may be extended to all he saith to them in this whole Epistle; and then both expositions may take place.

[12] Ver. 18. Ὁ ἀντίχριστος, *Antichrist cometh:*] To wit, then, *in the last hour.* And this being represented, as the character by which they might know that the *last hour was now come,* it is manifest, that the *last hour* cannot signify the end of the world, or include the times of the last judgment; but must be restrained to the last times of the Jewish state, which only were then instant, or at hand.

Secondly, The ὁ ἀντίχριστος, *antichrist* then in being, if it refer to any nation, must be the nation of the unbelieving Jews, persecuting and opposing Christianity with their whole might, and denying Jesus to be the Christ, or promised Messiah; and then the many antichrists here mentioned may be the false prophets, and deceitful workers, who transformed themselves into the apostles of Christ, (2 Cor. xi. 13—15.) who *preached Christ not sincerely, but out of contention,* (Phil. i. 15.) who as *Jannes and Jambres withstood Moses, so also did resist the truth,* (2 Tim. iii. 8.) who were *men of corrupt minds, and destitute of the truth.* (1 Tim. vi. 5.)

[13] Ver. 19. Ἐξ ἡμῶν ἐξῆλθον, *They went out from us*] Of Judea. For some κατελθόντες ἀπὸ τῆς Ἰουδαίας, *going*

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out from Judea, taught the brethren, That except they were circumcised after the manner of Moses, they could not be saved: (Acts xv. 1.) and from the apostles; for so they speak, *We have heard, that τίνες ἐξ ἡμῶν ἐξελθόντες, some going out from us, have troubled you with words perverting your souls, saying, That ye ought to be circumcised, and to keep the law,* (ver. 24.) The persons who taught the doctrines are styled ψευδάδελφοι, *false brethren,* Gal. ii. 4. ψευδαπόστολοι, *false apostles, deceitful workers, ministers of Satan,* 2 Cor. xi. 13. 15. *dogs, evil workers, the concision,* Phil. iii. 2. their doctrine tended to the *subversion of souls,* Acts xv. 24. to the *corrupting and turning the minds of men from the simplicity of Christ,* 2 Cor. xi. 3. to *hinder the truth of the gospel from continuing with them,* Gal. ii. 5. to *make Christ die in vain,* ver. 21. to *cause Christians to fall from grace,* so that Christ should profit them nothing, Gal. v. 2. 4. So that they were false prophets, false apostles, and antichrists, in the worst of senses; and by *going out from the apostles* and *churches of Judea,* to preach this destructive doctrine to the gentiles, which both the whole church of Judea, and the apostles assembled for that purpose, flatly disowned and censured; it sufficiently appeared that all the preachers of these doctrines, so opposite to Christianity, and destructive of it, were not of them. These therefore, doubtless, were some of those many antichrists which the apostle speaks of here, as writing to the Jews; and they also divided, and separated themselves from the church, and became heretics under the name of Cerinthians, Nazarenes, and Ebionites. Cerinthus * spread his heresy in Asia, the province of St. John, saith Theodoret, and was † contemporary with the apostles: whence the church ‡ desired him to write against Cerinthus and the Ebionites: and St. John § left the bath, because Cerinthus the enemy of truth was in it. 'Moreover, these words, *they were not of us,* cannot be interpreted of the elect, but of the church in general; for, *from them they went out,* and with them might have remained; not from the elect, who are not visible, nor could they have remained with the church of the elect, who were never of them. Secondly, Their going out from them for a season, was no certain argument they were not of the elect; since it is confessed, they may fall totally, though not finally.

[14] Ὅτι οὐκ εἰσὶ πάντες, *That they all were not of us.*] So ver. 21. Πᾶν ψεῦδος οὐκ, *No lie is of the truth:* Οὐκ ἂν ἐσώθη πᾶσα σὰρξ, *No flesh shall be saved,* Matt. xxiv. 22. Οὐ δικαιωθήσεται πᾶσα σὰρξ, *No flesh shall be justified,* Rom. iii. 20. (See Gen. iv. 15. Psal. cxliii. 2. Luke i. 37. Hab. ii. 9.)

[15] Ver. 20. Ἀπὸ τοῦ Ἁγίου, *From the Holy One*].] *i. e.* From Jesus Christ, emphatically so called, Acts iii. 14. Apoc. iii. 7. But then that unction is the Holy Spirit, which he hath given to them that believe: for he being *anointed with the oil of gladness above his fellows,* (Psal. xlv. 7.) *anointed by God with the Holy Ghost,* (Acts x. 38.) this grace is given to Christians, *according to the measure of the gift of Christ,* (Eph. iv. 7.) and *we all beholding, as in a glass, the glory of the Lord, are changed into the same likeness, as by the Spirit of the Lord.* (2 Cor. iii. 18. see the note there.)

[16] Καὶ οἴδατε πάντα, *And ye know all things,*] Belonging to the saving truths of the gospel, he being promised to teach them all things, (John xiv. 26.) and to lead them into all truth: (John xvi. 13.) so Œcumenius; * *You have received in baptism the unction of the Holy Spirit, who leads you into all truth.*

[17] Ver. 22. Ἀρνούμενος τὸν Πατέρα, *That denieth the Father,* or, *Hath not the Father.*] To *deny the Father,* here, is not, to deny him to be the true God, as the heathens did; but, (1.) to deny the truth of his testimony: for, *He that believeth not in the testimony which God hath given to his Son, hath made him a liar;* (v. 10.) *whereas he that receives his testimony, hath set to his seal that God is true.* (John iii. 33.) (2.) To deny the doctrine of the Father, or that doctrine which proceedeth from him; for, *He whom God hath sent speaketh the words of God.* (John iii. 34.) Whence it is evident, that he who denieth the Son, cannot thus retain the true knowledge of the Father, because *no man hath seen God at any time; the only-begotten Son who is in the bosom of the Father, he hath declared him.* (John i. 18.) He only hath done it; for *no man knoweth the Father but the Son, and he to whom the Son will reveal him.* (Matt. xi. 27.) By him only can we come acceptably to the Father, so as to have life; for, he is *the way, the truth, and the life:* (John xiv. 6.) and by him only are we taught how to worship the Father *in spirit and in truth.* (John iv. 23, 24.) Hence Christ so often tells the Jews, they therefore wanted the true knowledge of the Father, because they knew not him, saying, *Ye neither knew me, nor my Father; if ye had known me, ye should have known the Father also:* (John viii. 19. xiv. 7.) and *these things will they do unto you, because they have not known the Father, nor me.* (John xvi. 3.)

Ver. 23.] See Examen Millii.

[18] Ver. 25.] For the fruit of the Spirit is life, (Rom. viii. 6. 11. 13. 16, 17. Gal. vi. 8.) and he is given as the earnest of our future inheritance, *to seal us up to the day of redemption:* (2 Cor. i. 22. v. 5. Eph. i. 13, 14. iv. 30.) and this life he hath often promised to us, John v. 25, 26. 29. vi. 27. 29. 33. 39, 40. 47. 50, 51. 54. 57, 58.

[19] Ver. 27. Καὶ ὑμεῖς, "vos quod attinet," and *as for you.*] So Isa. lix. 21. And I, *i. e.* as for me, this is my covenant, lxi. 18. *vaani,* κἀγὼ, as for me. (See 1 Chron. xxviii. 2.)

The quakers and other sectaries hence argue against the necessity of the ministerial function, or any teachers of the word, it being here said, *You need not that any teach you,* &c. And others say, This seems to make all Scripture, and all that the apostle writ to them, needless. But for answer to this objection, I say,

1. That it must be granted, that in those times of the effusion of the Spirit, and his miraculous gifts upon believers, this unction was promised to teach them all things necessary, who had then no other rule of knowing what was so, but by the teaching of the apostles and prophets then among them, acted by this Spirit, and teaching in their assemblies, and doing other public offices by this afflatus,

* Εἰς τὴν Ἀσίαν ἀφίκετο. Theodoret. Hær. Fab. lib. ii. cap. 3.

† Καὶ Κήρινθον δέ φασιν, Ἰωάννου τοῦ πανυφήμου, τοῦ τὸ Θεῖον συγγράψαντος εὐαγγέλιον, ἔτι περιόντος, τὰ τῆς οἰκείας αἱρέσεως παρασπεῖραι ζιζάνια. Ibid. cap. 1.

‡ Προτραπέντα ὑπὸ τῶν γνωρίμων. Eeseb. Hist. Eccl. lib. vi. cap. 14. "Regatus ab Asiæ episcopis, adversùs Cerinthum aliosque hæreticos, et maxime tunc Ebionitarum dogma consurgens, qui asserunt Christum ante Mariam non fuisse, compulsus est divinam ejus nativitatem edicere." Hieron. in Johan.

§ Φύγωμεν, μὴ καὶ τὸ βαλανεῖον συμπέσῃ, ἔνδον ὄντος Κηρίνθου τοῦ τῆς ἀληθείας ἐχθροῦ. Eeseb. Hist. Eccl. lib. iv. cap. 14.

* Ἐλάβετε διὰ τοῦ ἁγίου βαπτίσματος τὸ χρίσμα τὸ ἱερὸν, καὶ διὰ τούτου τὸ εἰς πᾶσαν ἀλήθειαν ὁδηγοῦν ὑμᾶς θεῖον πνεῦμα.

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and by the spirit of wisdom and instruction then imparted to them; and hereby they were enabled to distinguish betwixt pretenders to the Spirit, and those who were really acted by him, (see note on iv. 1—3.) and to know they dwelt in Christ, because *he had thus given them of his Spirit;* (John iii. 24. iv. 13.) which things do certainly imply, that they who then had the Spirit, could certainly know they had it, and make an argument of it to try the doctrines and spirits of others, and much more in themselves; but now these sensible indications and extraordinary gifts of the Spirit, are long since ceased, and therefore now they are to be directed by those writings which were indited for their perpetual use, by men assisted with that Spirit, who led them into all truth: and surely, if, in those times, when the gifts of the Spirit were so generally vouchsafed, they were yet taught by apostles, prophets, evangelists, pastors, and doctors, assisted by the Spirit for that work; it is reasonable to believe that, now these gifts are ceased, believers should yet be instructed by pastors and doctors, assisted by the Scriptures indited by these spiritual men. And therefore,

Secondly, It is observable, that the apostle doth not here absolutely say, they need not any one should teach them, but only that they *need not any one should teach them but as this unction taught them.* Now the apostles having this unction in the highest measure, these words cannot exclude their teachings, or render them unnecessary, but rather must confirm them as a standing rule to all posterity. Till then these sectaries can shew that they have still such an immediate and extraordinary afflatus of the Holy Spirit, as was then vouchsafed to the primitive Christians, they cannot hence conclude the outward ministry of the word, by pastors and doctors set apart for that work, to be unnecessary.

CHAP. III.

1. BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called [1] the sons of God: therefore the world knoweth us not *(i. e. doth not acknowledge and affect us Christians),* because it knew him not. *(The heathens being wholly ignorant of the true God, and the Jews not knowing him according to his will,* John viii. 55. xv. 21. xvi. 3. *and as he had discovered himself to them by his Son,* 1 John ii. 23. *And this may comfort you against the persecutions of the world, that it is their want of that saving knowledge of the true God, which ministers so great advantage to you, which causes them to disaffect you.)*

2. Beloved, now are we the sons of God, and it doth not appear what we shall be *(made farther partakers of, as the complete import of that title):* but *(this)* we know, that, [2] when he shall appear, we shall be like him; for we shall see him as he is.

3. And every man that hath this hope in him *(of seeing him in glory),* doth purify himself, even [3] as he is pure, *(in whom was no sin,* ver. 5.)

4. [4] Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5. And ye know that he *(i. e. Christ,* ver. 8.) was manifested to take away our sins, *(not only by suffering to remove the guilt of our past sins; but also to purify us from the power and dominion of it, that henceforth we might not serve sin,* Rom. vi. 6. *that ἁμαρτίας ἀπογενόμενοι, being freed from sin, we might live unto righteousness,* 1 Pet. ii. 24.) and in him is no sin *(and so our likeness to him must consist in ceasing from it).*

6. Whosoever *(therefore)* abideth in him sinneth not: [5] whosoever *(thus)* sinneth hath not seen him, neither known him *(as the truth is in Jesus,* Eph. iv. 21.)

7. Little children, let no man deceive you *(with pretensions, that faith without works of righteousness will make you righteous before God; for only)* he that doeth righteousness is righteous, even as he *(i. e. Christ)* is righteous *(by doing the will of his Father,* John xv. 10.)

8. [6] He that committeth sin is of the devil: for the devil *(thus)* sinneth from the beginning. For this purpose the Son of God was manifested *(to the world),* that he might destroy the works of the devil.

9. Whosoever is born [7] of God doth not commit sin; for his seed *(the word of God,* Matt. xiii. 1 Pet. i. 23.) remaineth in him: and he cannot sin, because he is born of God.

10. In this the children of God are manifest, and the children of the devil: whosoever [8] doeth not righteousness is not of God, neither *(is)* he *(so)* that loveth not his brother *(and so both these children are of the devil).*

11. For this is the message which ye have heard from the beginning *(or, from the first preaching of the gospel),* that we should love one another, *(from a pure heart fervently,* 1 Pet. i. 23. *and as Christ hath loved us,* John xv. 12.

12. *And if we be not the children of the devil, but of God, we shall)* not *(be)* as Cain, who was [9] of that wicked one, and *(therefore)* slew his brother. And wherefore slew he him? *(viz.)* Because his own works were evil, and his brother's righteous, *(as God himself testifieth by respecting the offering, not of Cain, but of Abel; and this begat in him that hatred which concluded in his brother's death.*

13. *And)* marvel not, my brethren, if *(in like manner)* the world *(the seed of Cain, who are also of that wicked one,* John viii. 44. 1 John v. 19.) hate you *(i. e. if they persecute and kill the just, as being condemners of their actions, and alien from their ways and manners, in affection, aim, desires, and therefore hated by them,* John xv. 19. *for whatsoever they may do to destroy this life).*

14. We know that we have passed from death to life *(i. e. that we have obtained a right to escape death eternal, and enjoy everlasting life,* John v. 24.) because we love the brethren *(in deed and truth,* ver. 18. *for this is a sign that we are translated from darkness to light,* ii. 10. *and so are the children of the light; yea, that we are born of God,* iv. 7. *and therefore are children and heirs of God,* Rom. viii. 17.) He that loveth not his brother, abideth in *(the state, and under the sentence of)* death, *(he is still in that darkness of sin and ignorance,* ii. 11. *which will end in eternal death.*

15. *For)* whosoever hateth his brother is *(in the disposition of his heart, and the construction of God's law,)* a murderer, (Matt. v. 21, 22.) and ye know that no murderer *(being so great and wilful a violater of the moral law)* hath eternal life abiding in him; *(he therefore must be obnoxious to death eternal, till with holy David, by a deep and long repentance, he is delivered from blood-guiltiness; as in the case of David,* 2 Sam. xii. 13.)

16. Hereby perceive we the love of God *(to us),* because

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he *(who was his beloved Son, at his command,* John x. 18.) laid down his life for us *(i. e. for our salvation, and the propitiation of our sins);* and we *(also)* ought *(in imitation of this example)* to lay down our lives *(i. e. expose them to the death)* for *(the salvation of)* the brethren *(going on in the prosecution of our duty, to win them to life eternal, though with the hazard, and even the loss, of this temporal life).*

17. But *(if love requires us to part even with life for them, then)* whoso hath this world's goods, and seeth his brother have need *(of some of them),* and *(yet)* shutteth up his bowels of compassion from him *(not being moved out of compassion to his indigence to give him what he hath to spare),* how dwelleth the love of God in him?

18. My little children, let us not love in word, neither in tongue *(only,* James ii. 16.) but in deed and in truth *(in true affection of heart,* 1 Pet. i. 22. *and in sincerity of action,* Rom. xii. 9. *by love serving one another,* Gal. v. 13. *not pitying only, but relieving them according to their wants, and our ability to supply them).*

19. And hereby we *(may)* know that [10] we are of the truth, and shall [11] assure our hearts before him.

20. [12] For if our heart *(the inward witness of our thoughts and actions)* condemn us *(of want of sincerity, and obedience to the truth of the gospel),* God is greater than our heart, *(both in holiness to condemn)* and *(in knowledge to perceive the evil of them, for he)* knoweth all things.

21. *(Whereas,)* beloved, if our heart *(after a diligent search of it, and a comparing of our actions with the law of liberty,)* condemn us not *(of insincerity in our obedience),* then have [13] we *(humble)* confidence towards God *(in our addresses).*

22. And whatsoever we ask *(according to his will,* John v. 14.) we receive of him, because we keep his commandments and do those things which are pleasing in his sight.

23. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24. And he that keepeth his commandments dwelleth in him *(i. e. in God),* and he *(God)* in him. And hereby we know that he abideth in us, by *(the efficacious gifts of)* [14] the Spirit which he hath given us.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. ΤΕ'ΚΝΑ Θεοῦ, *The sons of God.*] The Jews were styled the children and the sons of God, because they owned him as their God and Father, and entered into covenant to serve him, and so became a holy people to the Lord. and he had chosen them to be his people. (Deut. xiv. 1.) So we all are *sons of God through faith in Christ Jesus.* (Gal. iii. 26. John i. 12.) The land in which they dwelt is styled *The Lord's land,* Hos. ix. 3. and they, as being *his first-born,* (Exod. iv. 22.) have it given them for an inheritance; but we, as being in a more spiritual sense the sons of God, are *heirs of God, joint-heirs with Christ,* as being those that shall reign with him in his heavenly kingdom. (Rom. viii. 17. see the note there.) They in that land enjoyed the majestic presence of that God who dwelt among them; and therefore, saith he, *the land is mine:* (Lev. xxv. 23.) we, as his sons, shall be admitted to his celestial presence, where *we shall see him as he is,* (ver. 2.) The enjoyment of that land was unto them a type of the heavenly Canaan, which the faithful among them were to enjoy; and therefore they are represented as *strangers and sojourners with him in it:* whence the apostle tells them, that *there remained yet a rest for the people of God:* (Heb. iv. 9.) and the patriarchs are said to have confessed *that they were strangers and pilgrims upon earth,* and thereby to declare, *that they desired and sought a better country, that is, a heavenly;* and that upon this account God called himself *their God,* viz. *the God of Abraham, Isaac, and Jacob,* because he had *prepared for them a city.* (Heb. xi. 13. 16.) Now because they in their own persons could not enjoy this heavenly country without a resurrection, hence the evangelist informs us, that they were *the sons of God,* τῆς ἀναστάσεως υἱοὶ ὄντες, *as being sons of the resurrection;* the redemption of their bodies from corruption, and the ἀναβίωσις, reviviscence of that which once died and saw corruption, being the consequent of this υἱοθεσία, adoption, or sonship of God's children; hence therefore doth our Saviour firmly prove the resurrection from those words, *I am the God of Abraham,* &c. (Matt. xxii. 32. Luke xx. 36, 37.) And thus you see how great is the love of God in owning us as his sons; and have also a just comment on the following words.

[2] Ver. 2. Ἐὰν φανερωθῇ, *When he doth appear.*] Note here,

1. That as the Hebrew word ב, so the conjunction ἐὰν, signifies as well *when* (or, postquam, *after that,*) as *if.* So, Judg. vi. 3. ἐὰν ἔσπειραν, *when Israel sowed;* 1 Sam. i. 22. ἐὰν ἀπογαλακτίσω, *when I have weaned him;* Prov. iii. 24. ἐὰν καθῇ, ἐὰν καθεύδῃς, *when thou liest down thou shalt not be afraid:* so, Judg. xxi. 21. Psal. cxxxviii. 7. Prov. iv. 12. (see Nold. Partic. p. 87. 89.) so, John xii. 32. ἐὰν ὑψωθῶ, *when I am lifted up;* xiii. 20. ἐὰν πέμψω, *when I send;* xiv. 3. ἐὰν πορευθῶ, *when I go away.* Note,

2. That this is spoken of Christ, seems evident, (1.) from the word φανερωθῇ, which is used of Christ, ver. 5. and agrees properly to him alone; and (2.) from the phrase *we shall be like him,* viz. *who shall change our vile bodies into the likeness of his glorious body,* (Phil. iii. 21.) and cause us to bear the *image of the Lord from heaven,* by being raised with glorious and incorruptible bodies. (1 Cor. xv. 47. 49.) And from the words, *we shall see him as he is,* i. e. in glory; this being his prayer, that *they whom God had given him, might be with him, and behold his glory.* (John xvii. 24.)

[3] Ver. 3. Καθὼς ἐκεῖνος, *As he is pure.*] For he being manifested to take away our sins, (ver. 5.) and to destroy the works of the devil in us, (ver. 8.) they who expect to be made like to him hereafter, must be so here in purity and righteousness. But then let it be noted,

First, That this imitation doth not require our likeness to him we are to imitate, in the manner or inward principle of his actions; but only in the quality, and, as far as human frailty will permit us, in the measure of them: for instance, it is as necessary for God to be absolutely perfect in holiness and goodness, as to be God; and yet we must *be holy as he is holy, and perfect as our heavenly Father is perfect.* And it is generally asserted in the schools, That the obedience and perfect holiness of Christ did necessarily result from the most intimate union of the Divine and human nature, and from that grace of unction which he received without measure; whereas our holiness and obedience

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must be acts of choice, and so our holiness and virtue will proceed, not from an inward principle, which doth necessitate us to be good, but from the choice of our own wills; and yet we must *walk as he walked,* and must *purify ourselves as he is pure.*

Secondly, This imitation doth not require an absolute equality, or full proportion of our actions to the example set before us, this being not consistent with the frailty of our human nature. For the example here is that of the holy Jesus, *in whom was no sin,* and who performed perfect obedience to the whole law of God; whereas *in many things we offend all,* and our obedience will be still imperfect in this life. When therefore we are commanded to be holy and perfect as God is, to walk as Christ walked, and to purify ourselves as he is pure, it is *sicut similitudinis, non æqualitatis; i. e.* the word *as* binds us not to equal them in holiness and perfection, but to bear such a likeness to them in these perfections as may discover that we truly aim at being holy in all manner of conversation, and heartily endeavour to continue so, through the whole tenor of our lives.

Vain then is that objection of the Socinians, That were Christ truly God, we could not possibly expect, nor therefore would it be our duty, to imitate him; for seeing the example of God himself is made the matter of our imitation, the argument must equally conclude against the Deity of God the Father. In a word, a likeness to him as far as human frailty will permit, may be our duty, though he should be God: a perfect likeness to him who did no sin, could never be our duty, though he were but man.

[4] Ver. 4. Ὁ ποιῶν τὴν ἁμαρτίαν, *He that committeth sin;*] *i. e.* Who lives in the commission of it, lives in an opposition to the law of God; for he is *of the devil,* ver. 8. he is *not born of God,* ver. 9. which could not be truly said of him that is guilty of any one sin, or violation of God's holy law.

[5] Ver. 6. *Whosoever sinneth,* οὐχ ἑώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτὸν, *hath not seen him, neither known him.*] To *know God,* in the sense of this apostle, is to know him as he is revealed by Jesus Christ, and represented to the world by him. Hence Christ saith, *If ye have known me, ye have known the Father also;* (John xiv. 7.) and denies that the Jews knew God, *because they knew not him.* (John viii. 19. xv. 21. xvi. 3.) *To see God,* is to see his will, love, and goodness, as it is revealed by Jesus Christ; and thus saith Christ, *He that hath seen me hath seen the Father:* (xii. 45. xiv. 9.) because he is only known to them, to whom Christ Jesus doth reveal him. (Matt. xi. 27. Luke x. 28. John i. 18. vi. 46.) And in this sense all that the apostle saith in this Epistle of *seeing* and *knowing God* is true, *viz.* that he who knoweth God, as he is revealed by Jesus Christ, *keepeth his commandments,* ii. 3, 4. *He loves his brother,* iv. 7, 8. he that is of the world, *knows not God,* iii. 1. *nor he that committeth sin,* as here.

[6] Ver. 8, 9. Ὁ ποιῶν τὴν ἁμαρτίαν, *He that committeth sin.*] *i. e.* He that lives or goes on in any way of sin. That this is the true import of this phrase in the writings of this apostle, will appear, (1.) from the same phrase used in his Gospel, πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, *Whosoever committeth sin is the servant of sin.* (John viii. 34.) Now to be the servant of sin, is plainly to continue and to live in it; (Rom. vi. 1, 2.) to *yield obedience to it in the lustings of it:* (ver. 12.) for then *sin reigns in our mortal bodies,* (ibid.) and we are slaves and subjects to it; then doth it, κυριεύειν, *lord it over us,* and we are δοῦλοι εἰς ὑπακοὴν, *servants to yield obedience to it,* (ver. 14. 16.) Though the conscience may boggle at it, our reason may condemn it, our will be somewhat averse to it, so that in obeying it we *do the evil we would not;* yet if ἐμπλακέντες ἡττώμεθα, *we are so entangled as to be overcome by it,* we are servants to corruption; *for of what a man is overcome, to that is he brought in bondage.* (2 Pet. ii. 19, 20.) If *the law of our members leads us captive to the law of sin,* (Rom. vii. 23.) so that *we yield our members instruments of unrighteousness to sin,* we so commit sin as to be the servants of sin: and *he that is born of God, cannot* (thus) *sin,* because by that new birth he is made free from (the service of) sin, (John viii. 36.) and become *a servant to righteousness:* (Rom. vi. 18.) he hath that seed within him which alienates his mind and his affections from sin, and that Spirit which causes him to mortify the deeds of the flesh, (Rom. viii. 13.) to die to sin, and to live to God. (Rom. vi. 10.)

(2.) From those words, *neither can sin,* for so he doth not do it, as he cannot do it. Now that doth not import that a good man cannot be overtaken with a fault. (Gal. vi. 1.) No, even those *little children whose sins are forgiven,* and who have *known the Father,* may and will be obnoxious still to some infirmities, and wanderings out of the way, (ii. 1.) They may *sin not unto death,* and therefore may have still the spiritual life remaining in them, (v. 16—18.) But the true import of that phrase is this,* That he hath such an inward frame of heart, such a disposition of spirit, as renders sin exceeding odious and hateful to him; so that he cannot entertain the thoughts of doing it, or a temptation to commit it, without the utmost detestation, and the greatest horror, and so can very rarely, and only through surprise, or want of due deliberation, or through such violent temptations as prevent or hinder his consideration, be obnoxious to sin; and when he comes to consider of such an action, is presently condemning himself for it, bitterly repenting of it, and for the future watching most carefully against it. Thus, they that are evil *cannot speak good things;* (Matt. xii. 34.) *A good tree cannot bring forth bad fruit;* (Matt. xvii. 18.) *The world cannot hate those that are of it;* (John vii. 7.) The Jews could not hear Christ's word; (John viii. 43.) *could not believe;* (John xii. 39.) *The world could not receive the Spirit;* (John xiv. 17.) *They that are in the flesh cannot please God;* (Rom. viii. 7, 8.) *The natural man cannot know the things of God;* (1 Cor. ii. 14.) The church of Ephesus *could not bear the wicked.* (Rev. ii. 2.)

(3.) From the phrase, *he that committeth sin is of the devil;* for it is not he who committeth one or more sins of infirmity, for so did Christ's disciples while they were with him; nor he who committeth one great sin through the power of a strong temptation, of which he bitterly repents, and from which he returns to his obedience; for thus did David and St. Peter, who yet were not then the children of the devil; but they who comply with the lusts of Satan, and who *will do them.* (John viii. 44.)

* Ita de Catone Min. Velleius Paterc. "Homo virtuti simillimus, et per omnia ingenio diis quam hominibus propior, qui nunquam recte fecit ut facere videretur, sed quia aliter facere non poterat." Hist. R. lib. ii. cap. 35. "Omnibus humanis vitiis immunis." Ibid.

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The other interpretations which are given of these words, seem either vain and impertinent, or false and dangerous. And,

1. Vain is that sense which some put upon these words, *He that is born of God,* "non debet peccare," *ought not to sin,* or, that it is absurd for him to sin; for the apostle speaks not of what he ought not to do, but of what he doth not. Such is that also of those fathers, who interpret this of him who is perfectly born of God, by a παλιγγενεσία, or *a resurrection from the dead;* for the apostle speaks not of what he shall not do hereafter, but of what he doth not do at present.

2. False seems to be the sense which Origen, St. Jerome, and Ambrose, put upon the words, that *he that is born of God sinneth not,* "quamdiu renatus est," *whilst he is born of God,* because he ceaseth to be a child of God when he sins; for this is not only confuted by the examples of David and St. Peter, whose faith under that great miscarriage failed not, (Luke xxii. 32.) but by the words of the apostle, *Little children, if we sin we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins,* (ii. 1.) who yet is only the advocate for the sons of God. For the same reason I cannot assent to that exposition which saith, *A child of God cannot be guilty of any great or deliberate crime,* as Tertullian de Pudicitia, cap. 19.

3. Dangerous is the exposition of St. Bernard,* that *they who are born of God sin not,* "quia etiamsi peccata illis neutiquam imputentur," *because their sins will never be imputed to them:* and of those who think it sufficient to say, *He sins not without great reluctancy, or not willingly, the evil that he doeth being that which he would not do;* for the will of that man, who, after some contest in his soul, yields to the commission of sin, is more strongly inclined to sin than to the avoiding of it, and so is not renewed. Nor doth the apostle say, He that is born of God sins not willingly, or without reluctance; but absolutely, *He doth not commit sin.*

I conclude this note with that of our judicious Gataker, *He that is born of God sinneth not:* that is, *Vitam a peccato immunem quantum potest sibi proponit, nec peccato unquam sponte dat operam; si aliquando præter animi propositum deliquerit, non in eodem persistit, sed errore agnito, ad institutum vitæ pristinum quamprimum quantumque potest, festinus revertitur.*

[7] Ver. 9. Ἐκ Θεοῦ, *Of God.*] By the Spirit and the Word; (John iii. 6. 8. James i. 18. 1 Pet. i. 23.) that is, he is preserved from, and hath his heart framed into a hatred and loathing of, sin: 1. From the word of God treasured up in his heart, demonstrating to him the vileness of sin, that he may hate it; the danger of it, that he may fly from it; *I have hid thy word in my heart, that I might not sin against thee;* (Psal. cxix. 11.) and by attending to it as his rule, and taking heed to his ways according to his word, (ibid. ver. 9.) 2. By the Holy Spirit abiding in him, as a new principle of life lusting against the flesh, so that we cannot do the things which that would have us do. (Gal. v. 16, 17.)

[8] Ver. 10. Ὁ μὴ ποιῶν δικαιοσύνην, *That doeth not righteousness.*] That is, he that doth not (from a heart studious of conformity to him who is righteous, ver. 7. and in obedience to his law, commanding us to live righteously,) exercise himself in sincere endeavours of walking righteously through the general course of his life, is not a child of God; because he only is born of God, and hath the Divine nature in him, who thus doeth righteousness. (1 John ii. 29.) And he who doth not in truth, and in actions demonstrating the sincerity of his affection to his brother, (ver. 18.) shew his love to him, he hath no true love to God, (iv. 21.) and so is not born of God, nor can he be the child of God, since he obeys not his commandments, (v. 1.)

[9] Ver. 12. Ἐκ τοῦ πονηροῦ, *Of that wicked one.*] The Jews say that Cain was begot of the seed of the devil; this the apostle mystically expounded, saying of Cain as our Saviour doth of the Jews in general, (John viii. 44.) that *they were of their father the devil, who was a murderer from the beginning,* because they did his work, being maliciously bent upon the murder of our Lord.

[10] Ver. 19. Ἐκ τῆς ἀληθείας ἐσμὲν, *We are of the truth.*] *i. e.* We are rightly acquainted with, and truly live according to, the rules delivered in that gospel which is emphatically styled *the truth.* (See note on Rom. ii. 8.) This is the truth so often mentioned in these Epistles, 1 John i. 6. 8. ii. 4. 21. iv. 6. Second Epistle, ver. 1—4. First Epistle, iii. 3, 4. 8. 12. and in the Gospel, i. 14. 17. iii. 21. iv. 23, 24. v. 33. viii. 32. xvii. 17. xviii. 37.

[11] Καὶ πείσομεν τὰς καρδίας ἡμῶν, *And shall persuade our hearts;*] *viz.* That we are so in the sight of God.

[12] Ver. 20. Ὅτι ἐὰν, *For if our hearts condemn us,* ὅτι μείζων.] Some are inclined to read, ἔτι μείζων, God is *yet* greater than our hearts; and others to make it an expletive, or to approve of those few copies where it is wanting: but seeing it is retained in most copies, and is translated by the Arabic *profecto,* this I believe to be the true import of it here; and to confirm this import, let it be noted, that the Hebrew *chi,* which in its primary import signifieth *for,* and is by the Septuagint rendered ὅτι, doth also signify *certe,* and is by our translation often rendered *surely,* or *certainly.* So, Gen. xliii. 10. *For if we had not lingered, chi,* LXX. ἤδη ἂν, *surely we had returned twice;* Exod. iii. 11. *chi,* LXX. ὅτι, *surely I will be with thee;* iv. 25. *chi,* LXX. ὅτι, *surely a bloody husband art thou;* Numb. xxii. 23. *chi,* LXX. ἂν, *surely I had slain thee;* Judg. vi. 16. καὶ, *surely I will be with thee;* Ruth i. 10. *surely we will return with thee;* 1 Kings i. 13. *chi,* LXX. ὅτι, *surely Solomon shall reign after me;* Josh. ii. 24. *chi,* LXX. ὅτι, *truly the Lord hath delivered the land into our hands;* Psal. lxxvii. 12. *chi,* LXX. ὅτι, *surely I will remember thy works of old;* cxii. 6. *chi,* LXX. ὅτι, *surely he shall not be removed for ever.* (See Job xxviii. 1. Isa. vii. 9. see Examen Millii here, ver. 16. v. 10. 12.)

[13] Ver. 21. Παῤῥησίαν ἔχομεν πρὸς τὸν Θεὸν, *We have confidence with God.*] When is it, saith Philo,* *that a servant may use,* παῤῥησίαν πρὸς τὸν δεσπότην, *confidence towards his lord?* Is it not then, ὅταν ἠδικηκότι μὲν ἑαυτοῦ οὐδὲν συνειδῇ, *when he is not conscious of doing any evil against him?*

[14] Ver. 24. Ἐκ τοῦ Πνεύματος, *By the Spirit.*] So the word *Spirit* is taken in the words following, (iv. 1.) and so was he given in those times to them that believed. (Acts v. 32.)

* In Septuag. serm. 1.

* L. Quis Rer. Div. Hæres. ab initio.

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CHAP. IV.

1. BELOVED, [1] believe not every *(pretender to the)* Spirit *(of God)*, but try the spirits whether they be of God *(or not)*: because many false prophets are gone ont into the world.

2. *(And, for your direction in this trial,)* hereby know ye the Spirit of God *(from that of error)*: Every spirit *(i. e. person pretending to the Spirit of God, or of prophecy,)* which confesseth that Jesus Christ (Gr. *Jesus Christ which)* is come in the flesh is of God:

3. And every *(pretender to the)* Spirit which confesseth not that Jesus Christ *(Jesus Christ which)* is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4. Ye *(to whom he hath given this Spirit,* iii. 24.) are of God, little children, and [2] have overcome them *(these antichrists and false prophets)*: because greater is he *(the Spirit)* that is in you, than he *(the spirit)* which is in the world.

5. They *(these antichrists and false prophets)* [3] are of the world: *(setting up to be temporal princes, and to give the Jews dominion over the heathen world, and)* therefore speak they of the world *(i. e. of that temporal dominion over the heathens, which the carnal Jews expect, when their Messiah doth appear)*, and the world *(he that is worldly-minded)* heareth them.

6. [4] We are of God; *(deriving our faith and doctrine from that Jesus who was a Prophet sent from God, and delivered his doctrine in his name: as therefore he said to the Jews then, so we his disciples say now,)* he that knoweth God heareth us; he that is not of God heareth not us. (John viii. 47. vi. 45.) Hereby know we the spirit of truth, and the spirit of error. (See note on ver. 1—3.)

7. Beloved, let us *(who are of God,* ver. 6.) love one another: for love is of God; *(the fruit of his good Spirit in us,* Gal. v. 22. 1 Pet. i. 22.) and every one that loveth is born of God, *(by the Spirit,* John iii. 5.) and *(this resemblance he hath to him, in love to mankind in general, and to those he hath so highly loved in particular,* ver. 9, 10. *shews that he)* knoweth God *(aright, because he keepeth his commandments,* ii. 3, 4.)

8. He that loveth not *(his brother)* knoweth not (Gr. *hath not known)* God *(aright)*; for [5] God is *(the God of)* love.

9. In this was manifested *(the greatness of)* the love of God towards us, because that God sent his only-begotten Son into the world, *(and freely gave him up to the death,* Rom. viii. 33.) that we might live through him.

10. [6] Herein is *(the demonstration of his)* love, not that we loved God, but that he loved us *(first,* ver. 19.) and sent his Son to be the propitiation for our sins *(which deserved death, and so to fit us for eternal life)*.

11. Beloved, if God so loved us, we ought also to love one another.

12. *(And say not, that it is enough that ye love God again, though ye love not your brother,* ver. 20. *for)* no man hath seen God at any time, *(as we daily see and converse with our brother; and therefore, if we love not him whom we have seen, how can we love God whom we have not seen?* ver. 20. *but)* if we love one another *(after his example, though we see him not, we may be sure that)* God dwelleth in us *(by his Spirit)*, and *(that)* his love [7] is perfected in us.

13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit *(who by his powerful energies proves whose Spirit he is)*.

14. And *(by the Spirit given to us according to his promise)* we have seen *(i. e. perceived)* and do testify, that the Father sent the Son to be the Saviour of the world. (See note on ver. 3.)

15. [8] Whosoever *(believeth this our testimony)* shall *(from his heart believe,* Rom. x. 9. 19. *and)* confess that Jesus is the Son of God, God dwelleth in him, and he in God *(by the Spirit of adoption)*.

16. And we *(by this Spirit)* have known and believed the love that God hath *(shewed)* to us, *(in sending his Son to be the Saviour of the world,* ver. 10, 11. 14.) God is love; and he that dwelleth in love dwelleth in God, and God in him, (ver. 7.)

17. Herein is our love made perfect, *(i. e. exactly corresponding to the Divine pattern and command,* note on ver. 12. *so)* that we *(who thus love)* may have boldness in the day of judgment: because as he is, so are we in this world, *(conforming ourselves to the pattern of God's affection to mankind, and walking as Christ walked,* ii. 6.)

18. [9] There is no fear *(of failing at that day)* in love *(thus perfect)*; but perfect love casteth out fear: because *(that)* fear *(which takes away this boldness)* hath torment *(in it; torments the mind with dreadful expectations, and)* he that *(thus)* feareth is not made perfect in love.

19. [10] We love him *(and testify this love to him by loving our brother for his sake, after his example, and in obedience to his command)*, because he first loved us.

20. [11] If any man say, I love God, and *(yet)* hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21. And *(he moreover shews, by his disobedience to the command of God, the want of true affection to him; for)* this commandment have we from him, That he who loveth God love his brother also.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1, 2.] THE Jews being then generally in expectation of their Messiah, were divided into two parts; a remnant who believed that he was come already, and that our Jesus was the very person promised under that character; and a more prevailing part of them who rejected him and looked for another. Now among these appeared many who took upon them to be the Messiah, or the Prophet promised by Moses, *like unto him,* saying, *Lo, Christ is here, and lo, he is there;* (see the note on Matt. xxiv. 24. 26.) and these declaring themselves prophets, must also pretend to the spirit of prophecy, and do this as Josephus saith they did, προσχήματι θειασμοῦ, *under the pretence of a Divine afflatus.* These, saith the apostle here, are antichrists; *i. e.* pretenders falsely to be Christ, in opposition to him who was truly so: nor could they belong to him, or truly confess him, who was *the Word made flesh.* Now the strength of this argument depends on these consi-

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derations, that the effusion of the Spirit, promised in the times of the Messiah, could only belong to them who owned and believed in the true Messiah; this being made one character of the true Messiah, that he should *baptize them who believed in him with the Holy Ghost.* (Matt. iii. 11.) This promise of the Father, as the Holy Ghost is styled, was to be sent by Christ, (Luke xxiv. 49.) to his disciples, (John xvi. 7. xv. 26.) to be sent *in his name:* (John xiv. 26.) and when he came, his office was to enable those who received him to testify of Christ, that he was indeed risen from the dead, and was the Christ, (John xv. 26. Acts i. 8. v. 32.) and *to convince the world of sin,* because they believed not in him. (John xvi. 9.) The condition of receiving him was faith in Christ; (John vii. 37. Acts ii. 38, 39.) and by his assistance did his disciples prove that Jesus Christ, who appeared to the Jews in the flesh, and was crucified among them, was the Christ. He therefore who was made partaker of the χαρίσματα, of the Holy Ghost, must be one who believed in that Jesus who suffered in the flesh for us; and therefore they who denied this, could not be assisted by that Spirit who was only sent by him, and given to believers: whence the apostle saith, that *no man speaking by the Spirit of God calleth Jesus anathema,* as these false prophets, who owned him not, must do, (1 Cor. xii. 3.) and that *no man could say that Jesus was the Christ, but by the Holy Ghost:* that is, he could not confess and testify to the world this truth, but by the assistance of the Holy Ghost, promised and given to believers for that end. (See ver. 6. 13—15.)

Note therefore, that the apostle is not here speaking of the trial of doctrines, but of spirits, not of the faith necessary to be believed to salvation, but only of the faith necessary to the reception of the Holy Ghost, that unction which would teach them all things. (1 John ii. 27.)

[2] Ver. 4. Καὶ νενικήκατε, *And have overcome.*] The doctrine which you preach and confirm by these gifts, and distributions of the Holy Ghost, hath mightily prevailed over all the opposition which the unbelieving Jews, and their false prophets, and false apostles, make against it; because the spirit which acts in them is only able to work by them τέρατα ψεύδους, *false, counterfeit, and lying wonders;* whereas the Spirit that is in you, enables you to confirm the truth with real *miracles, and signs, and divers distributions of the Holy Ghost,* by which God beareth witness to the truth of that doctrine which you preach. (Heb. ii. 4. Rom. xv. 19. 1 Thess. i. 5.)

[3] Ver. 5.] That the hopes of dominion over the heathens, encouraged some of them to set up for the Messiah, and others to fight, see the testimonies of Josephus, note on James iv. 1—3. And on this account they rejected the true Messiah, because his kingdom was not of this world.

[4] Ver. 6.] When the Romish prelates have once proved they are of God, as the apostle did, it will be time to consider the inference of Esthius from this place, That he that is of God must hear their prelates and their church, and come to them to be resolved of any doubt.

[5] Ver. 8. Ὁ Θεὸς ἀγάπη, *God is love.*] The apostle by these words intends not to express what God is in his essence, or to say, as the schools do, that he is love essentially, and love *causaliter,* as being the cause; or *objectivè,* as being the object of his love; but that he is so *demonstrativè,* and ἐνεργητικῶς, shewing great philanthropy to men in all his dealings with them, or his dispensations towards them, as appears from the two following verses.

[6] Ver. 10. Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, *Herein is love.*] Here the apostle most lively doth express the freedom and the greatness of the love of God; the freedom of it, in that *he loved us first,* when there was nothing in us to deserve or move affection but our misery; but many things which both deserved, and might have moved him to the execution of his wrath, we being *enemies to God by wicked works:* the greatness of it, first, in the person sending, the great God of heaven, who *humbles himself even to behold what is done in heaven and earth;* oh, therefore, *what is man that he should be thus mindful of him?* Secondly, The person sent, τὸν μονογενῆ, *his only-begotten,* τὸν ἴδιον υἱὸν, *his proper Son:* (Rom. viii. 32.) for if to call God πατέρα ἴδιον, *his proper Father,* was to make himself *equal to God,* (John v. 18.) the Father himself by calling him his *proper Son,* must equally exalt him. Hence even Episcopius here declares him to be so called, because "essentiam suam à Patre per veram generationem accepisset," *he had received his essence from the Father by a true generation:* for it is certain that the apostle is here extolling the love of God to the highest pitch, and therefore must use this phrase, the *only-begotten Son of God,* in the sublimest sense in which that word is used in Scripture. Thirdly, The place whither he was sent, into *that world which lay in wickedness.* Fourthly, The errand for which he was sent; 1. *to give up himself a sacrifice for the propitiation of our sins:* (see note on ii. 2.) 2. to procure to us, who were dead in trespasses and sins, *eternal life.*

[7] Ver. 12. Τετελειωμένη, *His love is perfected in us.*] He then loves us entirely, according to those words of Christ, *If any man keep my words, my Father will love him, and we will come unto him, and make our abode with him:* (John xiv. 23.) or, then is our love to him entire, because then we love him so as to keep his commandments, (ii. 5.) and so as to follow that example of love which he hath set us; and *as he is, so are we in the world,* (ver. 17.)

[8] Ver. 15.] For *to as many as received him, gave he power to become the sons of God, even to them that believe on his name;* (John i. 12.) and *because we are sons, God hath sent the Spirit of his Son into our hearts, crying, Abba Father.* (Gal. iv. 6.) Only let it be noted, that this hearty confession must be attended with a readiness to believe all that this Son of God hath taught us in his Father's name, for *if he say the truth, why do we not believe him?* (John viii. 46.) and a firm purpose to obey his commandments, for *why call we him Lord, Lord, and do not the things that he saith?* (Luke vi. 46.)

[9] Ver. 18. Φόβος οὐκ ἔστι, *There is no fear in love.*] Christ having so expressly promised a *Come ye blessed* to the charitable person, (Matt. xxv. 34—36.) and the apostle recommending it as the most excellent of Christian graces, (1 Cor. xiii. 13.) and *the fulfilling of the law,* (Rom. xiii. 8. 12.) when this love is made perfect in us, it may well give boldness, and cast out fear of condemnation in the day of judgment.

Others expound the words thus: There is no fear of what we may lose or suffer in (perfect) love (of our brother), but (such) love casteth out (this) fear, for fear (of what we may lose or suffer) hath torment in it: (and therefore) he that thus feareth, is not made perfect in love (to him).

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[10] Ver. 19.] That is, whosoever thus loves God, and shews it by loving thus his brother, can challenge nothing on that account as due from God; it being God's preventing love to him, which gave the rise to all the love he bears to God, or to his brother for his sake. If therefore any person be constrained by this love to that obedience which testifies the sincerity of his affection to God, or to imitate his love to us by fervent love to the brethren, it is the Divine philanthropy which hath excited this affection in him. Or, if ἀγαπῶμεν be the subjunctive mood, the sense runs thus: Let the great love of God to us, mentioned ver. 9, 10. provoke us to returns of love to him, and to our brethren for his sake; since we do hypocritically pretend to love him, if we do not shew it by fervent charity towards his children, and our brethren.

[11] Ver 20.] That is, if what we have more opportunity to do, and can perform with less difficulty, we do not do, how shall we perform what is more difficult? Now we have our Christian brethren still in our view, they are the object of our senses, we daily converse with them; and their wants and miseries being the object of our senses, must naturally move compassion in us; and so it is less difficult to express our love to them, than to that God whom we have not seen, and who is only present to our minds by raised meditations, which do not naturally occur to us, and which we cannot long continue, and so is more difficult than the love of our brother.

CHAP. V.

1. WHOSOEVER believeth that Jesus is the Christ [1] is born of God: and every one that loveth him that begat loveth him also that is begotten of him, *(as being by his new birth partaker of the Divine nature, and created anew after the image of God,* Eph. iv. 24. Colos. iii. 10.

2. *And this note is reciprocal; for)* by this we know that we love the children of God, when we love God, and keep his commandments, *(when our affection to God prevails upon us to do to them all acts of charity he hath required, and by his example recommended to us,* 1 John iii. 11. 23. iv. 21.)

3. For this is *(the genuine test of)* the love of God, that we keep his commandments: and his commandments *(to the true lover of him)* [2] are not grievous.

4. For whosoever is born of God overcometh the world *(his affections are taken off from it, and set upon his God; and so it cannot be grievous to him to part with it, or suffer the loss of any worldly good, to secure the Divine favour):* and this is the victory which overcometh the world, even our faith, *(to wit, that faith which is the substance of things hoped for, the evidence of things not seen,* Heb. xi. 1. *which gives us the assurance of a better and a more enduring substance, and so makes us take joyfully the spoiling of our goods,* Heb. x. 34. *and patiently endure those light afflictions which are but for a season, as knowing they work for us an exceeding and eternal weight of glory,* 2 Cor. iv. 7.)

5. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? *(And so the author of eternal salvation to all that obey him; for hence we know that we have eternal life,* v. 11—13.)

6. This is he [3] that came by *(or, with the testimony of)* water and blood, even Jesus Christ; not [4] by water only, but by water [5] and blood. And it is [6] the Spirit that beareth witness *(and on his testimony we may rely),* because the Spirit is truth.

7. *(The law judges that sufficiently proved, which is confirmed by two or three witnesses,* Deut. xix. 15. *That Jesus is the Son of God,* ver. 5. *is thus proved, by witnesses from heaven, and on earth:)* for [7] there are three that bear record *(to this truth)* in *(and from)* heaven, the [8] Father, the [9] Word, and the [10] Holy Ghost, and these three are one *(as in testimony, so in essence).*

8. And there are three that bear witness on earth, the spirit, and the water, and the blood: and these three [11] agree in one.

9. [12] If we receive the witness of men *(in these cases),* the witness of God is greater *(of more validity and certainty, than that of men; he being neither liable to ignorance nor falsehood: and if his testimony be of such force, we must believe that Jesus is the Christ):* for this is the witness of God, which he hath testified of his Son.

10. He that believeth on the Son of God hath the witness in himself *(as having in himself that Spirit of God which gives this testimony to Christ):* he that believeth not *(this testimony of)* God hath made him a liar; because he believeth not the record which God gave of his Son.

11. And this is the *(subject of this)* record, that God hath given to us *(Christians the promise of)* eternal life, and this life is in his Son, *(he being the hope of glory,* Colos. i. 27. *this life being hid with Christ in God,* Colos. iii. 4. *and he being our life,* ibid. *he being the author and procurer of it, and having power to confer it on us,* John xvii. 2.)

12. He that hath the Son hath life: and he that hath not the Son of God hath not life: *(for we are all the children of God, through faith in Jesus Christ,* Gal. iii. 26. *and if children, then heirs,* Rom. viii. 17.)

13. These things have I written to you that believe on the name of the Son of God; that ye may know that ye have *(by promise, a right to, and, by the Spirit, an earnest of)* eternal life, and that ye may *(more firmly)* believe in the name of the Son of God.

14. And this is the *(farther)* confidence that we have in *(and through)* him, that, if we ask any thing *(of God,* iii. 21, 22.) according to his will, he heareth us; *(according to Christ's promise,* John xiv. 13—15. vii. 16. xvi. 23, 24.)

15. And if we know that he heareth us, whatever we *(thus)* ask, we know that we have the petitions that we desired of him, (iii. 22.)

16. If any man see his *(sick)* brother sin a sin which is not [13] unto death, *(i. e. for which God hath not peremptorily threatened, and required that he should die for it, as he did to them that were guilty of murder,* Gen. ix. 5, 6. Numb. xxxv. 30, 31. *and for idolatry,* Deut. xvii. 2—5.) he shall ask *(of God restoration of his life and health),* and he shall give him life for them that sin not *(thus)* unto death. There is a sin unto death *(of which God hath denounced, That he that doeth it, shall die for it):* I do not say, that he shall pray for it *(i. e. for deliverance of the person guilty of it from death).*

17. All unrighteousness is sin: and there is a sin *(of unrighteousness against our brother, which is)* not unto death *(the law requiring, not that the guilty person should die for it, but only, that he should bring his offering, and make reparation for it).*

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18. We know, that whosoever is born of God sinneth not *(thus,* iii. 15.) but he that is begotten of God keepeth himself, and that wicked one toucheth him not: (see note on iii. 9.)

19. And we know that we are *(begotten)* of God, and *(that)* the whole world lieth *(still)* [14] in wickedness.

20. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is *(the)* true *(God),* and we are in him that is true, *(even, or, to wit,)* in his Son Jesus Christ. [15] This is the true God, and *(in him is)* eternal life.

21. *(Having therefore this knowledge of the true God,)* little children, keep [16] yourselves from idols *(or, false gods).* Amen.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. Ἐκ Θεοῦ γεγέννηται, *Is born of God.*] The Jews gloried in this title, that they were the *children of God,* and had him for their *Father,* (John viii. 41, 42. 45.) they being called his *sons,* Deut. xiv. 1. xxxii. 19. Psal. lxxii. 15. and his *first-born,* Exod. iv. 22. The apostle therefore here informs them, that this relation would stand them in no stead, unless they were *born again of water, and of the Spirit,* (John iii. 5.) or baptized into the name of Christ, and, by that faith, *had power to become the sons of God,* (John i. 12.) and also loved those Christians which were born of him; which the *unbelieving Jews,* and the *false teachers* among them, were so far from doing, that they every where persecuted the *true believers.* (See note on iii. 1.)

[2] Ver. 3. Βαρεῖαι οὐκ εἰσὶν, *Are not grievous.*] Because his will is conformed to the will of God, and so he only doth what he would do, and his affections are chiefly placed upon him, and so he is then doing what he chooseth and delighteth in; and it cannot be grievous to be employed as we would, and as we do delight to be.

[3] Ver. 6. *That came,*] *viz.* In the name of God, Matt. xxi. 9. in his Father's name, John v. 43. (See Matt. xi. 3. John i. 9. 15. Matt. xxi. 9.)

[4] Δι' ὕδατος, *By water.*] *i. e.* With the testimony of water, or the testimony given to him by St. John at his baptism; for when John was baptizing, he testified of him, saying, *This is he that cometh after me, who was before me.* (John i. 27, 28.) He also declared, that he came baptizing, for this very end, that *he might be made manifest to Israel;* (ver. 31.) and testified, saying, *I saw the Spirit descending from heaven like a dove, and it abode upon him, and I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record, That this is the Son of God,* (ver. 32—34.) Hence is he styled, *A man sent from God, who came for a witness, to bear witness of the Light, that all men through him might believe,* (ver. 6—8.) Hence do St. John's disciples say to him, *He to whom thou bearest witness, baptizeth,* John iii. 26. And Christ himself appealeth to his testimony, John v. 32, 33. Now this testimony could not be rejected by them, *for all men held John as a prophet;* nor durst the pharisees themselves deny that his testimony was from heaven. (Matt. xxi. 25, 26.)

[5] Καὶ αἵματος, *And blood.*] For he died in testimony of the truth, and came into the world for this end, *that he might bear witness to the truth:* (John xviii. 37.) whence he is said *to witness before Pontius Pilate a good confession, viz.* that he was the Son of God, or the Messiah, the King of the Jews: (1 Tim. vi. 13.) this he also testified to the high-priest, (Matt. xxvi. 63, 64.) and for this testimony was he condemned as worthy of death: (ver. 66.) for this they mock him at his sufferings, that *he said, he was the Son of God,* (Matt. xxvii. 43. Mark xv. 32.) and at his death he commends his spirit to God, as his Father. (Luke xxiii. 36. 46.) The miracles which attended his crucifixion were so great, that they forced the Jews, the centurion, and those that were with him, to confess, *Truly, this was the Son of God,* (Matt. xxvii. 54.) and the whole multitude *to smite their breasts.* (Luke xxiii. 48.) In a word, the Spirit which assisted the Baptist, proclaimed him, *The Lamb of God, who taketh away the sins of the world:* (John i. 29.) and that supposeth, he was to offer up himself unto the death, for the propitiation of their sins: yea, he himself doth frequently declare, that he was to be slain; (Matt. xvi. 21.) to be *delivered into the hands of men, and killed;* (Matt. xvii. 22, 23.) to be *condemned to death,* (Matt. xx. 18, 19.) and to *rise again the third day;* that he was to be *lifted up upon the cross;* (John iii. 14.) and that being thus lifted up, he would *draw all men to him.* (John xii. 32.) Now what impostor would lay this as the foundation of the truth of all his sayings, and all the hopes of any blessings which were to be expected from him, that he should be crucified, and die an ignominious and painful death? Or what could tempt him thus to die, who had no hopes to rise again, if he were not the true Messiah, or the Son of God? How was it possible he should be raised from the dead, but by the mighty power of God? And is it reasonable to imagine, that the God of truth should thus exert the greatness of his power, in confirmation of a lie? that he should work so great a miracle, in favour of a vile impostor falsely usurping his name? or give such large credentials to one who falsely did pretend to be a prophet sent from God, and to be honoured as his Son by all men?

[6] Καὶ πνεῦμά ἐστι, &c. *And it is the Spirit that beareth witness.*] Here it is to be noted, that the *witness,* in this verse, is only styled, τὸ πνεῦμα, *viz.* that Spirit which enabled Christ to heal diseases, cast out devils, raise the dead, and work all sorts of miracles, for confirmation of his mission: but in the seventh verse, he is styled, τὸ ἅγιον πνεῦμα, *the Holy Ghost;* which doth distinctly signify the inward gifts, by which the understanding is enlightened, and is enabled to perform things which by nature it could not do, without the immediate workings of the Holy Ghost; as, *v. g.* the gifts of *wisdom, knowledge, faith, prophecy, discerning of spirits, the gift of tongues,* and *the interpretation of them.* That there is ground for this distinction, will appear from these considerations.

1. Because our Saviour, whilst he was on earth, gave to his apostles, and the seventy disciples, power to *heal the sick, cleanse the lepers, raise the dead, cast out devils;* (Matt. x. 8. Luke x. 9.) and yet the evangelist St. John informs us, that *the Holy Ghost was not yet, because that Jesus was not glorified.* (John vii. 39.) Our Saviour also tells his disciples, that *the Holy Ghost would not come, till he departed;* (John xvi. 7.) and St. Peter, that our Lord *being*

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exalted to the right hand of God, received the promise of the Holy Ghost. (Acts ii. 33.) The Holy Ghost must therefore signify something distinct from the power of working miracles.

2. The prophecy of Joel, which by St. Peter is mentioned as the promise on which the giving of the Holy Ghost was founded, is only a promise of *visions, dreams,* and *prophecies,* but not of miracles; and the gifts of the Spirit, mentioned by the prophet Isaiah, are only those of *wisdom, knowledge, understanding, counsel, courage, piety,* and of *the fear of the Lord;* no mention being made there of signs and wonders.

3. Because, throughout the history of the Acts of the Apostles, where St. Luke hath occasion to mention the miracles which the apostles and primitive professors did, he always uses these words, τέρατα, σημεῖα, δυνάμεις, *wonders, signs,* and *powers:* but where he speaks of persons prophesying or speaking with tongues, he doth as constantly ascribe this to the Holy Ghost descending on them.

And, lastly, where the Scripture mentions these things together, it puts a manifest distinction betwixt signs and wonders, and the gifts and distributions of the Holy Ghost. Thus God, saith the apostle, *bare witness to the doctrine which they preached, by signs and wonders, and divers miracles,* καὶ πνεύματος ἁγίου μερισμοῖς, and *distributions of the Holy Ghost,* Heb. ii. 4. (See Rom. xv. 19. Gal. iii. 5.)

The Spirit therefore bare witness to Christ on earth, by the enabling him to do so many mighty works in confirmation of his mission, to heal all manner of diseases, sicknesses, and maladies, to command the wind and seas to be obedient to him, to cast out devils, and to raise the dead, and by assisting his apostles and disciples to do these things in his name: for that not only his disciples, but even our Lord himself, did cast out devils by the Spirit of God, he himself expressly testifies, Matt. xii. 28. and saith moreover, That in him was fulfilled that of Isaiah, *The Spirit of the Lord is upon me, wherefore he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken in heart, to preach deliverance to the captives* (to sin and Satan), *and to give sight to the blind.* (Luke iv. 18. 20.) Hence St. Peter speaks thus to Cornelius and his friends, *You know how God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good, and healed all that were oppressed of the devil.* (Acts x. 38.) And to these works thus wrought by the assistance of the Spirit of God, our Lord doth frequently appeal, as to a sure testimony that God had sent him: for, *the works* (saith he) *that I do in my Father's name, bear witness of me:* (John x. 24. v. 36.) yea, they shewed that *the Father was in him, and he in the Father.* (John x. 37, 38. xiv. 10, 11.)

[7] Ver. 7. Τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, *There are three that bear witness in heaven,* &c.] I shall say nothing of the dispute, whether this verse be genuine or not, seeing the learned Dr. Mills treats so copiously on that subject, in his edition of the New Testament. I only note, that the places cited from Tertullian and St. Cyprian, agree not exactly with the words of St. John; seeing they speak "de Patre, Filio, et Spiritu Sancto," not *of the Father, the Word,* and *the Holy Ghost.* The objections of Schlictingius against this verse are these:

Obj. 1. That this verse, though it be introduced with ὅτι, *for,* hath no coherence with the former verse.

Ans. It coheres well with it, thus: The witness of the Spirit ought in this matter to be received, because he is the Spirit of truth, sent from the Father, and the Son; for in the testimony of the Holy Spirit sent down from heaven is contained the witness of the Father, and the Son also: so that we may truly say, *There be three that bear witness.*

Obj. 2. But if so, the testimony of the Father is included in the testimony of the Holy Ghost.

Ans. True: and by this these three witnesses become one in testimony; and yet they differ, as the person sending, and the person sent.

Obj. 3. The Λόγος, or *Word,* is the Son of God; and therefore, to say he testifies of the Son of God, is to make him testify of himself.

Ans. It is confessed, that the same person is both the Λόγος, and the Son of God; but the thing testified, is not, that Christ was the Λόγος, or the Son of God, by eternal generation, or by his miraculous conception; but that he was the Christ, the promised Messiah, and in that sense the Son of God: and to this the Divine nature might give testimony.

[8] Ὁ Πατὴρ, *The Father*] Testified this at his baptism, by a voice from heaven, saying, *This is my beloved Son,* &c. (Matt. iii. 17.) and at his transfiguration, saying again, *This is my beloved Son, hear him:* (Matt. xvii. 5, 6. see note on 2 Pet. i. 14—16.) and chiefly, by sending of the Holy Ghost, which he had promised in the times of the Messiah, and who is therefore styled, *The promise of the Father.* (Luke xxiv. 49. Acts i. 4.)

[9] Ὁ Λόγος, *The Word.*] Not only by appearing to St. Stephen, (Acts vii. 56.) and saying to Saul, *I am Jesus, whom thou persecutest,* (Acts ix. 5.) but chiefly, by shedding the Spirit on the apostles and other believers, according to his promise; for, *he being exalted to the right hand of God, and receiving from the Father the promise of the Holy Ghost, hath* (saith St. Peter) *shed forth this which you now see and hear: wherefore, let all the house of Israel know, that God hath made this Jesus Lord and Christ.* (Acts ii. 33. 36.)

[10] Τὸ ἅγιον πνεῦμα, *The Holy Ghost,*] *The power from on high* they were to be endued with, (Luke xxiv. 49.) by falling down from heaven upon his disciples; whence *they were filled with the Holy Ghost, and spake with tongues,* to men of all nations, *the wonderful things of God.* Till his descent upon them, they were not to stir from Jerusalem, as being not fitted for their work: (Acts i. 4.) but when he was once given to them that believed, they proved and bare witness, that *God exalted Jesus to his right hand, to be a Prince and a Saviour.* (Acts v. 31, 32.) And this our Lord, by his omniscience, foretold that he should testify of him; (John xv. 26.) yea, that at his coming, he should *convince the world of sin, because they believed not in him; of* (his) *righteousness, because he was gone to the Father;* and *of judgment, because the prince of this world was judged,* and cast out of his kingdom by him. (John xvi. 9—11. and xii. 31.)

And thus it is easy to discern how these three are one in testimony, because both the Father and the Son give in their testimony by the Holy Ghost: but then if these be three witnesses properly so called, they must be three persons; and more especially the Holy Ghost, by whom the other persons do bear witness, must be so; and if his

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testimony be also the testimony of God the Father, and the Word, he must be one in essence with them: for if the Spirit be a creature, how can his testimony be formally the testimony of God? as it is styled, ver. 9. 13.

[11] Ver. 8. Εἰς ἓν εἰσιν, *Agree in this one.*] If by ἓν εἰσι, ver. 7. were meant no more than εἰς ἓν εἰσι, here, why did the apostle change the words, since these three also are one in testimony, as that imports this only, that they confirm this fundamental truth, that *Jesus is the Christ, the Son of God?* especially if we consider what is insinuated, ver. 6. that of these three, the Spirit only beareth witness properly; the other, by some action of the Spirit attending them, and by the testimony of others of it; the water, by the Spirit descending on Christ whilst he was in the water; and the Baptist's testimony, that by this sign God had declared to him, that he was the Christ; the blood, as it assures us, that he who shed it died for the truth.

[12] Ver. 9. Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, *If we receive the witness of men.*] This is not so to be interpreted, as if the three witnesses on earth related only to the testimony of men; and the three from heaven, only to the testimony of God; and so that the apostle intended here to signify, we had greater reason to believe the witnesses in heaven, than those on earth: for, 1. the testimony of the Spirit and of the Holy Ghost, are of equal certainty and validity: and, 2. John Baptist being *sent from God,* (John i. 6.) and his baptism *being from heaven, and not of men,* (Matt. xxi. 25.) was also, in effect, the testimony of God. The import therefore of these words is rather this: If the testimony of two or three men be thought sufficient to give credit to any matter in all courts of judicature, surely the testimony of that God, (ver. 8.) who cannot lie or deceive us, must be of greater force and strength to produce faith in us.

Ver. 13. Ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε.] Here the Codex Alexandrinus reads thus, ὅτι ζωὴν ἔχετε αἰώνιον οἱ πιστεύοντες· so also reads the Vulgate and the Syriac; the Arabic thus, *Hæc scripsi vobis, O qui creditis in nomen Filii Dei, ut sciatis quod vitam habetis æternam quamdiu creditis in nomen Filii Dei.* Œcumenius, ἵνα πιστεύητε ἀδιαστάκτως καὶ ἀμώμῳ πίστει.

[13] Ver. 16. Ἁμαρτία πρὸς θάνατον, *A sin unto death.*] Note here, that the phrase, *He shall give him life,* cannot reasonably be interpreted of eternal life, for that depends not on the prayers of other men; nor can they be certain that their intercession shall prevail for it, since it belongs only to them who truly repent and reform their lives. 2. Because the person to be prayed for, is one that *hath not sinned unto death; i. e.* hath not committed a sin which renders him obnoxious to death eternal. 3. They who interpret this phrase, *A sin unto death,* of a sin on which eternal death will certainly follow, by the decree of God, (1.) make the duty here enjoined impracticable; for who can know when his brother's sin is thus to death, or not? who is acquainted with any such decree of God? (2.) They make the difference betwixt a sin unto death, and not to death, to consist, not in the nature of the sins themselves, but in the decree by God passed upon the sinner. (3.) They make the apostle say, He dares not encourage them to pray for the salvation of them who are at present in a state of death and condemnation, which is against the tenor of the Scripture. (See Rom. x. 1.) The words, *If a man see his brother sin a sin not unto death,* seem like unto those of St. Paul, *If he see him overtaken with a fault,* (Gal. vi. 1.) *i. e.* with an act of injustice against his brother, to awaken him out of which sin, God hath inflicted sickness on him, as he did on the Corinthians. (1 Cor. xi. 30.) The words, *Let him ask, and he shall give him life,* seem parallel to those of St. James, *The prayer of faith shall save the sick, and the Lord shall raise him up.* (See the note on James v. 15.) If this interpretation will not stand good, consider, that after all the miracles and distributions of the Holy Ghost, vouchsafed in confirmation of the gospel, too many of the Jews apostatized from the profession of it, relapsing to their former Judaism: and this apostacy may here be termed, the *sin unto death;* it being also that which our Saviour represents as the *sin against the Holy Ghost,* which should not be forgiven. (Matt. xii. 32.) And they who commit it, being *men* (saith the apostle) *whom it is impossible to renew unto repentance,* (Heb. vi. 4—6.) and to whom there remaineth nothing but *fearful looking for of judgment,* (Heb. x. 26, 27.) the apostle might well add, *I do not say, that you shall pray for them.*

[14] Ver. 19. Ἐν τῷ πονηρῷ.] In Satan, who worketh in the children of disobedience, (Eph. iii. 2.) and leads them captive at his will; (2 Tim. ii. 26.) whence, by faith in Christ, we are said to be translated *from the power of darkness,* (Colos. i. 13.) *from the power of Satan,* (Acts xxvi. 18.) and recovered from *the snare of the devil.*

[15] Ver. 20. Οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς, *He is the true God.*] That this is not spoken of Christ, the Socinians endeavour to prove, because the article is here added to the word Θεὸς, *God;* which is never, say they, done when Christ is called God. But this is manifestly false; for Thomas saith expressly of him, Ὁ Κύριός μου, καὶ ὁ Θεός μου, *My Lord, and my God;* (John xx. 28.) and the apostle, Ὁ ὢν ἐπὶ πάντων Θεὸς, who is *God over all, blessed for ever.* (Rom. ix. 5.) We prove that this is spoken of Christ;

1. Because the demonstrative pronoun οὗτος, most appositely relates to that, which immediately went before; now this is Jesus Christ the Son of God.

To this the Socinians* answer, That this is not always so; these relatives often referring to what is more remote: and so this οὗτος may refer to the true God going before. To this we reply;

1. That when this happens to be so, the necessity of referring it to what is more remote, is evident from the text, and necessary from the nature of the thing; as when it is said, Acts iv. 11. οὗτος, *This is the stone set at nought by you builders,* this cannot be referred to the man that was made whole, ver. 10. and Acts vii. 19. οὗτος, *He dealt subtilely with our nation;* this cannot refer to Joseph, but to the *king of Egypt:* so also, Acts x. 5, 6. 2 Thess. ii. 9. 2 John 7.: but here is no necessity of referring the pronoun to any thing more remote, but on supposition that Christ is not truly God.

2. This never happens when the pronoun relates to any thing that is spoken of professedly, but only when the nearest antecedent is only mentioned accidentally, and by the by. So, Eph. ii. 7. *Many deceivers are gone out into the world, who confess not, that Jesus is the Christ;* οὗτος, *he is a deceiver, and an antichrist;* where the pronoun

* See Cl. Ars Critic. par. ii. cap. 9. p. 121.

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refers not to Christ, because he is there mentioned only by accident, as being the object of the error of those seducers; and so it is in all the other places cited. But here the apostle is professedly speaking of Christ, through the whole verse; and of the Father, only as we, by Christ, are taught to know him. And,

3. To refer this to the true God going before, makes the apostle guilty of a tautology, by saying, *The true God, he is the true God.*

4. Of the same person it is said, *He is the true God, and eternal life.* Now *eternal life* is in this very chapter thrice ascribed to the Son, as the author of it, ver. 11, 12, 13. He is styled ζωὴ, *life,* John i. 4. v. 26. xiv. 6. xvii. 2. *Our life,* Colos. iii. 4. Christ is here also styled, Ὁ ἀληθινὸς, *The true;* as also, Rev. iii. 7. xix. 11. And otherwise, the Greek should have been ὦμεν, *that we may,* or *might be,* to answer to γινώσκωμεν, *that we might know;* and not ἐσμὲν, *we are,* in the true.

[16] Ver. 21. Ἀπὸ τῶν εἰδώλων, *From the idols,*] Or *false gods* of the heathens, among whom you live: so, 1 Thess. i. 9. They turned ἀπὸ τῶν εἰδώλων, *from idols, to the true and living God:* thus, *An idol is nothing in the world,* i. e. no true god, because *there is but one true God,* 2 Cor. viii. 4. Thus, to eat things offered to idols, συνειδήσει τοῦ εἰδώλου, *with conscience of the idol,* is to eat it with apprehension, that there was somewhat of power or virtue in that God to whom it was offered. Nevertheless, because these false gods were still represented by, and worshipped in, their images,* and they were thought necessary to the worship of their deities; therefore the apostle useth here the word *idols,* and equally forbids that way of worshipping the true God.

THE

SECOND EPISTLE GENERAL OF ST. JOHN.

WITH ANNOTATIONS.

PREFACE.

THAT St. John the apostle was the author of the First Epistle, is confessed by all the ancients; and that the same person was the author of this Epistle, is evident from the exact agreement of almost every word of this with the former, except the preface and conclusion. For,

First, These words in the fifth verse, *I write no new commandment to you, but that which you have had from the beginning, That ye love one another;* are the same with those, 1 Ep. ii. 8. 10. iii. 10.

Secondly, These words in the sixth verse, *This is love, That we walk after his commandments;* are the same with 1 Ep. v. 3. and the following words are in the sense the same with iv. 21.

Thirdly, These words in the seventh verse, *For many deceivers are gone out into the world, who confess not that Jesus Christ is come in the flesh: he is a deceiver, and an antichrist;* are in sense the same with 1 John ii. 18, 19. 26. iv. 1—3.

Fourthly, These words, ver. 9. *He that transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, hath the Father and the Son;* are in sense the same with 1 John ii. 24.

Fifthly, These words, ver. 12. *That your joy may be full;* are expressly found, 1 John i. 4.

Moreover, the arguments which Grotius advances to the contrary, as *magna argumenta,* are of no force against, but rather may be used as confirmations of, this assertion, That St. John the apostle was the author of this Epistle. For whereas it is objected, that Eusebius puts this, and the following Epistle, among the *doubtful Epistles,* leaving it uncertain, whether they were written by the apostle, or by John, presbyter of Ephesus, to whom they were ascribed, saith St. Jerome; it is to be noted from Eusebius, that though by some they were doubted of, *yet were they known to many of the ancients:*† yea, this Second Epistle is cited twice by Irenæus, as the genuine Epistle of St. John the apostle and disciple of our Lord, declaring, *That they who denied that Jesus Christ was come in the flesh, were* ‡ *seducers and antichrists,* ver. 7, 8. and they who bid the heretic *God speed, are partakers of his evil deeds;* which are the words found, ver. 10.

And in the council of Carthage, held anno Domini 256. Aurelius‖ cites the tenth verse, as the words of St. John the apostle of the Lord.

* "Ut eos possimus coram et cominùs intueri, affari de proximo, et cum præsentibus quodammodo venerationum colloquia miscere, sub axe enim nudo, et sub æthereo tegmine invocasti nihil audiunt," &c. Ethnicus apud Arnob. lib. vi. p. 192. "Ab idolis, id est, ab ipsa effigie eorum," Tertullian. de Cor. Mill. cap. 10.

† Τῶν δὲ ἀντιλεγομένων, γνωρίμων δὲ ὅμως τοῖς πολλοῖς,——ἡ ὀνομαζομένη δευτέρα, καὶ τρίτη Ἰωάννου. Hist. Eccl. lib. iii. cap. 25.

‡ "Joannes, discipulus Christi, in prædictâ epistolâ fugere eos præcepit, dicens, Multi seductores exierunt in hunc mundum, qui non confitentur Jesum Christum in carne venisse; hic est seductor, et antichristus; videte eos, ne perdatis quod operati estis." Lib. iii. cap. 18. p. 278.

§ Ἰωάννης δὲ ὁ τοῦ Κυρίου μαθητὴς ἐπίτιμα τὴν καταδίκην αὐτῶν, μηδὲ χαίρειν αὐτοῖς ὑφ' ἡμῶν λέγεσθαι βουληθεὶς, ὁ γὰρ λέγων αὐτοῖς, φησι, χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτῶν τοῖς πονηροῖς. Lib. i. cap. 13. p. 94. A.

‖ "Joannes apostolus in epistolâ suâ posuit dicens, Si quis ad vos venit et doctrinam Christi non habet, nolite eum in domum vestram admittere, et Ave ei ne dixeritis." Apud Cypr. p. 242.

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Clemens of Alexandria* makes mention of the *larger Epistle* of St. John; which supposeth, he had writ one or more shorter.

And Epiphanius saith,† that the Alogi, who rejected his *Gospel and Revelation, would perhaps reject his Epistles also.* So that we have here the testimony both of the east, and of the west, concerning the true author of this Epistle, that it was John, the *apostle* and *disciple of our Lord;* which sure must be proof sufficient against a bare doubt, or the silence of some men about this matter, of which Origen‡ speaks. The other arguments of Grotius are so fully answered by Dr. Hammond, in his preface to this Epistle, that it is superfluous to say any thing upon that subject.

As for the name *catholic*, that also seems to be given to this and the following Epistle; not as being written to all in general, some of the ancients conceiving this was written only to one family, as was the other to one person, but, as Cotelerius§ notes, because they were admitted by many churches, and read as catholic Epistles.

1. THE [1] elder to the [2] elect lady and her children, whom I love in the truth; and not only I, but also all that have known the truth:

2. For the truth's sake, which dwelleth in us, and shall be with us [3] for ever:

3. Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love *(or, the true and beloved Son of the Father).*

4. I rejoiced greatly that I found *(those)* of thy children walking [4] in the truth, as we have received a commandment from the Father.

5. And now I beseech thee, lady, not as though I wrote a new commandment, but that which we had from the beginning *(of the gospel)*, that we love one another. (See note on 1 John ii. 7.)

6. And this is love, that we walk after his commandment: (v. 3.) and this is the commandment, That, as ye have heard from the beginning, ye should walk in it (ii. 24. *i. e. We should continue walking according to the truth of the gospel, which it concerns us now especially to be careful of).*

7. For many deceivers are gone out into the world, who confess not that Jesus Christ [5] is come in the flesh *(or, Jesus Christ coming in the flesh).* This is a deceiver and an antichrist. (See note on ii. 18. 22. iv. 1—3.)

8. Look to yourselves, that we lose not the things that we have wrought, but that we may receive [6] a full reward.

9. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that [7] abideth in the doctrine of Christ, he hath both the Father and the Son.

10. If there come any one unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed *(i. e. have no familiarity with him, and wish him no success in his enterprises):*

11. For he that biddeth him [8] God speed is partaker of his evil deeds *(as shewing friendship to him that does them, and wishing well to them; for by this he shews he is willing he should succeed in them).*

12. Having many things to write unto you, I would not write *(them)* with paper and ink *(as I do this Epistle):* but I trust (ἐλπίζω γὰρ, *for I hope, say some copies,)* to come unto you, and speak face to face, that your joy may be full.

13. The children of thy elect sister greet thee. Amen. (See note on ver. 1.)

ANNOTATIONS.

[1] Ver. 1. ΠΡΕΣΒΥΤΕΡΟΣ, *The elder.*] That the apostle should in this Epistle conceal his name, as in the former he had done, is so far from being an argument to conclude he was not the author of it, that it proves rather the contrary; he being, as it is observed by Dr. Hammond, the only apostle that affected to conceal his name, and who, in his Gospel, scarce ever speaks of himself without some circumlocution.

That he should call himself *elder*, and not apostle, as St. Peter also doth, is no more an argument against the apostleship of the one, than of the other. The word elder, being a name of honour and dignity belonging to the chief of their tribes, agrees very well with the office of apostles, set over the twelve tribes of the house of Israel. But if this Epistle was written before the destruction of Jerusalem, as is probably collected from that caution given in it, ver. 7, 8. to beware of the *deceivers that were gone out into the world, that they might not lose the things which they had wrought;* the apostle could not then be so aged when he writ it, as he is generally thought to have been, though he might be then seventy years old, and therefore aged. (See note on Philem. 9.)

[2] Ἐκλεκτῇ κυρίᾳ, *To the elect lady.*] That the apostle wrote this Epistle to a single person, who was of honourable descent, and therefore styled *lady*, will not follow from the mention of her children, ver. 4. seeing that phrase is used both of the members of the Jewish, and of the Christian church: (Isa. liv. 1. Gal. iv. 25. 27, 28. 31.) not from the words, *I hope to come to you, and speak mouth to mouth;* for so St. Paul did to the church of Jerusalem, when he declared to them *what things God had wrought by him, and Barnabas:* (Acts xv. 4.) and so might St. John do to that, or any other church. It seems rather, from the words, *I have many things to write to you;* and from the *children of the elect sister*, mentioned ver. 12, 13. that it should be some Christian church: and then I think there is great reason to conjecture, it must not be that of Ephesus, but some Jewish church, and most probably that of Jerusalem, the mother of all churches. For,

1. All the other Epistles, excepting that one to Gaius, which pass under the name of *catholic*, were written to the Jews, and so this probably must be so.

2. As other churches are styled συνεκλεκταὶ, *elected together with her*, 1 Pet. v. 13. so is the church of the Jews styled, throughout the Old Testament, *the elect;* and the converts of them in the New, *the elect*, Matt. xxiv. 22. and, the election, Rom. xi. 5. 7.

* Φαίνεται δὲ καὶ Ἰωάννης ἐν τῇ μείζονι ἐπιστολῇ, τὰς διαφορὰς τῶν ἁμαρτιῶν ἐκδιδάσκων, ἐν τούτοις, Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον. Strom. ii. p. 389.

† Τάχα δὲ καὶ τὰς ἐπιστολὰς, συνάδουσι γὰρ καὶ αὗται τῷ εὐαγγελίῳ καὶ τῇ ἀποκαλύψει. Hær. li. §. 24.

‡ "Concedamus et secundam et tertiam," ἐπεὶ οὐ πάντες φασι γνησίους εἶναι ταύτας. Orig. apud Euseb. Hist. Eccl. lib. vi. cap. 25. p. 227.

§ Not. in Epist. Barnab. p. 6.

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3. The phrase, *The word that ye have heard, the truth you have received, ἀπ' ἀρχῆς, from the beginning,* seems most properly to agree to them, to whom it was necessary that the word of God should be first preached. (Acts xiii. 41.)

4. This church, being that church from whence the word came out to all other churches, who all received of her spiritual things, she may on that account, by the *apostle of the circumcision,* be well styled κυρία, as being the lady and mother of all other churches: and so we find, that anciently both she and her bishops were at first preferred before other bishops and churches; whence the emperor Justinus,* in his epistle to pope Hormisda, saith, That all churches favour the church of Jerusalem, as being the mother of all churches. But yet, if this Epistle was written after the destruction of Jerusalem, this interpretation cannot stand.

[3] Ver. 2. Εἰς τὸν αἰῶνα, *For ever.*] This seems to assert the perpetuity and indefectibility of the church of God; for where the truth of the gospel is for ever, there must be a church for ever.

[4] Ver. 4. Ἐν ἀληθείᾳ, *In the truth:*] *i.* e. In the doctrine of Christ, as the Father hath commanded, saying, *This is my beloved Son, hear him.* (Matt. xvii. 5.)

[5] Ver. 7. Ἐρχόμενον ἐν σαρκὶ, *Coming in the flesh.*] It appears from the epistle of Ignatius to the church of Smyrna, that there were then heretics, or rather infidels,† who denied that Jesus Christ had taken upon him true flesh, saying, He only had the appearance of it, and suffered only in appearance: and these are thought to be the followers of Simon Magus, who, taking upon him to be Christ, said, that he ‡ appeared in Judea as a man, not being so, and seemed to *suffer, when he did not so.* Saturninus,§ one of his followers, taught, that *Christ only appeared as a man, and suffered in appearance only.* But the apostle could not here put in this caution against him, because he was not yet in being when this Epistle was indited. According to the other rendering of the words, *denying Jesus Christ who is come in the flesh,* they will signify the same as denying him to be the Messiah, and so respect the unbelieving Jews, and be designed to establish them to whom he wrote, against that apostacy which was then among the Jewish converts.

[6] Ver. 8. Μισθὸν πλήρη, *That we lose not——a full reward.*] Hence it follows, that it is not only lawful, but is the duty of a Christian, to serve God, with respect to the recompence of reward. 2. That they who once walked *in the truth, as they had received a commandment,* (ver. 4.) had *Christian charity,* (ver. 5.) even that love which enabled them to walk according to God's commandment, (ver. 6.) might *lose those things which they had wrought.*

[7] Ver. 9. Ὁ μένων ἐν τῇ διδαχῇ, *He that abideth in the doctrine of Christ.*] These words being in sense the same with those we find, 1 John ii. 22—24. seem to shew, that the *doctrine of Christ,* here mentioned, is this fundamental doctrine, that *Jesus is the Christ:* and then, the *not abiding in it,* must be the apostatizing from it to Judaism; which St. Paul and the apostles of the circumcision so much laboured to prevent.

[8] Ver. 18. Χαίρειν αὐτῷ μὴ λέγετε, *Bid him not God speed.*] This precept seems to be taken from the Jews, who were forbid to say אשרי, *God speed,* to a man that was excommunicated, or *was doing any evil action.* Hence it is forbidden by their canons,* to say, *God speed* to a man that is *ploughing on the sabbath-day.* They also are forbid to come within four cubits of a heretic, or of a person excommunicated; and much more, to admit him into their houses. But yet this doth not forbid us to shew humanity towards a distressed heretic (seeing he ceaseth not to be of the number of those whom we should pity, and pray for); but only is a prohibition from doing any thing, which imports a consent to, or approbation of, his evil actions.

THE

THIRD EPISTLE GENERAL OF ST. JOHN.[1]

WITH ANNOTATIONS.

1. THE elder to the beloved [2] Gaius, whom I love in the truth *(i. e. with sincerity).*

2. Beloved, I wish above all *(things)* that thou mayest prosper, and be in health *(περὶ πάντων, in all things temporal),* even as thy soul prospereth *(in all things spiritual).*

3. For I rejoiced greatly when the brethren came *(out of Judea)* and testified of the truth of the gospel that is in thee, even as thou walkest in the truth *(confirming their testimony by thy conversation).*

4. I have no greater joy, [3] than to hear that my children walk in *(the)* truth.

5. Beloved, thou doest faithfully *(as becomes a faithful Christian)* whatsoever thou doest to the brethren, and to strangers, *(whom thou receivest into thy house,* Rom. xvi. 23.)

6. Who have borne witness of thy charity before the

* "Ad ecclesiam Hierosolymitanam præcipuè omnes favorem impendunt, quasi matri Christiani nomiois." Vide Coteler. Not. in lib. ii. Recogn. p. 338, 339.

† Οὐχ ὥσπερ ἄπιστοί τινες λέγουσι τὸ δοκεῖν αὐτὸν πεπωθέναι. §. 2. Μὴ ὁμολογῶν αὐτὸν σαρκοφόρον. §. 5. Vide §. 4. 7.

‡ Καὶ φανῆναι ἐν Ἰουδαίᾳ ὡς ἄνθρωπον, μὴ ὄντα ἄνθρωπον, καὶ παθεῖν, ἥκιστα πεπονθότα. Theod. Hær. Fab. lib. i. cap. 1.

§ "Putativè visum hominum," Iren. lib. i. cap. 22. Ἐν σχήματι ἀνθρώπου ἐληλυθέναι καὶ ἰδίᾳ μόνῃ, τὰ πάντα δὲ ἐν τῷ δοκεῖν πεποιηκέναι. Epiph. Hær. xxii. §. 1.

* Light. Harm. p. 153.

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church: [4] whom if thou bring forward on their journey after a godly sort *(i. e. with such charity and care, as become one who considers that he performs these things, not to men only, but to God and Christ, whose ministers they are)*, thou shalt do well.

7. Because that [5] for his name's sake, they went forth *(to preach the gospel*, Acts xv. 26.) taking nothing of the gentiles, *(to whom they preached the gospel without charge*, 1 Cor. ix. 18.)

8. We therefore ought to receive such, that we *(Christians who do not preach it)* might *(yet)* be fellow-helpers to the truth *(by helping them that do so)*.

9. [6] I wrote to the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10. Wherefore, if I come, [7] I will remember his deeds which he doeth, prating against us *(me, and the other apostles, who thought not fit to lay the burden of circumcision on the believing gentiles,)* with malicious words: and not content therewith, neither doth he himself receive the brethren, and *(but)* forbiddeth them that would, and casteth them out of the church, *(as the Jews did the uncircumcised out of their society:* see note on James ii. 12.)

11. Beloved, follow not that which is evil *(after the example of Diotrephes)*, but that which is good, *(as Demetrius doth: for)* he that doeth evil hath not seen God. (1 John iii. 6. 10.)

12. Demetrius hath *(a)* good report of all men, and of the truth itself: yea, and we also bear record *(of him)*; and ye know that our record is true. (John xix. 35. xxi. 14.)

13. I had many things *(which it would be profitable)* to write, but I will not with ink and pen write unto thee:

14. But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

ANNOTATIONS.

[1] ΙΩΑΝΝΟΥ *τοῦ ἀποστόλου ἐπιστολὴ καθολικὴ τρίτη*, i. e. *The Third Epistle General of the apostle John.*] That this Epistle was written by the author of the First and Second, and therefore by St. John the apostle, appears by the agreement of them in words and phrases. For,

First, *The elder*, ver. 1. *I rejoiced greatly, that thou walkest in the truth*, ver. 3. *He that doeth good, is of God; he that doeth evil, hath not seen God;* are the usual phrases of the First and Second Epistles.

Secondly, Those words, *I have no greater joy, than to hear that my children walk in the truth;* are in sense the same with the fourth verse of the Second Epistle. The thirteenth and fourteenth verses are in words the same with the twelfth verse of that Epistle.

Thirdly, Those words, ver. 12. *And we bear witness, and ye know that our witness is true*, do characterize this apostle: for as they are words of confirmation, importing an apostolical authority, so are they twice used by this apostle, John xix. 35. xxi. 24. and by him only.

[2] Ver. 1. *Gaius.*] This Gaius, who is here commended for his charity to, and entertainment both of the brethren and strangers, (ver. 5.) and especially of those who went out from the *church of Jerusalem*, to preach the gospel among the gentiles, and who had given *testimony of his love, before the church*, seems to be Gaius of Corinth, styled by St. Paul, *Gaius, my host, and of the whole church*, Rom. xvi. 23. where there is intimation of his charity to the brethren, and to himself, given by St. Paul to those at Rome; and so a testimony of it, from one of them *who went out to preach the gospel among the gentiles, taking nothing of them.* And indeed Paul and Barnabas went out upon this errand, first from Antioch, by the direction of the Spirit, (Acts xiii. 4.) then from Jerusalem, being sent by that church to Antioch; (Acts xv. 30.) and they went out, *ὑπὲρ ὀνόματος αὐτοῦ, for the name of Christ*, (ver. 26.) *taking nothing of the gentiles.* (1 Cor. ix. 5, 6.) So did also Titus and Timothy, and all that were sent by St. Paul to Achaia: (2 Cor. xii. 17, 18.) so did they at Thessalonica; (1 Thess. ii. 9.) and so did none of the rest of the apostles, or brethren of the Lord: (1 Cor. ix. 5, 6.) so that we have no ground from Scripture to refer this to any other. And whereas it is said, that Gaius of Corinth was the convert of St. Paul, 1 Cor. i. 14. whereas this Gaius is here styled one of St. John's children, and so must be supposed to have been the convert of St. John: to this it may be answered, that St. John calls all to whom he writes, *his children*, 1 John ii. 1. 12. 18. 28. iii. 7. 18. v. 21. and so the word *children* signifies with him no more than the word *Christian brethren*; and the *elders* and *fathers* being oft of the same import, he, styling himself an *elder*, may well call them he writes to, *children.*

[3] Ver. 4. *Ἵνα ἀκούω, Than to hear.*] This construction of the conjunction *ἵνα*, saith Betuleius, is sufficient to shew that this is the Epistle of St. John, it being almost peculiar to him to use this conjunction for *ὅτε*, or *ὅταν*, or *ἢ ἵνα·* as, John xv. 8. *In this is my Father glorified, ἵνα, when you bring forth much fruit:* and, ver. 13. *Greater love than this hath no man*, i. e. *ἵνα, than that a man lay down his life for the brethren;* xvi. 2. *The time will come, ἵνα, when they will put you out of the synagogues:* and, ver. 32. *The hour cometh, ἵνα, when you shall be scattered.* (See note on 1 John iv. 17.)

[4] Ver. 6. *Οὓς προπέμψας ἀξίως τοῦ Θεοῦ, Whom if you bring forward, as is worthy of God;*] *i. e.* As it is fit to receive the ministers of God: so, to receive Phebe, *ἀξίως τῶν ἁγίων*, is to receive her, *as becometh Christians* to receive the saints. (Rom. xvi. 2.) The word *προπέμψας*, is the word still used concerning them who are to be sent forward in preaching the gospel, or in their travels concerning the affairs of the church. (See Acts xv. 3. xx. 38. xxi. 5. Rom. xv. 24. 1 Cor. xvi. 6. 11. 2 Cor. i. 16. Tit. iii. 13.)

[5] Ver. 7. *Ὑπὲρ γὰρ ὀνόματος αὐτοῦ ἐξῆλθον, For his name's sake they went forth.*] That is, saith one, *They were expelled, or cast out;* referring this to the Christians, who, by the persecution of the unbelieving Jews, were driven from Jerusalem. (Acts viii. 1.) But, first, the word *ἐξῆλθον*, *they went forth*, is only used in the forcible sense, when mention is made of devils going forth, from those they possessed, at Christ's command, and never of any Christians expelled from any place for the profession of Christianity. Secondly, The apostle speaks manifestly here of those who went out as the apostles and ministers of Christ to preach to the gentiles; whereas they of the dispersion, mentioned Acts viii. 1. went out to avoid persecutions, and preached to the Jews only, not thinking it lawful to converse with, or preach to, the gentiles. (Acts xi. 19.)

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[6] Ver. 9. Εγραψα, *I wrote.*] *I had written*, so the Vulgar: *I would have writ*, so the Syriac: the Hebrews often use the *præteritum* for the *plusquam perfectum:* and Vossius observes of the aorist, that it is so called, because it is used sometimes for the perfect, sometimes for the preterperfect tense; and then ἔγραψα may be rendered, *I had written.* (See examples of this nature, note on 1 Cor. v. 9.) The apostle then seems here to obviate an objection, why he writes to Gaius a single person, and not *to the whole church;* declaring, that he would have writ to the church, but then Diotrephes and his party would have hindered the effect of his writing. Now who this Diotrephes was, is wholly uncertain: I see no ground for the conjecture of Grotius, that he was a gentile convert, who would not admit those Jews, who professing Christianity, still observed the rites of the law, into the Christian assemblies. Esthius, on the contrary, conjectures, that he was one of those Jewish zealots who held it necessary, that even the gentile converts should be circumcised, and observe the law; and rejected those who had declared for the contrary, as we know from St. Paul, and the council at Jerusalem, St. John had done: and that there were men in Corinth and Galatia, who, upon this account, opposed the apostles, we learn from those Epistles; but read not of any gentile converts who would not receive the weak Jews, or be hospitable to them, on the account of their observance of the law, much less of any of them who opposed themselves to the apostles upon this account. Moreover, the subject of the apostle's writing, being to exhort Christians to receive them, who had gone out to preach the gospel among the gentiles, *taking nothing of them;* and all that did so, as far as we know any thing of them, being against these impositions, the apostle could not fear they should not be received, because observers of the law; but, on the contrary, because they *were dead to the law.*

[7] Ver. 10. Ὑπομνήσω, *I will remember his works.*] Private offences against ourselves must be forgiven, and forgotten; but when the offence, εἰς τὴν πίστιν ἐμπόδιον φέρει, is an impediment to the faith, and very prejudicial to the church, it is to be opposed, and openly reproved.

THE

GENERAL EPISTLE OF ST. JUDE.

WITH ANNOTATIONS.

PREFACE.

HAVING proved, note on ver. 1. that Jude the apostle was the author of this Epistle, I have nothing more to add, by way of preface to it, but the words of the learned Dr. Lightfoot, which are these:

"As the Second Epistle of St. Peter, and this of Jude, are very near akin, in style, matter, and subject; so it is fairly conjecturable, that they were not far removed in time, speaking both of wicked ones, and wickedness, at the same height and ripeness. It may be Jude stands up in the charge of his brother James among the circumcision of Judea, and directs his Epistle to all those who were *sanctified and preserved* in those apostatizing times, as his brother had done to all the twelve tribes in general.

"In citing the story of Michael the archangel, *contending with the devil about the body of Moses,* ver. 9. he doth but the same that St. Paul doth, in naming Jannes and Jambres, 2 Tim. iii. 8. namely, allege a story which was current, and owned among that nation, though there was no such thing in Scripture; and so he argueth with them, from their own authors and concessions: for among the Talmudists, there seems to be something like the relics of such a matter; *viz.* of Michael and the angel of death disputing, or discoursing, about fetching away the soul of Moses.

"His alleging the prophecy of Enoch, is an arguing of the very like nature; as reciting and referring to some known and common tradition that they had among them. To this purpose, the book Sepher Jesher, a Hebrew writer, speaketh of Enoch after such a tenor; and in both these he useth their own testimonies against themselves, as if he should have said at large, *These men speak evil of dignities;* whereas they have, and own a story for current, that even Michael the archangel did not speak evil of the devil, when he was striving with him about the body of Moses: and whereas they shew and own a prophecy of Enoch, of God coming to judgment, these are the very men to whom this matter is to be applied." Which words give a sufficient answer to the only objection made against the authority of this book; *viz.* that it cites apocryphal writings.

1. JUDE, the servant of Jesus Christ, and [1] brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called (Gr. *to the called, who have been sanctified by God the Father, and preserved in* (the faith of) *Jesus Christ):*

2. Mercy unto you, and peace, and love, be multiplied.

3. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me (Gr. *I thought it necessary)* to write unto you, and exhort you, that you should earnestly contend for [2] the faith which was once delivered to the saints.

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4. For there are certain men crept in unawares (Gr. *for certain men have entered, viz. into the church*), who were of old [3] ordained to this condemnation, ungodly men, [4] turning the grace of God into lasciviousness, and denying the only [5] Lord God, and our Lord Jesus Christ.

5. I will therefore put you in remembrance, though you once [6] knew this, how that the Lord, having saved the people *(of Israel, of whom you are a part)* out of the land of Egypt, afterward destroyed [7] them that believed not.

6. And the angels [8] which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to [9] fornication, and going after strange (Gr. *other*) flesh, are [10] set forth for an example, suffering the vengeance of eternal fire.

8. Likewise also [11] these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

9. Yet Michael the archangel, when contending with the devil, (he disputed [12] about the body of Moses,) durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10. But these speak evil of [13] those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11. Woe unto them! for they have gone [14] in the way of Cain, and ran greedily after the error of Balaam for reward, and perished [15] in the gainsaying of Core.

12. These are [16] spots in your [17] feasts of charity, when they feast with you, feeding themselves without fear *(of intemperance, or eating things offered to idols)*: [18] clouds they are without water, carried about of winds: [19] trees whose fruit withereth, without fruit, twice dead, plucked up by the roots

13. [20] Raging waves of the sea, foaming out their own shame; [21] wandering stars, to whom is reserved the blackness of darkness for ever.

14. And Enoch also, the seventh from Adam, [22] prophesied of (Gr. *to*) these, saying, Behold, the Lord cometh [23] with ten thousand of his saints,

15. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

16. These are [24] murmurers, complainers, walking after their own lusts; and their mouth speaketh [25] great swelling words, having men's persons in admiration [26] because of advantage.

17. But, beloved, remember ye the words which were spoken before *(by)* the apostles of our Lord Jesus Christ;

18. How that they told ye there should be mockers in the last time, who should walk after their own ungodly lusts. (See note on 2 Pet. iii. 2, 3.)

19. These be they [27] who separate themselves, sensual, having not the Spirit.

20. But ye, beloved, building up yourselves in your most holy faith, praying in [28] the Holy Ghost,

21. [29] Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22. And of some have compassion, [30] making a difference *(betwixt the beguilers through subtilty, and the beguiled through simplicity)*:

23. And others save with fear, pulling them out of the fire, [31] hating even the garment spotted by the flesh.

24. Now unto him that is able *(and willing to do his part,* see note on Rom. xiv. 4.) to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

25. To the only wise God *(who alone is infinite in wisdom, and hath wisdom from himself, and who is)* our Saviour, be glory and majesty, dominion and power *(ascribed)*, both now and ever. Amen.

ANNOTATIONS.

[1] Ver. 1. Ἀδελφὸς Ἰακώβου, *The brother of James.*] This characteristic is sufficient to assure us, this Epistle can belong only to Jude the apostle, (distinguished from Judas Iscariot by this title, that he was *Judas the brother of James*, Luke vi. 16.) and to confirm the title given to this Epistle by the ancients, *The General Epistle of Jude the apostle:* this being a plain demonstration of the point, Grotius will have these words, *The brother of James*, to be an addition of some transcriber; but this being said without any proof, lays the whole Scripture uncertain, since every man may say, if that will be sufficient without proof, that what he dislikes is the addition of some transcriber. Tertullian* is positive that Enoch "apud Judam apostolum testimonium possidet," *hath the testimony of Jude the apostle to confirm his prophecy;* and among the apostles of Christ, Origen† reckons Peter, the writer of two Epistles, and James and Jude. That in this Epistle he doth not style himself an apostle, can be no argument to conclude he was not an apostle; since the same argument will prove, that St. James and St. John, and even St. Paul, were no apostles.

[2] Ver. 3. Τῇ ἅπαξ παραδοθείσῃ πίστει, *The faith once delivered to the saints.*] Here, saith Esthius, the apostle insinuates that which the fathers teach; *viz.* that nothing can be added to the faith, because it was delivered *all at once* as a *depositum*, so to be kept that nothing ought to be added to it, or taken from it. Whence it is evident to a demonstration, that the new articles added by the Trent council to the Apostles' Creed, can be no articles of the Christian faith, as being not delivered by Christ, or his apostles, to the world, nor known to the Christians for many ages after their decease.

[3] Ver. 4. Προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, *Before ordained to this condemnation.*] Gr. Of whom it was *before written*, that this should be their condemnation: for, that this cannot be meant of any Divine ordination, or appointment of them to eternal condemnation, is evident, first, because it cannot be thought, without horror, that God doth thus ordain men to perdition before they had any being. Secondly, The word κρῖμα here relates not unto sin, but punishment, the fruit of sin: so, Mark xii. 40. *They shall receive,* περισσότερον κρῖμα, *greater punishment. Thinkest thou this, O man, that thou shalt avoid,* τὸ κρῖμα τοῦ Θεοῦ, *the judgment,* or punishment, *of God!* Now God ordaineth none to punishment but sinners and ungodly men, as these persons here are styled. And, thirdly, these were men

* De Hab. Mul. lib. i. cap. 13. † Hom. vii. in Josh. F. 156.

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of whom it was before written, or prophesied, that they should be condemned for their wickedness: for, ver. 14. *Enoch προεφήτευσε prophesied before to* (or of) *these men*, saying, *That God would come ποιῆσαι κρῖσιν, to do judgment upon all, and to reprove all the ungodly among them;* and in the parallel place of St. Peter, (2 Pet. ii. 3.) their punishment is styled *τὸ κρῖμα ἔκπαλαι, the punishment long ago denounced* against them; *viz.* that they should be *reserved unto the day of judgment to be punished,* (ver. 9.) that they should *perish in their corruption,* (ver. 12.) they being the men to whom *the blackness of darkness was reserved for ever,* (ver. 13.) And this is the very thing that both St. Peter, from ver. 4. to 13. and St. Jude, from this verse to ver. 16. set themselves to prove: and this also is the import of the word *προεγράφη,* Rom. xv. 4. *ὅσα προεγράφη, whatsoever things were before written, were written for our instruction;* and Gal. iii. 1. (see the note there.) *He speaks this of them* (saith Œcumenius*), *because St. Peter and St. Paul had before spoken of them, that in the last time there should come such deceivers; and before them Christ himself, saying, Many shall come in my name, and deceive many.* And against this interpretation of Œcumenius and Dr. Hammond, there lies only this objection, that the judgment mentioned by Christ and his apostles, not long before, cannot so properly be called *κρῖμα τὸ ἔκπαλαι, the judgment long ago denounced;* nor could these ungodly men be styled *οἱ πάλαι προγεγραμμένοι, the men prophesied of old,* on that account, so well as if this be referred to the prophecy of Enoch, Jude 14. or to the words spoken before by the holy prophets, 2 Pet. iii. 2. For *ἔκπαλαι* and *πάλαι* joined with *προγεγραμμένοι,* ibid. seem plainly to import some ancient time in which this judgment was denounced against these ungodly men.

[4] *Μετατιθέντες, Turning the grace of God into lasciviousness.*] This agrees exactly with the lewd doctrines of the Nicolaitans, mentioned note on 2 Pet. ii. and as exactly with the doctrine of Simon Magus, that *they who believed in him and his Helena might freely do what they listed,* "secundùm enim ipsius gratiam salvari, sed non secundùm operas justas," *men being to be saved by his grace, and not by works.* (Iren. lib. i. cap. 29. Theodoret. Hær. Fab. lib. i. cap. 1.)

[5] *Καὶ τὸν μόνον δεσπότην Θεὸν, καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.*] These words may be thus rendered, *And denying Jesus Christ our only master, God and Lord.* And that they ought to be thus rendered, is argued, 1. because one article only is put before all these words, *δεσπότης, Θεὸς, Κύριος,* which shews they all belong to the same person. 2. Because the person who is here *δεσπότης Θεὸς,* the only *master, God,* is by St. Peter, 2 Pet. ii. 1. styled *τὸν ἀγοράσαντα αὐτοὺς δεσπότην, the Lord that bought them:* now it is Christ who bought us with the price of his own blood. To the first of these arguments Grotius and Woltzogenius answer, That it is common in Scripture to affix one and the same article to divers persons, and in particular to God the Father, and to Christ: as, *v. g. No fornicator, or unclean person, shall have any inheritance in the kingdom, τοῦ Χριστοῦ καὶ Θεοῦ, of Christ and of God,* Eph. v. 5. I charge thee *ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ, before God and the Lord Jesus Christ,* 1 Tim. v. 21. which, 2 Tim. iv. 1. is *τοῦ Θεοῦ καὶ τοῦ Κυρίου,* and 2 Pet. i. 2. *in the knowledge, τοῦ Θεοῦ καὶ Ἰησοῦ Κυρίου ἡμῶν, of God, and our Lord Jesus Christ.* (See 1 Tim. vi. 13.) To the second argument it may be answered, That in Scripture, not only Christ, but the Father, is said to have bought and purchased us, Acts xx. 28. 1 Cor. vi. 20. and that he is the person intended by St. Peter, see the note there. And seeing the word *δεσπότης* is never elsewhere ascribed to Christ, I think our version, which puts the comma after God, is without just exception. Note also, that Simon Magus denied both the God of Israel and Jesus Christ, declaring, that he himself was that * *infinite Power, which appeared to the Samaritans as the Father, and to the Jews as the Son of God;* and so he and his followers denied both the Father and the Son.

[6] Ver. 5. *Εἰδότας ὑμᾶς ἅπαξ τοῦτο.*] The Jews knowing the destruction, which God brought upon the unbelieving Jews in the wilderness, as well when St. Jude writ, as before, it seemeth not so proper to say to them, *you knew this once,* as to say, you knew it *before,* which seems to be the import of the word *ἅπαξ,* ver. 3. and in those words of Samson, Judg. xvi. 21. *ἐξελεύσομαι ὡς ἅπαξ, I will go forth as before,* and, xx. 31. *The Benjamites began to smite them, ὡς ἅπαξ καὶ ἅπαξ, saying, They flee before us, ὡς τὸ πρῶτον; as before.* Or, secondly, it may be rendered *fully, plainly,* or *certainly,* for *τὸ ἅπαξ,* saith Phavorinus, is put *ἀντὶ τοῦ ὄντως, βεβαίως,* for *verily* and *firmly;* and Suidas saith it is used *ἀντὶ τοῦ διόλου ὁλοσχερῶς* for *entirely* and *fully,* and so it answers to the Hebrew *achatz,* or *achad,* which signifies *truly,* or *certainly,* and is rendered by the Septuagint, *ἅπαξ.*

[7] *Τοὺς μὴ πιστεύσαντας, Them that believed not;*] *i. e.* Saith Grotius, *Those that obeyed not, for such shew they believed not at all, or not aright.* But this note is needless here; for the Scripture expressly saith, They perished in the wilderness, *because they believed not in God, but tempted, i. e.* distrusted, *him, ten times,* Numb. xiv. 22. Psal. cvi. 24. and St. Paul, *We see then they could not enter in because of unbelief,* Heb. iii. 18, 19. Heb. iv. 2.

[8] Ver. 6. *Μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, Not keeping their original estate, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, but leaving their proper habitation.*] That which we are to enjoy for ever, is in the style of Scripture called, *τὸ ἴδιον, our own,* that which is proper to us; that which we are to leave to others, *τὸ ἀλλότριον,* as in those words, *If you have been unfaithful in that which is another man's, who will give you that which is your own?* (Luke xvi. 12.) These angels being therefore primarily designed to live for ever in the highest heavens, the regions of light and bliss, they are here styled their *proper habitation.* (See note on 2 Pet. ii. 4.)

[9] Ver. 7. *Τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, Fornicating then, and going after other flesh in like manner,*] As these do now. Of both these crimes the Nicolaitans were notoriously guilty: for, first, they held that matrimony was a mere human institution, that obliged no man's conscience; and so did "indiscretè vivere," *live without making any difference* betwixt one woman and another. And, secondly, they practised unnatural lusts, and Sodomitical

* Προεγεγραμμένους αὐτοὺς λέγει, ὅτι καὶ Πέτρος καὶ Παῦλος περὶ αὐτῶν εἶρηκεν, ὅτι ἐν ἐσχάτοις καιροῖς ἐλεύσονται πλάνοι τοιοῦτοι, καὶ περὶ τούτων ἔντος ὁ Χριστὸς, φάσκων, πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματι ἐμῷ, καὶ πολλοὺς πλανήσουσι.

* Justin M. Apol. ii. p. 69. Iren. lib. i. cap. 20. Theodoret. Hær. Fab. lib. i. cap. 1.

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copulations, as may be proved from the testimonies of Irenæus,* Clemens of Alexandria, the Constitutions of the Apostles, Epiphanius, and others.

[10] Πρόκεινται δεῖγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι, *Are set forth for an example, suffering the vengeance of eternal fire.*] That this is spoken not of the cities themselves, but of the inhabitants which dwelt in them, *i. e.* of them, who had *given themselves over to fornication, and gone after flesh,* is evident; but yet I conceive they are said to *suffer the vengeance of eternal fire,* not because their souls are at present punished in hell-fire, but because they and their cities perished by that fire from heaven, which brought a perpetual and irreparable destruction on them and their cities: for, first, we have proved, note on 2 Pet. ii. 6. iii. 7. that even the devils themselves are not tormented at present in that infernal fire, but only will be cast into it at the day of judgment; and therefore neither do the wicked Sodomites yet suffer in those flames. Secondly, I would admonish you,' saith the apostle, *though you once knew this,* that *Sodom and Gomorrha thus suffered the vengeance of eternal fire.* Now from the history of Genesis, and the writings of the prophets, they might know that these cities, and the inhabitants of them, were overthrown, εἰς αἰῶνα, *with a perpetual desolation;* (Zeph. ii. 9.) but they could not know from thence that their souls were afterward cast into hell-fire. Thirdly, Τὸ δεῖγμα, *an example,* is to be taken from something visible to, or knowable by, all who were to be terrified by it, especially when it is δεῖγμα προκείμενον, *an example manifested,* and proposed: now such was not the punishment of their souls in hell-fire; but nothing was more known and celebrated among authors, sacred and profane, Jewish, Christian, and heathen writers, than τὸ πῦρ καταβάσιον ἐπὶ Πενταπόλεως, *the fire that fell down upon Pentapolis,* or the five cities of Sodom, they being mentioned still in Scripture as *the cities which God overthrew with a perpetual desolation;* in the apocryphal writings, *the waste land that yet smoketh, and the plants bearing fruit that never come to ripeness,* being, saith the book of Wisdom, μαρτύριον τῆς πονηρίας, *a testimony of their wickedness,* (Wisd. x. 7.) and of the Divine vengeance on them for it. The author of the history of the Maccabees saith, that *God destroying them by fire and brimstone,* (Macc. iii. 2. 5.) παράδειγμα τοῖς ἐπιγινομένοις κατέστησεν, left them an example to the ages to come. Philo saith,† that the *cinders, brimstone, and smoke, and the obscure flame as it were of a fire burning, yet appearing about Syria, are memorials of the perpetual evils which happened to them.* Josephus adds,‡ that the things which are said of Sodom, ἔχει πίστιν ἀπὸ τῆς ὄψεως, *are confirmed by ocular inspection, there being yet visible some relics of the fire coming down from heaven, and the shadows of the five cities.* This region, say Clemens Romanus,§ and other Christian writers, being *condemned by fire and brimstone, made it apparent that God reserves the wicked for punishment and stripes.* Even heathen writers* do confess that it was traditionally received, *that formerly there were fruitful fields, and large cities, which were afterward consumed by thunder and lightning.* And, fourthly, this sense may be farther confirmed from the parallel place of St. Peter, who saith, that *God reducing the cities of Sodom and Gomorrha to ashes, condemned* (the inhabitants of) *them by that overthrow,* proposing them for an example of his vindictive justice upon them *who afterward should live ungodly:* where plainly the τέφρωσις, the reduction of those cities with their inhabitants into ashes, or the burning them by fire and brimstone falling down from heaven, is mentioned as the thing which placed them as an example of God's vengeance on the ungodly to all future ages; nor could any thing be a more fit example of it: for since St. Peter hath informed us, that *the heavens and the earth that now are, are reserved to fire against the day of judgment, and destruction of ungodly men, when the earth and the works that are therein shall be burnt up,* what could be a more exact emblem of that day, *when God will come in flaming fire to take vengeance on the wicked,* and leave them burning with the earth for ever, than was this burning of the cities and the inhabitants of Sodom, by fire and brimstone falling down from heaven? Nor is there any thing more common and familiar in Scripture, than to represent a thorough and irreparable vastation, whose effects and signs should be still remaining, by the word αἰώνιος, which we here render *eternal. I will set thee,* εἰς ἔρημον αἰώνιον, *in places desolate of old,* Ezek. xxvi. 20. *I will destroy thee, and thou shalt be no more,* εἰς τὸν αἰῶνα, *for ever,* ver. 21. *I will make thee* ἐρημίαν αἰώνιον, *a perpetual desolation, and thy cities shall be built no more,* xxxv. 9. (See also Ezek. xxxvi. 2. Isa. lviii. 12.) *They have caused them to stumble in their ways, to make their land desolate, and* σύριγμα αἰώνιον, *a perpetual hissing,* Jer. xviii. 15, 16. *I will bring you,* ὀνειδισμὸν αἰώνιον, *an everlasting reproach and a perpetual shame, which shall not be forgotten,* Jer. xxiii. 40. xxv. 9. *I will make the land of the Chaldeans a perpetual desolation,* θήσομαι αὐτοὺς εἰς ἀφανισμὸν αἰώνιον, *they shall sleep,* ὕπνον αἰώνιον, *a perpetual sleep,* Jer. li. 39. And this especially is threatened, where the destruction of a nation or people is likened to the overthrow of Sodom and Gomorrha; thus, *Babylon shall be as when God overthrew Sodom and Gomorrha,* οὐ κατοικηθήσεται εἰς τὸν αἰῶνα χρόνον, *It shall never be inhabited,* Isa. xiii. 19, 20. and again, Jer. l. 40. The like is said of Edom, Jer. xlix. 17, 18. and of Moab, *Surely Moab shall be as Sodom, and the children of Ammon as Gomorrha,* ἠφανισμένη εἰς τὸν αἰῶνα, *a perpetual desolation,* Zeph. ii. 9.

Ver. 7, 8.] The grammatical exposition of these words seems to be thus: *Even as,* ὡς καὶ, *and as Sodom and Gomorrha, and the other cities who were like to them in fornication and unnatural lusts, were exemplarily punished;* ὁμοίως μέντοι καὶ οἱ οὗτοι ἐνυπνιαζόμενοι, *so likewise do these filthy dreamers act, defiling the flesh as they did:* and as the men of Sodom contemned the good angels, which came to

* Docuerunt ἀναίδην ἐκπορτεύειν καὶ παραχρᾶσθαι τῇ σαρκί. Const. Apost. lib. vi. cap. 10. p. 237. Ἐκπορτεύουσιν ἀναίδην οἱ τὴν αἴρεσιν αὐτοῦ μετιόντες. Strom. p. 436. Vide Reliqua. Ἐν πολυμιξίᾳ γυναικῶν καὶ ἐν αἰσχροποιίαις ἀνηκέστοις ἀναστρέφεσθαι ἐδίδαξαν. Epiph. Hær. xxv. §. 1, 2.

† Καὶ μεχρὶ τοῦ νῦν μνημεῖα τοῦ συμβεβηκότος ἀλίκτου πάθους δείκνυται κατὰ Συρίαν ἐρείπια, &c. lib. ii. de vitâ Mos. p. 512. D.

‡ Ἔστι γοῦν ἔτι λείψανα τοῦ θείου πυρὸς, καὶ πίττε μὲν πόλεων ἰδεῖν σκιάς. De Bell. Jud. lib. v. cap. 27.

§ Πρόδηλον—ὅτι τοὺς ἐτεροκλινεῖς εἰς κόλασιν καὶ αἰκισμὸν τίθησι, Epist. i. §. 11. Just. M. Apol. ii. p. 88. Tertul. Apol. cap. 40. Chrysost. in Ep. 1. ad Thessal. Hom. 8. Μαρτυρίσατέ μοι ὑμεῖς οἱ τοὺς τόπους ἑωρακότες, &c.

* "Haud procul inde campi, quos ferunt olim uberes, fulminum ictu arsisse. Postea igne cœlesti flagrasse." Tac. Hist. 5. p. 618. "De cœlo tactum testatur humus nigra et in cinerem soluta." Solin. cap. 6. vid. Strab. lib. xvi. p. 764. Diod. Sicul. lib. xix. p. 724.

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Lot's house, and spake evil of them; so do these men contemn and blaspheme the good angels, who are styled δόξαι καὶ κυριότητες, Eph. i. 21. Colos. i. 16. and therefore shall also perish as they did, (ver. 11.)

[11] Οἱ ἐνυπνιαζόμενοι, *These filthy dreamers.*] These dreamers of dreams, or vain imaginations; for I find not that the word ἐνυπνιάζω bears any impure sense, as ὀνειρώττω sometimes doth. The apostle therefore seems to refer to the delirious fancies of their filthy Æones, Prunice and Calacauth, which gave the rise to all the filthiness the Nicolaitans committed, and after them the gnostics and the Carpocratians. (See the note on 2 Pet. ii. 11.) And therefore Clemens of Alexandria* saith of these Nicolaitans, and their successors the gnostics, and the Carpocratians, that St. Jude *speaks of them in these words prophetically*, the Nicolaitans being only then in being, and the gnostics and Carpocratians succeeding them.

[12] Ver. 9. Περὶ τοῦ Μωσέως σώματος, *About the body of Moses.*] That the body of the Jews, and their service, should be here called the body of Moses, and that these words are to be referred to Zech. iii. 1. seems not very probable, seeing in that prophet there is no mention of Michael, or of the body, or the death of Moses: nor doth Onias speak of the body of Moses, 2 Macc. xv. 12. but περὶ παντὸς Ἰουδαίων συστήματος, *of the whole Jewish nation.* Moreover, that Moses was not buried by the Jews, we learn from the Scripture, which saith, *No man knoweth of his sepulchre unto this day*, Deut. xxxiv. 6. and therefore Philo saith,† he was buried χερσὶν οὐ ϑνηταῖς, ἀλλ' ἀϑανάτοις δυνάμεσιν, not by men, but angels: that there was an altercation betwixt Michael the archangel, and Samael the prince of devils, about the body of Moses, we learn from the traditions of the Jews;‡ and it is most probable it was not only that his sepulchre might be unknown, lest the Jews, who were prone to idolatry, should worship him; but about the ascent of it into heaven, he being taken away as Enoch and Elias were, and not dying the common death of all men (which Satan contended he ought to do,§ διὰ τὸν τοῦ Αἰγυπτίου φόνον, for killing the Egyptian), but disappearing only. Hence the Jews say, "ascendit ad ministrandum Excelso," *that he ascended to minister to the Lord.* And Philo saith,‖ God brought him πλησίον ἑαυτοῦ, near to himself, saying to him, *Stand with me*, and that by the Word of God, μετανίσταται, he was *translated*, whence he was present with Elias at the transfiguration of our Lord. But see the note on Matt. xvii. 3.

[13] Ver. 10. *The things they know not.*] See note on 2 Pet. ii. 12.

[14] Ver. 11. Ἐν τῇ ὁδῷ τοῦ Κάϊν, *In the way of Cain.*] Seducing their brethren, as he did, to their destruction. Ἢ καὶ σπερμοφαγοῦντες τὸν δυνάμει ἀδελφὸν ἀποκτίννυσιν, ὃν ἡ τοῦ σπέρματος τελεσφορία ἤνεγκεν ἂν εἰς βίον. Œcumenius.—*After the error of Balaam.*] See the note on 2 Pet. ii. 15.

[15] Τῇ ἀντιλογίᾳ τοῦ Κορὲ, *And perished in the gainsaying of Core.*] *i. e.* Saith Grotius, shall certainly perish in it: for as he, so they, being unworthy, usurp διδασκαλικὸν, the dignity of teachers: being, saith St. Peter, ψευδοδιδάσκαλοι, *false teachers*, (2 Pet. ii. 1.) pretending to be inspired prophets, when indeed they are ἐνυπνιαζόμενοι, *dreamers* of vain dreams; and to be apostles, when they are only false apostles.

[16] Ver. 12. Σπιλάδες, *Spots.*] Σπίλας πέτρα τις, the word signifies *a rock*, saith Phavorinus. They are hollow stones or rocks in the sea, against which ships split, say the Lexicons; Σπιλάδες τοῖς πλέουσιν ὀλέϑριοι ἀπροσδοκήτως ἐπιγενόμεναι, *rocks which are pernicious to navigators, who fall upon them unawares;* to which these persons are compared, because ἀνέλπιστον κακὸν, they bring an *unexpected mischief* upon them that feast with them.

[17] Ἐν ταῖς ἀγάπαις, *In their feasts of charity.*] I see no necessity of referring this to the Christians' love-feasts, celebrated after the holy sacrament. It is observed by Dr. Lightfoot, note on 1 Cor. x. 16. that in the evening of the sabbath the Jews had their κοινωνία, or *communion*, when the inhabitants of the same city met together in a common place to eat together; and that they had near to their synagogues their ξενοδόχια, or places where strangers were entertained at the public charge, and where they had their dormitory: these surely were more likely places for such persons to come to, and play their pranks in, than the love-feasts of the Christians.

[18] Νεφέλαι ἄνυδροι, *Clouds without water, carried about with the wind.*] Such clouds, saith Œcumenius, refresh no places with their showers, for they have no water in them, but they blacken and darken the places over which they hang: even so these men distil the waters of life upon none, but blacken them with their filthy practices, being moved to them by the impulse of Satan, as these clouds are moved by the winds.

[19] Φθινοπωρινὰ, *Trees without fruit, twice dead.*] *i. e.* Saith Œcumenius, by casting their fruit and their leaves too, which give a beauty to them: and something like this, saith he, happens to these men, who twice die, casting off their fruit, διὰ τῆς σπερμοφαγίας, and putting away the beauty of a sober conversation; whence they are rooted up out of the garden of the church.

[20] Ver. 13. Κύματα ἄγρια, *Raging waves of the sea.*] To which, saith he, they are likened for the instability of their life, καὶ ἐκ τῆς εὐδιαλύτου αἰσχρότητος· τοιοῦτος γὰρ ὁ πρὸς ὃν παρεικάσϑησαν, ἀφρὸς τῶν κυμάτων.

[21] Ἀστέρες πλανῆται, *Wandering stars.*] The Jews, saith Grotius, were wont to call them who took upon them to be teachers, *stars*: so the apostle calls these false teachers *wandering stars;* because they kept not their station, but wandered from the truth, having no true light in them.

[22] Ver. 14. Προεφήτευσε, *Prophesied.*] From these words we learn, that Enoch was a *prophet*, which he shewed even in the name he gave to his son Methuselah, by the spirit of prophecy, which signifies, saith Bochartus,* That when he is dead shall ensue an inundation of waters; whence that of Stephanus concerning Enoch or Hannock, ἐδόϑη δὲ χρησμὸς ὅτι τούτου τελευτήσαντος πάντες διαφϑαρήσονται, *there was an oracle given out, that when he was dead all men should be destroyed.*

Προεφήτευσε τούτοις, *He before prophesied to them.*] This is said very appositely, the prophecy of Enoch being directed to them who, in like manner, had corrupted their

* Ἐπὶ τούτων οἶμαι καὶ τῶν ὁμοίων αἱρέσεων προφητικῶς Ἰούδας ἐν τῇ ἐπιστολῇ εἰρηκέναι, Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι. Strom. lib. iii. p. 425.

† De Vita Mosis, lib. iii. p. 538. D.

‡ Vide lib. de Morte Mosis, p. 161. et seq.

§ Œcum. in locum.

‖ De Sacr. Abel. et Cain, p. 102. C.

* Phaleg. lib. ii. cap. 1.

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ways by carnality or fornication, (Gen. vi. 2.) and by idolatry, (iv. 26.)

[22] Ἐν μυριάσιν ἁγίαις, *With his ten thousand saints.*] i. e. With his glorious attendance of myriads of *angels;* so called, Heb. xii. 22. So was he present at Mount Sinai when he delivered the law; whence the Psalmist saith, *The chariot of God is myriads of angels:* so the Chaldee; *And the Lord is among them as in Sinai,* Psal. lxviii. 18. So, Deut. xxxii. 2. *The Lord cometh from Sinai with his myriads of holy ones:* with myriads *of holy angels,* say the Talmud of Jerusalem, and Jonathan; and Zech. xiv. 5. *The Lord my God shall come, and all his holy ones with him, i. e.* and all his guards of angels; those who attend him sitting on his throne, (Dan. vii. 10.) or coming to execute judgment. (Matt. xvi. 27. xxv. 31. 2 Thess. i. 7.)

[23] Ver. 16. *Murmurers and complainers.*] I find nothing of this nature applicable to the Nicolaitans and gnostics in church-history; only the apostle having said, *Be ye not idolaters, nor fornicators,* with respect to them, 1 Cor. x. 7, 8. adds, *Neither be ye murmurers,* ver. 10. And the Pseud-Ignatius calls them συκοφάντας, *malos calumniatores,* Ep. ad Tral. §. 11. But the Jews, of whom the Nicolaitans were a part, were notorious for their complaints against that Providence, which seemed to neglect, and deal so hardly with such zealots for God as they were, as you may see in Joseph. de Bell. Jud. lib. vii. cap. 34. p. 990. B.

[24] Ὑπέρογκα, *Great swelling words.*] This Dr. Hammond refers to Simon Magus, exalting himself above all that is called God; but ὑπέρογκα being only proud swelling words, called by St. Peter in the parallel place ὑπέρογκα ματαιότητος, *swelling words of vanity, by which they allured, through the lusts of the flesh, to lasciviousness, those who were clean escaped from them that live in error;* (2 Pet. ii. 18.) I think it may more probably refer to the words relating to their lusts mentioned in the note upon that place.

[25] Ὠφελείας χάριν, *Because of advantage.*] See note on 2 Pet. ii. 3. 14.

[26] Ver. 19. Οἱ ἀποδιορίζοντες ἑαυτούς, *Separating themselves.*] Of the Jewish zealots we read, that they separated and withdrew from all who were not circumcised: (Acts xi. 3. Gal. ii. 12.) but of the Nicolaitans and gnostics we read no such thing, but rather that they assembled with the Christians, or Jews, in their feasts of love, (ver. 12. 2 Pet. ii. 13.) Ἀποδιορίζεσθαι therefore, as it respects them, may rather signify that they distinguished themselves from others as more perfect, and as φύσει πνευματικοὶ, *by nature spiritual,** styling all other Christians ψυχικοὶ, *animal men;* which perhaps made the apostle return this character upon them, as being truly sensual persons.

[27] Ver. 20. Ἐν πνεύματι ἁγίῳ, *In the Holy Ghost.*] The Holy Ghost, in the New Testament, always signifies some afflatus, or χάρισμα, of the Spirit; and seeing the person of the Holy Ghost cannot here well be understood, it seems to follow, that the apostle here speaketh of that gift of prayer, which by the Holy Ghost was conferred upon them in their public assemblies and Christian exercises, where they prayed by the Spirit, (1 Cor. xiv. 15.) and spake to one another *in psalms, and hymns, and spiritual songs,* being filled with the Spirit: (Eph. v. 18, 19. Colos. iii. 16.) and so this passage is interpreted by Œcumenius† and Dr. Hammond.

[28] Ver. 21. Ἑαυτοὺς τηρήσατε, *Keep yourselves,* &c.] Hence it is evident, that we are not so kept by the power of God, but that something must be done on our parts, to preserve ourselves in the Divine favour. And also, that men once in this state, may neglect to keep themselves in the love of God.

[29] Ver. 22. Διακρινόμενοι, *Making, or putting, a difference.*] Discerning which of them are to be treated with this mercy, which of them with sharp reproof. That this is the true sense of the word διακρινόμενοι, see note on Rom. xiv. 23. Œcumenius, and some manuscripts, read not ἐλεεῖτε, *of some have compassion,* but ἐλέγχετε, *some reprove,* putting a difference betwixt them who are to be rejected, and them who only are to be reproved.

[30] Ver. 23. Ἐσπιλωμένον χιτῶνα, *Hating even the garment.*] To hate and fly the garments spotted with the flesh, is only to hate every thing that doth defile, though in the least degree, for so the leprous and unclean garment did. This text can therefore yield no argument against the use of our ceremonies, till it be proved there is some defilement or impurity in the use of them.

*** For Dr. Whitby's Treatise on the true Millenium, &c. see the end of Lowman's Paraphrase on the Revelation of St. John.

* Seipsos πνευματικοὺς ἀνθρώπους, οἱ τὴν τελείαν γνῶσιν ἔχοντες περὶ Θεοῦ, καὶ τῆς ἀχαμώθ. Ψυχικοὺς ὑπὸ τῆς ἐκκλησίας ὑμᾶς λέγουσι. Iren. lib. i. p. 26. C. Ἑαυτοὺς δὲ ὑπερυψοῦσι τελείους ἀποκαλοῦντες, καὶ σπέρματα ἐκλογῆς. P. 28. B.

† Τουτέστι, κατὰ τὴν τοῦ ἁγίου πνεύματος διδασκαλίαν, τὰς ἑαυτῶν ἀθροίσεις ἐν ταῖς προσευχαῖς ὑμῶν ποιούμενοι.

END OF DR. WHITBY'S COMMENTARY ON THE GOSPELS AND EPISTLES.

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A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

REVELATION OF ST. JOHN.

By MOSES LOWMAN.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand." *Rev.* i. 3.

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A

PARAPHRASE

ON THE

REVELATION OF ST. JOHN.

WITH ANNOTATIONS.

TO THE RIGHT HONOURABLE

SIR JOSEPH JEKYLL,

MASTER OF THE ROLLS.

I BEG leave to present to your Honour, an attempt to give some light to the book of the Revelation, in order to make it more generally useful than we can hope it will be, while neglected, as too dark and difficult to be understood.

An honest endeavour of doing service to the public, will, I am persuaded, always meet with your countenance, who have the public good so much at heart. I shall esteem it a great happiness, if the execution of this design shall appear any way worthy your Honour's approbation and patronage.

Whatever difficulty there may be, in some particular representation or expression in these prophecies, the chief intention of them seems sufficiently plain, as it is without question of great use.

Warnings and cautions against prevailing corruptions; exhortations and encouragements to faithfulness and constancy in the cause of truth and righteousness, of virtue, and piety, which abound in these prophecies; are lessons of great importance in themselves, and, experience shews, are proper for every age.

These prophecies describe a melancholy state of long and prevailing corruption; but it is the business of prophecy to foretell things as they shall really be, how afflictive soever: and when future times shew an exact conformity between the prophetic description and the real state of the world and Christianity, for a series of many hundred years, and in a great variety of circumstances, beyond all reach of guess; it will greatly confirm the evidence of the Christian religion, and in particular the inspiration of this author, one of its principal witnesses.

An accomplishment of prophecies to our own times, assures the accomplishment of what remains. Every new accomplishment gives a new attestation to the credit and authority of Christianity, a new support to the faithfulness and constancy of good men, and a strong consolation, that though a long and gloomy state of corruption is foretold, yet the same spirit of prophecy has assured us, that the cause of truth and righteousness shall be maintained during the most powerful prevalency of error and corruption, and that it shall finally and surely triumph over them in the end.

The all-wise providence of God is used to fulfil these promises, by raising up persons at several times, though few in number, who shall espouse the cause of truth and virtue, and exert themselves in the protection of it.

When persons in eminent stations, of distinguished abilities and influence, shall act steadily from a disinterested and wise concern for the good of the public, from principles of sincere piety, from unbiassed affections for truth and virtue, and with unshaken constancy in defence of impartial, civil, and religious liberty; we are directed by these prophecies to consider them, as raised by God, the guardians of truth and virtue, and set up by his providence to prevent the total suppression of them, through the prevalency of error and iniquity.

Such persons will be the delight of the wise and the good, as they are the happiness of mankind. Virtues so amiable will force applause, how much soever a greatness of mind, satisfied with virtue as its own reward, may choose to decline it.

But I consider my duty to your Honour, and will not gratify my own desires, however pleasing to myself, in what may be disagreeable to you; especially as I am sure great and public virtues can never be unknown, though never pointed out to observation.

I shall, therefore, only beg leave to express the great pleasure I have in this opportunity of giving a public testimony of that high esteem and respect, with which I am,

Your Honour's

Most faithful, and most humble servant,

MOSES LOWMAN.

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PREFACE.

THE book of the Revelation, notwithstanding the pains and application of many persons of great ability and learning to explain it, seems yet, to the generality of Christians, very dark and obscure: many look upon it as a sealed book still, never to be explained to any certainty or satisfaction. No wonder, then, they account it lost labour to read or study what they can never hope to understand.

A great critic (Scaliger) was pleased to say, Calvin was wise, because he did not write upon the Revelation. And another, who has written with great reputation on the other books of the New Testament (Dr. Whitby*), confesses, he did not do it for want of wisdom; that is, as he says, because "I neither have sufficient reading nor judgment to discern the intendment of the prophecies contained in that book."

However, the book of the Revelation is, for very good reasons, received as one of the sacred books of the New Testament; the reasons for which are to be seen in many authors, and are represented, with great evidence and strength, by Sir Isaac Newton,† who observes, he does not find any book of the New Testament so strongly attested, or commented upon so early, as this.

Mr. Lardner has collected, with great care and faithfulness, the testimonies of the most early Christian writers to the books of the New Testament, in a late excellent treatise of the Credibility of the Gospel-History. I shall just mention the testimony of the most eminent, to the authority of this book as a part of the holy Scripture.

Tertullian wrote about the year of Christ 200. and so somewhat above a hundred years after the time in which St. John writ the Revelation. He observes,‡ "John, in his Apocalypse, is commanded to correct those who eat things sacrificed to idols, and commit fornication." And again, "We have churches, disciples of John; for though Marcion rejects his Revelation, the succession of bishops, traced to the original, will assure us, that John is the author of it." It is no wonder Marcion should reject the Revelation, who rejected all the Old Testament, and of the New received only the Gospel of St. Luke, and ten Epistles of St. Paul, which also he had corrupted and altered.

Somewhat before this, Clement of Alexandria,§ quotes these revelations as St. John's: "As John says in the Revelation." And he refers to them as the words of an apostle, or having the authority of apostolical writings.

Yet earlier, Theophilus, of Antioch,‖ in a book of his against the heresy of Hermogenes, makes use of testimonies from John's Apocalypse.

We have another witness of great character still nearer the times of St. John: Irenæus writ about A. D. 178. within seventy or eighty years of him. He expressly ascribes the Revelation to John, the disciple of the Lord. His testimony to this book, as Mr. Lardner observes,¶ "is so strong and full, that considering the age of Irenæus, it seems to put it beyond all question, that it is the work of St. John the apostle and evangelist."

Still nearer the times of St. John, Mileto, bishop of Sardis,* one of the seven churches, writ a book on the Revelation of John. Some think it was an entire commentary; however that be, it will shew he esteemed it a book of canonical authority.

Justin Martyr, a person of eminent name, about the year of Christ 140. and so about fifty or sixty years after the writing this book, expressly calls it a prophecy, and ascribes it to John the apostle;† "A man from among us (says he) by name John, one of the apostles of Christ, in the revelation made to him, has prophesied." In fine,

The church, nearest the times of writing this book, received it with so full consent, that in a very few years, as Dr. Mills‡ observes, it was acknowledged and placed in the number of apostolical writings, not only by the churches of Asia, but by the neighbour churches of Syria and Samaria, by the more distant churches of Africa and Egypt, by Rome, and the other churches of Europe. Such reasons there are to receive this as one of the books of the holy Scriptures of the New Testament, that hardly any one book has more early, full, or authentic attestation given to it.

Now all who thus receive it, must acknowledge that it proceeds from a spirit of prophecy; and that spirit itself declares, i. 3. *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein.*

If we suppose this of the book of Revelation, as we must, if we own it to be a book of holy Scripture, we must acknowledge also, that how dark soever the words of this prophecy may be, they are yet sufficiently intelligible to be greatly useful.

Obscurity of prophecy from the nature and design of prophecy.]—Yet considering the nature and design of prophecy, the style and manner of expression used in it; we are not to expect prophecies should be as easily understood, as doctrines or precepts delivered in easy expression, plain argument, and the common familiar forms of speech. The nature and intention of prophecy was not to gratify our curiosity, to know future events, or, as it were, to tell the fortunes of the church and world, but to answer wise and good ends, to confirm our patience and constancy, to encourage our hope and trust in God, in assurance of his protection of the cause of truth and righteousness, that is, of true religion. The design of prophecy is to answer these good ends, when we might be tempted to forsake true religion, by the power of prevailing error and reigning corruption; or, when we might be greatly dejected, and despair of success, where opposition to true religion is so powerful and violent, as hardly to leave a reasonable prospect of bearing up against it. In such a state of things, which often has happened, it has been the use of prophecy, to keep up the hearts of good men with lively and affecting representations of the majesty, the power, and the goodness of God, of God's care to protect the cause of true religion, of the sure power of his providence to order all things in the world, and future course of things; the providence of God being absolute over the greatest empires and most powerful kings, to raise them up or to cast them down, to direct them to fulfil his will, and appoint them to

* Preface to his Treatise on the Millenium.
† Observations on the Apocalypse, p. 246.
‡ Lardner's Credibility of Gospel-History, vol. ii. p. 621. § Ib. p. 514.
‖ Ib. vol. i. p. 424. ¶ Ib. p. 382.

* Lardner's Credibility of Gospel-History, p. 329. † Ib. 281.
‡ Prolegom. No. 163.

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accomplish whatever he designs, for the safety of his people. And, finally, the design of prophecy is to represent these things in such manner as shall fix our attention, and confirm our faith in the truth of God's promises, and his faithfulness, surely to accomplish his word in all things.

When such events of future time are foretold, as shall in their accomplishment confirm these sentiments of God, his goodness, power, and faithfulness, and in such strong and lively representations as shall engage the attention, and make deep impressions on the mind; they answer a very wise and useful design, and in a good sense, they are then of greater use than plainer precepts of constancy and perseverance, or plain promises of encouragement and reward, in more easy words and expressions.

There is then a manifest advantage to the intention of prophecy, in the manner and style of foretelling things to come; from whence, however, it must come to pass, that prophetic writings will be somewhat more difficult to be understood than others: and yet they are sufficiently plain to raise those sentiments of God, and his providence, and excite that faithfulness and constancy in true religion, they were designed for.

The prophecies of the Revelation of the same use with the prophecies of the Old Testament.]—Such was one great use of the prophecies of the Old Testament. They often spoke of the times of the Messiah's first appearance in the world, in a manner very suitable to encourage the faith and constancy of good men, in the several states of the Jewish church and nation.

They taught the church, that God would maintain his true religion, and protect his true worshippers, till the promised Messiah should come; but these prophecies were delivered in a manner not so easy to be understood, as the precepts, exhortations, and reproofs, in the writings of the same prophets. However, they were still plain enough to encourage the faith and patience of the church at those times, and particular enough to determine the person of the Messiah when he should appear, and to distinguish him sufficiently from every other person of the world, that should make pretensions to his character as the Christ. The ends of ancient prophecy, as a very eminent and learned interpreter of several prophets has observed, * were these: "God still seeking their good, he sends his prophets to reprove them, and exhort them to repentance; and, for comfort of the godly among them, to give them the assurance of the coming of the promised Messiah in his due time, to set all things right for their good."

In the first ages of Christianity, as well as in aftertimes, good men were apt to be greatly discouraged with an afflictive state of the church, and powerful opposition to religion; they hardly knew how to reconcile such a state of providence with what they hoped for in the kingdom of the Messiah, so kind and powerful a protector of his church.

It is easy to see how much such thoughts might disturb their minds; they had a promise of Christ's second coming, as the Jewish church had of his first appearance, but they were liable to many afflictive providences, as the former church was till the time of his appearance. It was wise and proper, by a prophecy in the Christian church, to support the minds of good men under these afflictions, with assurance of Christ's second coming, in its due time, and of the watchful providence of God over the cause of true religion in the mean time. Thus the prophecies of this book are to us in the Christian church, of the like use, that the prophecies of Christ's first appearance were to the ancient church.

Obscurity of those prophecies from interpreters.]—Though some obscurity arises from the nature and style of prophetical writings, yet, to speak freely, I conceive the obscurity of this book is not so much owing to any thing in the book itself, as to the methods taken by several to explain it, and that nothing has really so much darkened it, as the common attempts made to interpret it.

Some have been so over-curious to find some mystery in every word and every thing, that the plain and direct meaning of the spirit of prophecy has been overlooked or removed out of sight; the pure imagination of interpreters often very pretty and ingenious, but very foreign to the purpose of the prophecy, has frequently lost or set aside the true meaning of it.

Others having formed a scheme of prophecy to themselves, and fixed in their own opinions the events that were to accomplish the several parts of it, contrive how to force all things to their scheme; which not perfectly agreeing with the design and order of the book itself, the interpretation must necessarily be attended with such intricacy in the order of the prophecy, and such different and opposite application of the several parts of it, as must make it very dark, if not altogether unintelligible. And yet, where men of great name lead the way, they seldom fail of having many followers; and the more men are engaged in supporting an imagination, or arbitrary scheme, without foundation from the prophecy itself, the more they lose sight of the real meaning and true intention of it.

It is a very judicious observation of Mr. Calvin, concerning the interpretation of prophecy, "Although the vision be obscure, the design of it is not uncertain; and, if we will be content with moderate understanding, here is nothing so intricate, but we may understand the sum of the prophecy; but the curiosity of interpreters has done mischief, who, while they criticise upon every syllable, childishly trifle in many things. Nothing therefore is righter, than to attend carefully to the design of the prophet, to regard the circumstances of the time, and to follow an analogy between the signs and the things signified by them."* If to this we add such events in history, as sufficiently answer the predictions of prophecy, we have as much certainty as I think was designed by the prophecy, I am sure, as much as is sufficient to edification.

It is on this plan I propose to consider the prophecies of this book, to be content with a moderate understanding of the design of the prophecy, and of the things revealed in it; to take my scheme of the prophecy entirely from the book itself; to explain the meaning of the prophetic expressions, by a plain account of their use in the preceding prophets, from whom most of them are taken, and to verify the predictions by such known events in history, as may fairly and without force be applied to them.

This prophecy is a proper prediction of things future.]—The author of this book himself declares, that it is a proper

* Pocock on Malachi i. 1.

* Calvin. Annot. on Zechariah i. 7, 8.

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prophecy, or prediction of things future and to come, as well as a description of the present state and condition of the churches, i. 19. *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter:* and, iv. 1. *St. John heard a voice, which said, Come up hither, and I will shew thee the things that must be hereafter.*

Some of these predictions related to things not far off the time of the vision and prophecy, and which were soon to be accomplished. *The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass,* i. 1. *And blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand,* i. 3.

What period of future time this prophecy regards.]—Yet, as this revelation is designed also to shew things that *must be hereafter,* it will be of great help to the interpretation of it, to understand what period of time this prophecy regards. The book itself seems plainly to design a much longer period than many learned men have assigned to it. Some have supposed such expressions as these, *which must shortly come to pass,* and *the time is at hand,* and the like, point out a very short period; so that the whole prophecy should be accomplished in a few years after the vision. These expressions will indeed shew the accomplishment of the things foretold in this prophecy was soon to *begin;* but, I think, they can determine nothing at all concerning the time when it was to *end,* especially against full evidence in the same book of prophecy, that the period is much longer, and reaches from the time of the vision to the day of judgment.

To omit more general reasons, which yet have their degree of probability: in particular, the perpetual use of prophecy to the church in all ages, the wisdom and goodness of providing such support to the faith and constancy of the church, in every state of affliction, which seems to be the design, and therefore the true key of the whole Revelation, makes it probable, that the spirit of prophecy did not design this support for the church in a few of the first ages of Christianity only, but that it designed the same consolation and support for every after-age; that the faithfulness and power of God would, in all times, verify these truths; that though the church and true religion should be opposed, afflicted, and oppressed, yet it should be preserved and protected, and prove in the end victorious. It is well observed of the Scriptures in general, agreeable to the notions and expectations naturally founded on the Divine perfections, "God did from the beginning make, and has all along continued to his church, or true worshippers, a promise, that truth and virtue shall finally prevail, shall prevail over the spirit of error and wickedness, of delusion and disobedience."* How natural it is then to suppose, when a revelation is given to encourage the constancy of good men, in times of affliction, that it should reveal the protection of Providence, and assure a wise care of the cause of truth and religion in every age, that it should not be confined to a small proportion of that time, in which the church would have the same trials, and stand in need of the same encouragements.

But there are two evidences in the prophecy itself which, as I apprehend, are so full to the point, that they are sufficient to determine it.

First, The duration of the period of this prophecy, is, in some places, marked out as well by numbers of years, as by prophetic descriptions. The time of the beast, for instance, is thus described: *And power was given unto him to continue forty-two months,* xiii. 5. It is observed of the woman persecuted by the dragon, *And to the woman were given two wings of a great eagle, that she might fly into the wilderness, unto her place, where she is nourished for a time, times, and half a time, from the face of the serpent,* xii. 14. The time in which the witnesses were to prophesy, clothed in sackcloth, is in like manner described: *And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth,* xi. 3.

This various computation of the same time, and so agreeable to the manner of expressing time in prophecy, sufficiently, I think, determines the duration of this period to one thousand two hundred and sixty years, which is itself a much longer continuance than these interpreters will allow to the accomplishment of the whole prophecy, who confine it to the most early times of the church, because it is said, *The time is at hand.* And it is farther to be observed, that this period, to which the prophecy assigns a duration of one thousand two hundred and sixty years, is not to commence from the time of the vision, but after a long series of prophecy had been previously fulfilled; for the order of the prophecies of this book are thus represented: first, six seals are opened, to each of which a proper prophecy belongs, chap. vi.; upon opening the seventh seal, seven angels have seven trumpets given to them; six of these angels sound their trumpets, to each of which also belongs a distinct prophecy, viii. ix.; so that this period, of one thousand two hundred and sixty years, is the third period of prophecy; and after two former periods have had their accomplishment, this must considerably lengthen the time to which the whole book of Revelation refers.

I am sensible, that prophetic numbers do not always express a determinate duration or space of time, any more than they always express a certain number. Prophecy, I acknowledge, uses numbers sometimes, as other expressions, in a figurative meaning, as symbols and hieroglyphics. Thus, the number *seven* sometimes does not denote the precise number of seven, but figuratively denotes perfection, or a full and complete number; and the number *ten* sometimes does not mean precisely ten in number, but many in general, or a considerable number, and frequency of action, or doing the same thing several times; as the use of those expressions in Scripture plainly shews, and of which I have given some instances in the notes.

Yet, the variety of computing the same duration, by days, months, and times, and this in manifest allusion to the prophecies of Daniel, who thus reckons the time of the Messiah's first appearance, and mean a determinate number of years, will hardly admit of any other meaning as the intention of the prophecy in that place, which I hope the reader will find fully proved in the annotations.

Secondly, This observation will be farther greatly confirmed, by considering how expressly the prophecy itself declares, that it reaches to the last times, and in which the mystery of God, or several dispensations of prophecy to-

* Dr. Clarke, Connexion of Prophecy, p. 8.

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wards the church, should be fully accomplished. *An angel lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets,* x. 5—7. Or rather, as it should have been translated to the true sense of the original, In the day of the voice of the seventh angel, when it shall sound, ὅταν μέλλῃ σαλπίζειν, and the mystery of God shall be finished, καὶ τελεσθῇ τὸ μυστήριον τοῦ θεοῦ. That is, In the days of the voice of the seventh angel, when it shall sound, and the mystery of God shall be finished; or, In the times and period assigned for the sounding of the seventh angel, time shall be no more, and the mystery of God shall be finished. As if the angel had said, Though the time is not yet come, when the church's trial by afflictions shall cease, yet the time of fulfilling that prophecy shall not long be delayed; then the happy state of the church shall begin, which shall finish the mystery of God. So that this period of prophecy will conclude with finishing the mystery of God, or dispensations of Providence towards the church.

It is farther to be observed, that the prophecy itself places at the conclusion of it the general resurrection and judgment. And *I saw the dead* (says St. John), *small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things that were written in the books according to their works; and the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, they were judged every man according to their works, and death and hell were cast into the lake of fire; this is the second death,* xx. 12, &c. A series of prophecies, which reaches to the resurrection and last judgment, seems plainly designed to reach to the end of all time.

Order of the several prophecies, and several periods.]—The book itself seems also to shew farther very plainly, the order of the several prophecies, according to their several periods, as well as the whole duration, from the time of the vision, to the finishing the whole mystery of God's providence towards the church.

There is a general distribution of these prophecies, into the things *which are*, and the things which *shall be hereafter*, i. 19. ἃ εἰσι καὶ μέλλει γίνεσθαι μετὰ ταῦτα. The *things which are* seem to refer to the then present state of the seven churches; which description, with the warnings, encouragements, and exhortations proper to it, is contained in epistles delivered to each of the churches, in the second and third chapters.

The fourth chapter reveals a new state of things, in a new vision: a voice said unto St. John, *Come up hither, and I will shew thee the things that must be hereafter,* iv. 1. ἃ δεῖ γενέσθαι μετὰ ταῦτα. I will reveal unto thee, what shall come to pass in after-times, and in successive order, after the things revealed in the foregoing part of the prophecy shall be fulfilled.

These prophecies are again distributed into several periods, plainly distinguished from each other, and manifestly successive to each other.

One of these periods is distinguished by the opening of a book, sealed with seven seals; and, at the opening of each seal, representing in a figure some event proper to each seal; and ends with sealing of the servants of God to the number of one hundred and forty-four thousand, ch. vi. vii.

Another period begins upon the opening of the seventh seal. This period is distinguished by giving seven trumpets to the seven angels that stand before God, viii. 1, 2. Six of these trumpets are sounded in their order, as the seals were opened in the foregoing period, and each of them hath particular events proper to each, chap. viii. ix. This period ends with a new vision; an angel gives St. John a little book: he is ordered to measure the temple, and the seventh angel sounds, chap. x.

There is a third period, called, the days of the voice of the seventh angel, when he shall sound. This period is represented as a time wherein the mystery of God shall be finished, at the end of which there shall be a new and very different state of things. It is to be a time in which the church shall long struggle with great afflictions and persecutions; yet, at the end of it, the dragon, the old serpent, which is the devil and Satan, shall be bound for a thousand years, that he may deceive the nations no more, till the thousand years shall be fulfilled, though after that he will be loosed again for a little season.

This period seems to be described by several representations, by measuring the temple, and giving part of it to be trodden under foot by the gentiles, by two witnesses prophesying in sackcloth, by a woman escaping into a wilderness, and by the rising of a monstrous wild beast. The events proper to the period, are represented by seven vials full of God's wrath, poured out on the earth.

The duration of this period is exactly the same in the several representations; the gentiles are to tread the holy city under foot, forty and two months, xi. 2. The witnesses are to prophesy in sackcloth, a thousand two hundred and threescore days, ver. 3. The woman which fled into the wilderness hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days, xii. 6. And power was given unto the beast, to continue forty and two months, xiii. 5.

These periods of prophecy successive to each other.]—As the book itself thus distinguishes these prophecies from each other, so it seems plainly to shew they are successive to each other. They seem ranked into such order, as to make this observation obvious and necessary, that they are not intended to describe contemporary events, but such events as should follow one another in order, as the periods themselves are represented to succeed each other. So that there is no ground, I conceive, to consider the prophecies which belong to these periods as synchronisms; on the contrary, each of these prophecies seems fixed to that particular period of time to which it belongs; which periods are manifestly represented not as contemporary, but as an order and series of successive times and events.

The order of succession in these three periods is very particular, as their distinction from each other is very manifest.

As the first period is distinguished by seven seals, the second period by seven trumpets, and the third by seven vials, so the seven angels received the seven golden vials, after six of the trumpets had been sounded. The six trumpets were sounded, viii. 9. the seventh angel began to sound,

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ix. 15. but the angels received not the seven golden vials, till in the days of the voice of the seventh trumpet, when the power and authority of the beast were established, and men had received the mark of the beast, and worshipped his image; for the plague of the first vial fell upon them, xvi. 2. So that this period of the vials commenced after the period of the trumpets was over, and the events prophesied in it were fulfilled.

The period of the trumpets, in like manner, plainly follows the period of the seals. It is expressly said, when he had opened the seventh seal, there was silence in heaven for half an hour. *And I saw the seven angels which stood before God, and to them were given seven trumpets,* viii. 1, 2.

This natural order will, I conceive, free us from that intricacy and difficulty which a supposition of synchronisms, and contemporary events in the different periods, have occasioned in the interpretation of this book: and it may greatly help us, in applying historical events to the several prophecies, to look only at such as fall within the time to which the period belongs.

The book itself will moreover, I conceive, sufficiently determine the proper time to which each period belongs, and shew to what period of history the period of prophecy refers. If the duration of each period can, in general, be very nearly determined, so that the beginning and ending of it can be reasonably fixed to any near time, the order and succession of the periods will point out the contemporary times of history; and if the events of history shall sufficiently answer the descriptions of prophecy, it will make our application of them more satisfactory, and give greater weight to such interpretation.

The proper time of each period sufficiently determined.]—The book itself seems plainly to make the general key of the whole revelation, the particular key of each period; so that one and the same wise and useful design is the general design of the whole, and the particular design of every part of it. So far is this book from being loose, uncertain, and immethodical, that it keeps always one and the same useful design in view, and carries it through every particular in the most exact order.

The general design of this prophecy is to support the minds of faithful Christians, under all afflictions on account of religion, to teach them, that however true religion should be opposed, however they might suffer for the Christian faith and worship, they might assure themselves of God's care and protection. Though God did not design to place his church in such a state of outward power and prosperity, as to be free from afflictions and persecution (which therefore they were not vainly to promise themselves, and weakly to expect), yet they might promise themselves, and expect, that God would preserve the true religion, by the care of his providence, from being bore down by any power of opposition; that he would often severely punish the enemies of true religion, and make known his judgments upon them, as heretofore on Egypt and Babylon; that he would give often, to the faithful and constant, deliverance out of their dangers, success and victory over their enemies; that he would often raise up eminent and powerful persons, who shall defend and encourage the Christian faith and worship, and that in the end truth and righteousness shall prevail over all opposition from error and unrighteousness, and the patience and constancy of the faithful shall be finally crowned with a state of complete peace, perfection, and happiness.

These were great encouragements, and consolations of very great use to the church at all times. It was not fit to dissemble the true state of providence with respect to the church; for the state of the Christian church, whatever some might promise themselves, would often be afflictive: yet it was very fit to remind good men, in strong representations, of their encouragement and support, that God would maintain the cause of truth against all opposition, often give evident marks of a Divine protection, for the safety of the church, and in the punishment of its enemies.

"The church persecuted, afterward victorious, and in a peaceful state, is certainly the true key of the Revelation," says a very learned interpreter.*

This general key of the whole Revelation seems also the proper key of each particular period: the whole prophecy, after many intermediate dangers in a state of opposition and trouble, ends *in the happiness of the holy city, the new Jerusalem, coming down from God out of heaven.* In like manner, each particular period describes a state of danger, opposition, and trouble, and ends in a state of peace, safety, and happiness.

Thus the first period of the seals enumerates great troubles and afflictions, but ends with sealing the servants of God in their foreheads, which was to be a time of peace and safety to the church. And *I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice, to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads,* vii. 2, 3.

The second period in order, which is the period of the trumpets, describes also several heavy and severe judgments on the sounding of the several trumpets; so that an angel flying through the midst of heaven, said with a loud voice, *Woe, woe, woe, to the inhabitants of the earth,* viii. 13. and yet, upon the sounding of the seventh angel, which begins the third period, there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ,* xi. 15.

The day of the voice of the seventh angel, which is the third period, describes again a time of trouble and affliction; the dragon persecutes the woman, xii. 13.; the persecution of the beast is of long continuance, for power was given him to continue forty-two months, xiii. 5.; seven vials full of the wrath of God are poured out, attended with grievous plagues, yet in the end Babylon is destroyed, the old dragon bound, and they who had not worshipped the beast, live and reign with Christ a thousand years, xx. 3.

It is an obvious remark, that each of these periods are represented by the same number of *seven;* there are seven seals in the first period, seven trumpets in the second, and seven vials in the third. Seven is a sacred number in the Jewish church, and in the rotation both of days and years, is made a time of religion and rest. It is not therefore an unfit emblem, that the church, after a time of labour and trouble, shall enjoy a time wherein it may serve God in peace and rest. However that be, and whether the spirit of prophecy designed such an allusion or no, it is plain,

* Calmet's Preface to the Revelation.

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that this scheme of the different periods, as well as of the whole book, mentions a time of affliction and trial, which shall end in a time of safety, liberty, and peace.

This observation, I conceive, will go a great way to fix thegeneral duration of these three periods, and sufficiently determine, to a near time, the beginning and ending of each. As each must have, in its period, some remarkable opposition to the Christian church, a trial of its faith and patience, by some great dangers and afflictions; so it must end in some remarkable deliverance out of those troubles, and some favourable providence to the church for its safety, peace, and liberty, in the profession of the Christian faith and religion.

To what historical period each period of prophecy belongs.]—At the time of these visions, St. John was in banishment for the word of God, and for the testimony of Jesus Christ; and the church was under persecution so long as the empire continued heathen. Severe persecutions were almost perpetually renewed: a little before the times of Constantine they were so severe, that they seemed to threaten the utter destruction of all who could not be forced to renounce the Christian faith, and fall in with the idolatrous worship established in the empire. The last persecution under Dioclesian destroyed incredible numbers, that the persecutors boasted, they had effaced the name and superstition of the Christians, and had restored and propagated the worship of the gods: yet the Divine Providence, after several great revolutions, made way for the authority of Constantine the Great, who put an end to a long persecution of ten years, gave freedom to the churches, and finally, when, upon the death of Licinius, he obtained the sole authority, he gave all protection and countenance to the Christian church, and all assistance to promote the Christian faith and worship; so that the same power which before persecuted, now protected the Christian faith.

Time of the first period.]—The first period of prophecy then seems naturally to point out this period of history, which in general answers it with great propriety and exactness, and will, I think, direct us to look for the fulfilling the several parts of it, in some of the events of providence, between the time of the vision, and about the year of Christ 323. when the opposition of the idolatrous power of Rome gave way to the protection and favour of Christian emperors.

Time of the second period.]—It was not long the church enjoyed this peace: the Roman empire, in a short time, began to lose its power, and became unable to protect the peace and liberty of the church; a swarm of idolatrous nations from the northern countries, under several names, broke in upon the Roman empire, and divided the western empire into several separate and independent governments, or kingdoms; so that the Christian faith and worship were in as much danger from the idolatry of the northern nations, who had divided the Roman empire among themselves, as they were before in danger from the idolatry of the Roman empire itself. It pleased God also, to permit that impostor Mahomet, and his successors, to gain so much ground, and spread that imposture so far, and so fast, that it seemed to threaten the ruin of the Christian name and religion in the east: yet the idolatrous northern nations were soon themselves brought to the Christian religion, and to use all their power and authority to protect and promote it. And though the Saracens made great inroads for some time, yet was their progress stopped both in the east and west. Charles Martel,* by a memorable battle, (A. D. 734.) in which some authors account three hundred and seventy thousand slain, preserved the western parts of the Roman empire from their future incursions, and enabled the Christians in Spain to maintain themselves against them, and even oppose them with such power, as finally drove them quite out of their kingdom. And the Christian religion remained in all those places which the northern nations had formed into kingdoms out of the Roman empire.

Here is now a period of history very naturally applicable to this second period of prophecy; it contains a very memorable time of danger, and as memorable a deliverance in the establishment of the peace and liberty of the Christian church, and seems sufficiently to point out the time of this period, from about the year of Christ 323. to about 750. In which compass of time, therefore, we seem directed to look for the accomplishment of the several particular predictions contained in this period.

Time of the third period.]—The third period seems also determined to a near time both of its beginning and ending, by the prophecy itself.

The duration of this period is sufficiently determined by the time of the beast, the time of the woman's being in the wilderness, the time wherein the holy city should be trodden under foot; these times are variously expressed, but plainly in such manner as to express the same duration. It is said to be for forty-two months, xi. 2. xiii. 5. for a time, times, and half a time, xii. 14. And these ways of numbering seem explained by another: the time of the witnesses prophesying in sackcloth is mentioned to be a thousand two hundred and threescore days, xi. 3. And again, the time of the woman in the wilderness, where she hath a place prepared of God for her, is expressed by the same number, that they should feed her a thousand two hundred and threescore days.

The difficulty then of assigning the historical time of this period seems to lie chiefly in this: At what time this thousand two hundred and threescore prophetical days, or years, are to begin; or, which will be the same, at what period in history we are to begin the power of the beast, the flying of the woman into the wilderness, and treading the holy city under foot: for these are the calamities of this period, as the happiness with which it closes is the destruction of the beast, the binding of Satan, and the peaceful state of the church for a thousand years, till Satan shall be loosed again for a little season, xx. 3.

Our chief inquiry then will be, When this power was given unto the beast, which was to continue for forty-two months? Let us see whether the prophecy itself doth not sufficiently point out this time to us.

The emblem of a beast, according to the use of it in Scripture-prophecy, denotes an empire or government, as the four empires denoted by the beasts in Daniel's vision sufficiently shew.

In explaining the mystery of the beast, and the woman which carrieth her, the angel expressly declares, *And the woman which thou sawest, is that great city which reigneth over the kings of the earth,* xvii. 18. This seems sufficiently to direct our consideration of the beast as an empire or

* Mariana's History of Spain, p. 105.

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government, and that of the city of Rome, or Roman dominion. It seems farther confirmed by the description of the beast, having seven heads, and ten horns, and upon his horns ten crowns, xiii. 1. We have these expressions yet farther explained; *The seven heads* (says the angel) *are seven mountains, on which the woman sitteth. And they are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space,* xvii. 9, 10. again, ver. 12. *And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast;* or, shall reign at the *same time* and *period* with the beast: as, in the following words, *and these have one mind,* means, they have the same design and intention.

The prophecy then seems to represent the beast as one empire, though in several different forms of government in succession, five of which were fallen or passed at the time of the vision; one is, says the angel, or was the present form of government at that time; and the form of Roman government at the time of the vision, was to be sure the imperial, which is therefore to be accounted the sixth. The next, or seventh form of government, was not yet come; and when it came, it was to continue but a short space. It follows, *And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.* The meaning of which remarkable expression, is, I conceive, to this purpose: After the sixth head, or form of Roman government, which was then in being, there shall be another form of government, which on some accounts may be called a *seventh;* and, in that reckoning, the beast spoken of would be the *eighth head,* or form of government: yet, on some other accounts, that seventh could hardly be called a proper form of Roman government; so that in that reckoning, the beast spoken of might be accounted *one of the seven,* and so next in succession, in the proper government of Rome, to the sixth, or imperial form of government. This form of government is moreover to be set up in the same time or period with the ten kings or kingdoms, erected in the Roman empire, and by their assistance, giving their power to the beast, ver. 13.

From these considerations, we have a period in history sufficiently marked out for this period of prophecy.

Besides the order of the periods, this being the third, and not therefore to begin till the two former are finished, it cannot begin till the northern nations, who brake in upon and divided the empire, had established their respective kingdoms, and were converted to Christianity, and gave their protection to the profession of it; nor till the imperial government was passed away, as the five preceding forms of government had before it; nor yet till another form of government, which in some sense might be called a seventh, though not strictly and properly, was also passed, to make way for this form of government in Rome, which on some accounts might be reckoned the eighth, and yet, for other reasons, was to be numbered among the seven. To this, I think, we may yet add another mark of this period, in which the beast is described, *the beast which was, and is not, and yet is,* ver. 8. Or, as St. John saw in the vision of this beast, xiii. 3. *I saw* (says he) *one of his heads, as it were, wounded to death, and his deadly wound was healed, and all the world wondered after the beast.* And again, speaking of the second beast, he observes, ver. 12. *And he exerciseth all the power of the first beast before him, and causeth the earth, and them that dwell therein, to worship the first beast, whose deadly wound was healed.* These descriptions seem plainly to represent the Roman government, or empire, of which this beast is the symbol, as once in a state of great authority and power, afterward as having very much, almost quite, lost that power; yet, in the end, recovering its power, and reviving its authority again: as one wounded unto death, but whose deadly wound was healed again, even to the wonder and astonishment of the world.

This seems to describe to us a time, when Rome, once the mistress of the world, who reigned over the kings of the earth, should lose her power either altogether, or so far as to preserve but a very faint resemblance of it: yet afterward, notwithstanding such loss of power, it should recover to a very great degree of power and authority again.

Here are a great many circumstances, which must concur in a period of time which can answer, with any propriety, this description of prophecy; and where so many circumstances really concur in history, it is a very great evidence, such period of time is intended by the prophecy; and it is a great confirmation of the truth and authority of the prophecy itself, that predictions of a time, to be distinguished by so great a variety of circumstances and important events, should be so exactly accomplished.

Now, the Roman history represents the state of the Roman empire, after the invasion of the northern nations, most agreeable to the description of this prophecy.

After the northern nations had entirely subdued the power of the Roman empire, they settled themselves in the several parts of it, and erected several sovereign and independent dominions in France, Spain, Britain, and Italy itself.

The Goths possessed themselves of the best part of Italy,* especially about Rome, and took at last the city of Rome, A. D. 476. Odoacer, king of the Heruli, obliged Momyllus, who was also called Augustulus, to abdicate the empire. He possessed himself of the government of Rome and Italy, but without the title of emperor of Rome, or any other title taken from Rome, or making the city of Rome the seat of his empire or residence. He was styled king of Italy, and Ravenna became under Theodoric and his successors, after the defeat of Odoacer, the seat of the Gothic kingdom of Italy.

But, after some time, Justinian grew powerful in the eastern empire, or empire of the Greeks; and, after many victories in other parts, sends his victorious armies into Italy, under the command of the great generals Belisarius and Narses. They broke the power of the Gothic kingdom in Italy, and recovered the greatest part of Italy to the obedience of the emperors of Constantinople. The Greek emperors administered their government of Italy by deputies or lieutenants, who were styled dukes of Italy, as a very eminent historian remarks,† "Exactis autem Gothis, expulsor ipse, victorque Narses, a Justiniano imperatore summæ rerum præpositus, titulo ducis Italiæ sumpto, Italiam, per hos provinciarum præfectos, pro suo arbitrio, administrabat."

But in a short time, the Longobards, or Lombards, invaded Italy, about the year of Christ 568.‡ They make a

* Sigonius de Occident. Imperio, p. 251. 258.
† Sigonius, de Regno Italiæ, p. 3. ‡ Ib. p. 8.

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very swift progress, insomuch, that, in the third year of their invasion, they proclaim Alboin king of Italy;* and, in effect, made themselves masters of all Italy, except Rome and Ravenna. At this time, though Rome was in the obedience of the eastern or Greek empire, yet still Rome was not the seat of the government; the chief governor resided at Ravenna, with the title of exarch of Ravenna; and imperial Rome, once the mistress of the world, was fallen into the low condition of a small dutchy, subject to the exarchate. These exarchs continued, and with them this low condition of Rome, about one hundred and eighty-five years, from Longinus, who was made first exarch, A. D. 568. to Eutychius, the last exarch,† when Aistulphus, king of the Lombards, took Ravenna, A. D. 752.

This conquest of Ravenna by the Lombards had very great consequences; it at first gave Aistulphus an occasion of claiming Rome, as a part and parcel of the exarchate, which he had now annexed to his kingdom of Italy: for so he sets forth his title and pretensions to Rome, as part of his dominions. "Quod cum ipse exarchatum Ravennatem teneret, ex antiquo instituto, se tanquam exarchum, Romanis quoque imperare, æquum esse, interpretabatur."‡

Aistulphus, to make good his claim, upon the Romans refusing tribute, enters their territory, and prepares to besiege their city. The pope alarmed, you may be sure, with so near danger, immediately sends to Pepin of France, to pray his protection and assistance. The popes had lately very much obliged Pepin, in confirming the deposition of Childeric, the last of the first race of the French kings, to make way for Pepin and his family to the crown. Pepin had many reasons to protect the pope against the growing power of the Lombards in Italy: he first then endeavours by ambassadors to persuade the Lombards from committing hostilities against the city of Rome, and leave the pope in quiet; but persuasions not prevailing, he enters Italy with an army, beats Aistulphus, forces him to a treaty, in which he obliges him not only to renounce his claim and pretensions to Rome, as part of the exarchate he had conquered, but, moreover, to surrender the whole exarchate to the Pope, and gave the temporal government of Rome, and the exarchate, for ever, to the pope and his successors, as the patrimony of St. Peter.

But the next year, Pepin being returned into France, Aistulphus, who could not think of performing so disadvantageous a treaty, again enters the Roman territory, and prepares for the siege of the city: Pepin returns into Italy with a powerful force; Aistulphus raises the siege of Rome, is himself besieged by Pepin, and finally forced to confirm and execute his treaty, and make over the whole exarchate to the church of Rome, or to St. Peter and his successors, for ever. Thus Pepin wrested the exarchate from the hands of the Lombards,§ refused to restore it to the eastern empire, but confirmed it to St. Peter and his successors: the keys of the several cities belonging to the exarchate, together with the grant or charter, being with much solemnity laid on the altar of St. Peter, A. D. 756.

Thus Rome, which had lost the imperial government, A. D. 476. and had rather the show and appearance of a new form of government, than a real and proper government, under the Greek emperors, and their exarchs of Ravenna, for about one hundred and eighty-five years, obtained a perfectly new form of government, when it became the patrimony of St. Peter, and which has been the only form of government in Rome ever since.

The power of Rome seemed quite extinguished, and the Roman authority and dominion received a deadly wound, when the Goths put an end to the empire; imperial Rome was then brought so low, that no ground of rational hope was left, it should ever recover its power and authority again; and yet, after so many years, it revived once more, this deadly wound was healed, and it has continued a very long time: one of the most extraordinary forms of government the world ever saw.

This new form of government was raised and conveyed to the popes, as successors of St. Peter, by one of the principal kingdoms founded by the northern nations, on the ruins of the Roman empire; and this authority and dominion of the popes have been preserved to them all along, by the help and assistance of the several kingdoms erected in like manner.

In this history, we may also see, on some accounts, an eighth form of Roman government; or, as it may on other accounts be called, a seventh, according as the exarchate of Ravenna shall be accounted or not accounted a proper form of Roman government. This, though it can but improperly be called a form of Roman government, yet was the only government, from the destruction of the imperial power, A. D. 476. to the establishment of the temporal power of Rome in the papacy, A. D. 756. that is, for very near the space of three hundred years.

It is farther worthy of observation, that the bare ecclesiastical supremacy of the pope, how great soever under another civil government of Rome, would never have been a proper government of Rome; but the power of the supremacy itself would have been bounded by it, and hindered from establishing an ecclesiastical monarchy. It is therefore very justly observed by one well-skilled in history and politics,* "Though the church was never so abounding in riches, and in great numbers of ecclesiastics, yet it was absolutely necessary, that the pope, if he intended to establish an ecclesiastical monarchy, should not be in any way dependent on any temporal prince, but that he should reside in a place which was free from all subjection to any civil power but himself, that he always should be possessed of such an estate as might be sufficient to maintain his grandeur, and not be liable to be taken away from him on any pretence whatsoever; where also his adherents might find a safe retreat, whenever they should be pursued by the civil power."

In this period of time then, which begins the last form of Roman government, and which perfected the papal supremacy and spiritual monarchy, by a considerable independent temporal dominion, we have a very proper and natural agreement of history, with the description of this prophecy. This may, I think, direct us to a surer method of fixing the date of it, than uncertain inquiries, when the papal supremacy was established; for I conceive, the prophecy rather points out the temporal power of the pope,

* Petavius, Rat. Temp. p. 371. † Ib. p. 374.
‡ Sigonius de Regno Italiæ, p. 76.
§ Ib. p. 80. Mezeray's Hist. of France, vol. i. p. 216.

* Puffendorff, of the Spiritual Monarchy of Rome, s. 19.

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as the last form of the government of Rome, which was also what principally established his supremacy, and perfected the project of spiritual monarchy.

Period 4.]—When this period shall have continued forty-two months, a time, times, and half a time, a thousand two hundred and threescore days, according to the style of prophecy, *The beast shall be destroyed, the dragon, that old serpent, which is the devil, and Satan, shall be bound a thousand years*, xix. 20. xx. 2. This state of the church will be a fourth remarkable period.

Period 5.]—Yet when these thousand years shall be expired, Satan shall again be loosed out of his prison for a short time: this will make a fifth period, xx. 7.

This shall, for once more, occasion a new attempt of error and wickedness against truth and righteousness; but this attempt shall end in the final ruin of all the enemies of religion: fire shall come down from God out of heaven, to devour them; and the devil, the deceiver, shall be cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever, xx. 9, 10.

Period 6.]—Upon this the prophecy represents, as the conclusion of all things, the general judgment, the second death and punishment of the wicked.

Period 7.]—The happiness of the righteous and faithful servants of God and Christ, in a state of glorious immortality, make a seventh period, in an endless sabbath.

This order of the prophecies is, I think, intelligible and natural; and, I believe, more agreeable to the important facts in history, than other systems: and yet it is the truth of history, which alone can shew us, what has been the providence of God towards the church and world, from the time of this vision of St. John to our own days.

It is certain, such a plan of prophecy, and order of history, will well answer the useful designs of prophecy in general: to prepare the church to expect opposition and sufferings in this present world; to support good men under all their trials of faith and patience; to give encouragement to perseverance in the true religion, whatever dangers may attend it; to assure the attention of Providence, and the protection of God to his own cause, that no opposition shall finally prevail against it; that the judgments of God shall punish the enemies of true religion; that their opposition to truth and righteousness shall surely end in their own destruction; when the faithful perseverance of true Christians shall be crowned with a glorious state of immortal life and happiness.

If, by explaining this book of Revelation upon this plan, we shall find these intentions answered, and these truths verified in history, and confirmed by experience, we shall attain what is worth aiming at, to make this book appear more intelligible, certain, and useful, than it is commonly thought to be. For which reason, as many good persons have not that attention to it they ought, they miss that encouragement, hope, and improvement, they might receive from it; and, I think, with some greater advantages than from a plainer manner of delivering even the same truths in other books of the holy Scriptures: for almost every thing that is sublime, lively, and moving in the law and the prophets, receives new force in the strong representations, figures, images, and expressions, of this book.

The great truths concerning the majesty of God, the wisdom and care of his providence, the dignity, authority, and power of Christ, the protection of the church, the restraint and punishment of their enemies, and the final happiness of all who shall faithfully persevere in the true Christian faith and worship, are here delivered in such awful manner, such animated expressions, and such striking representations, as must greatly warm the spirits of good Christians. A regard to this book of Revelation, as a prediction of events by a spirit of prophecy, which therefore will surely come to pass, and which cannot fail of their accomplishments, serves very wisely and powerfully to guard against the fears of men, by a full assurance of hope in God. It will animate every one who looks upon the promises and threatenings of this book, as a sure prediction of what shall come to pass, to resist every temptation of error and wickedness, with faithfulness, constancy, and zeal. The lake of fire and brimstone, and the terrors of the second death, the portion of the fearful and unbelieving, the glory and happiness of the holy Jerusalem, and a right to the tree of life, the portion of all the faithful, are represented in so strong and lively images, as are fit to fix the attention, and make way to the heart and affections, and engage them with zeal to follow the wise directions of understanding and judgment: and an exact conformity between these prophetic descriptions, and the real state of the church and world, for a long series of some hundred years, continually gives new evidence to the truth of the Christian revelation, and to the authority of the books of the New Testament; it greatly confirms our faith in the promises, and thereby gives them their full force and influence upon us.

As this seems to be the improvement the Holy Spirit of prophecy designed in this book of Revelation, let us consider whether a religious attention to these designs will not enable us to make this very useful improvement of it. There is reason to hope it may: for it is one prophecy of this book, *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein*, i. 3.

Objections considered.]—Yet notwithstanding these reasons, to recommend to us the study and improvement of these revelations, it may be proper briefly to take notice of some common objections which too often prejudice the minds of many against them.

Uncertainty of application.]—I have already observed, what I hope is sufficient to answer the charge of obscurity from the style of prophecy; but the objection goes farther than to the obscurity of expression. This book of Revelation represents, some say, a great many persons and events, times and things, which men know not how to apply with any sufficient certainty. Hence we find so much difference between interpreters, and the same prophecy applied to a great variety of events, times often fixed, and often mistaken, that it should seem a point of plain wisdom not to be over-busy in such uncertain applications.

It will ever be a point of wisdom, not to be over-busy, or over-confident in any thing, especially in fixing periods of time, or determining seasons, which it may be are not to be determined, it may be are not fit to be known. It is a maxim of greater wisdom than it is usually thought, *Seek not to know what should not be revealed.* Such are many future events. The precise time of our Saviour's coming to judgment was not revealed, because not fit to be re-

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vealed: the uncertainty of his appearance was of greater service to preserve a care of religion, than the revelation of it would have been; for the uncertainty itself gives many useful exhortations: *Watch, for ye know not at what hour the Son of man cometh.* Suppose then, some of the events described in this prophecy should be of doubtful application; suppose the precise time of the downfal of the beast, the slaying and resurrection of the witnesses, and the beginning of the thousand years' happy state of the church, should not so be determined, but it would admit of different calculations, may it not be wise, and therefore fit, it should be so? The certainty of those events in a *proper time*, though that time should not be precisely determined, will answer the greater ends of useful instruction; and if the revelation should go no farther than this, it would yet be a revelation of great benefit and advantage, as the certainty of the day of judgment in its *proper time* surely is, though *of that day and hour knoweth no man.*

Besides, there is another wise reason, why the persons and events described in this prophecy should be express enough for the purposes of religious improvement, for the patience, hope, encouragement, and constancy, of the church, and yet remain with some uncertainty as to a particular application. It was no way fit, for instance, that the several woes and plagues prophesied to befal the Roman state and empire, should stand so plain in a book of Christian revelation, that every one could apply them to particular emperors, or any present administration of government. It was not fit, for instance, that Trajan, Hadrian, Severus, or Dioclesian, should be so described, as that all men should presently perceive they were personally pointed out. This might have rendered the sacred books of the Christian religion suspected as treasonable libels against the peace, the power, and the very being of the Roman empire. The persecutors of Christianity might have made this a plausible pretence to justify their greatest severities against the Christians, as enemies to the peace and government, as well as to the religion, of the empire. These are therefore uncertainties not to be complained of, because they are wisely fit and proper.

Yet still the great descriptions of God and Christ, of their care and power; the description of the old dragon, and his opposition to the church; the dangers and afflictions of the church, from idolatrous persecuting enemies; the duty of the church in the hour of danger and temptation; the security of the church by Divine protection; the sure victory and final happiness of the church in the end, which are the things of chief design and principal use: these are all express enough, and none of these are either of doubtful or uncertain application. And even as to the other particulars, *he that hath an ear to hear*, that will carefully and modestly endeavour to find out the meaning of these prophecies, may, I think, attain to a good and useful degree of understanding, in *what the Spirit saith unto the churches;* and may find the several particular events of these prophecies of as certain application, as it is convenient such prophecies should be.

Danger of enthusiasm.]—There is moreover another prejudice against the careful study of this book. Some think, or at least pretend to think, that a regard to prophecies and predictions, and especially to the prophecies of this book, may have dangerous consequences. It may, as they say they fear, be an encouragement to enthusiasm, and become an occasion of great disorders in the world, which sure it is wisdom carefully to watch against.

Enthusiasm, it is true, often has, and may again produce very mischievous effects. The church, at the time of this prophecy, saw one of the most memorable and fatal instances, in the rebellion of the Jews; and the destruction of their temple, city, and nation, which followed upon it. But though enthusiasm may abuse the best and most innocent principles in the world, or at pleasure make what principles it pleases, and move men by unhallowed means to promote the holy kingdom of Jesus, as we have too many instances of it; yet sure I am, there is no encouragement to it in any part of the Christian religion, or in any part of these prophecies. Here are no directions, or the least encouragement given to the church, or Christians, *as saints*, but to patience and perseverance, in the faith and hope of the gospel, from the protection of God: no encouragement of sedition or mutiny, of violence or injustice, no, not to their greatest enemies, or in their greatest dangers. The true means and methods of their safety will be found of a quite different nature. The time and way of the church's deliverance is every where represented, as appointed and directed only by the orders of God and Christ. Angels are every where represented as the appointed ministers to execute these orders; angels are to sound the trumpets of God's judgments, and to pour out the vials of God's wrath: so that the whole representation seems as if designed to teach Christians, they were to be watchful against all manner of rash and mutinous attempts of their own, and not run into rebellion upon any pretence of religion, as the Jews did, and met their ruin in it. They are directed to wait the time God has appointed for their deliverance; hoping that God will, by his own hand of providence, execute his designs of their protection and deliverance, in the most fitting time, and in the fittest manner, and by the most proper means: so that, except the wisdom and prudence of their own conduct, which is the duty of all men at all times, and is the farthest thing in the world from enthusiasm, either in life or religion, the church has no other directions in these prophecies, but *to stand still, and see the salvation of God.* The whole scheme of this prophecy then, is so far from being an encouragement to enthusiasm, that it is a wise preservative against it; for the general doctrine of the whole book is this,—that the patience of the saints is the way to their victory.

Upon the whole, in these interpretations we are not to expect demonstrations, or such proofs as shall be liable to no manner of objections, or that some weak and warm heads may not wrest these prophecies as they do the other scriptures, and may do any principles whatsoever, to extravagant designs and actions: it should be sufficient to satisfy us, if we find a proper and likely sense of the prophetic expressions and descriptions, suited to the manifest wise design of the whole prophecy; and if these interpretations are supported by an application of events in history, that are justly applicable both to the prophetic descriptions, and to the series and order of the prophecies; if they are events worthy a spirit of prophecy to reveal, and agreeable to the spirit and intention of this prophecy in particular; we may, without exposing ourselves to the charge of being over-credulous, reasonably rest satisfied with them.

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Then, we may represent these prophecies to ourselves in that noble and useful view in which a great author has placed them: (Bossuet, Explic. of the Revelation, Pref.)

"In the Gospel of St. John we read the life of Christ on earth: a man conversing with men, humble, poor, weak, and suffering, we behold a sacrifice ready to be offered, and a man appointed to sorrows and death; but in the Revelation of St. John, we have the gospel of Christ now raised from the dead. He speaks and acts as having conquered the grave, and triumphed over death and hell, as entered into the place of his glory; angels, principalities, and powers, being made subject unto him, and exercising the supreme universal power he has received from the Father over all things in heaven and earth, as our Saviour, for the protection of his church, and for the sure happiness of his faithful servants in the end."

SCHEME AND ORDER OF THE PROPHECIES

IN THE

BOOK OF REVELATION.

	Chap.	A. D.
INTRODUCTION, A prophetic vision in the isle of Patmos, representing Christ, his care of the churches, promising a revelation, with cautions and exhortations suitable to the then present state of the church, and to the future state of the church in after-ages, to encourage patience and constancy in the faith	i. 19.	95
FIRST PART OF REVELATION, relating to *the things that are*, or the then state of the church:		
Seven Epistles. Seven epistles to the seven principal churches in Asia, describing their *present state*, with cautions and exhortations suitable to it	ii.	
SECOND PART OF REVELATION, relating to the things that *shall be hereafter*, or to the state of the church in the ages to come, after the time of the vision, with cautions and exhortations suitable to it	iii.	
Scene of the visions. The throne of God, the consistory above, and heavenly church, representing God's power, majesty, authority, providence, and sure event of all his purposes	iv.	
A sealed book, containing a revelation of the state of the church in after-ages, given to the Lamb to open, or to Jesus Christ to reveal, for the good of the church, by St. John:		
Chorus of angels and saints; or, the whole heavenly church sings a psalm of praise to the Lamb	v.	
The Revelation begins by opening the sealed book, which describes the future state of the church in seven successive periods	vi.	
SEVEN PERIODS.		
First period, shewing the state of the church under the heathen Roman emperors, from about the year 95. to about the year 323. The seals of the book opened in order		95–323
Seven Seals.		
1. First seal represents a white horse, the rider with a crown, going forth to conquer; signifying the kingdom of Christ, or Christian religion, prevailing against the opposition of Jews and heathen.		
2. Second seal represents a red horse, power given to the rider to take peace from the earth; signifying the first memorable judgment on the persecutors of Christianity, in the destruction of the Jews under Trajan and Hadrian		100–138
3. Third seal represents a black horse, the rider with a balance to measure corn; signifying great scarcity of provision, near to famine, in the time of the Antonines		138–193
4. Fourth seal represents a pale horse, the name of the rider Death; signifying a great mortality and pestilence, wherewith the empire was punished in the reigns of Maximin and Valerian		193–270
5. Fifth seal represents the souls of the martyrs under the altar, their reward and deliverance in a short time; signifying the severe persecution in the reign of Dioclesian, with an encouragement to constancy, suitable to such times of difficulty,		270–304
6. Sixth seal represents earthquakes, sun darkened, stars falling from heaven; signifying great commotions in the empire, from Maximian to Constantine the Great, who put a period to the persecution of Rome heathen		304–323
Interval between the first and second periods, represents an angel sealing one hundred and forty-four thousand with the seal of the living God; signifying great numbers forsaking the idolatrous worship of the heathen Roman empire, and embracing the profession of Christianity	vii.	
Chorus of the heavenly church blessing God for his salvation. One of the elders shews unto St. John the happiness of those who were faithful and constant to true religion, in the great trial of so grievous persecution	9.	
Second period reveals the state of the church and providence in the times following the reign of Constantine, during the invasion of the empire by the northern nations; the rise and first progress of the Mahometan imposture, till the stop put to it in the western empire, which reaches from about the year 337 to the year 750.	viii.	337–750
Seven angels receive seven trumpets to sound.		
Seven Trumpets.		
1. First trumpet represents hail and fire mingled with blood, cast on the earth; signifying great storms of war to fall on the empire, and the blood that was shed in the reigns of the Constantine family, and their successors, till things were settled under Theodosius		337–379
2. Second trumpet represents a mountain burning with fire, cast into the sea, whereby it became blood; signifying the invasion of Italy by the northern nations, and taking the city of Rome by Alaric		379–412
3. Third trumpet represents a burning star falling upon the rivers, which became bitter; signifying the ravages in Italy, putting an end to the Roman empire, and founding a kingdom of Goths in Italy itself		412–493
4. Fourth trumpet represents a third part of the		

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	Chap.	A. D.
sun and moon darkened; signifying, the wars in Italy between Justinian's generals and the Goths, whereby the exarchate of Ravenna was erected, and all the remaining power and authority of Rome quite suppressed		493–
5. Fifth trumpet represents the bottomless pit opened, and locusts coming out of it; signifying, the rise of the Mohammedan religion and empire, and the great progress of both, till a stop was put to them by a contention for the succession	ix.	568–
6. Sixth trumpet represents four angels loosed, which were bound in the river Euphrates; signifying, the reunion of the divided Saracen power, the invasion of Europe by them, and threatening the conquest of it, till defeated by Charles Martel		635–
Third period of the vials reveals the state of the church and providence, in the times of the last head of Roman government, represented by the beast, for one thousand two hundred and sixty years, to its final overthrow, from about the year 756. to about the year 2016		756–
An angel, or *Nuntius*, brings a little book, the remainder of the sealed book opened by the Lamb, and gives it to St. John to eat; signifying, a farther revelation of what was to follow in order of time, to the end of the world	x.	2016
Three general descriptions of this period:		
1. First general description represents the temple measured; part given to the gentiles; two witnesses prophesy in sackcloth one thousand two hundred and sixty days; signifying, the corrupt state of the church, and the constancy of some faithful witnesses to the truth, though under severe persecutions during this whole period	xi.	
2. Second general description represents a woman forced to fly into the wilderness for safety; and protected there one thousand two hundred and sixty days; signifying, the persecution and preservation of the church during the same period	xii.	
3. Third general description represents a monstrous wild beast rising out of the sea, with seven heads, ten horns, as many crowns, and titles of blasphemy, who was to continue forty and two months; signifying, that new Roman power, which should use its authority to promote idolatrous worship, and to persecute all who would not submit to it, and should be supported by another power like unto its own form and constitution, during the same period	xiii.	
Chorus of the heavenly church celebrates in a hymn the happiness of those who remain faithful and constant	xiv.	
Nuntius, an angel, comes down from heaven to declare the certain and severe punishment of the enemies of truth and pure religion, in this period.		
Seven angels receive seven cups full of the wrath of God; signifying, that the enemies of truth and pure religion, in this period, shall be severely punished in the course of it, as well as they shall be utterly destroyed in *the end*	xv.	
The oracle gives order to the seven angels, to pour out their vials or cups	xvi.	
Seven Vials.		
First vial poured on the earth; a grievous sore on the worshippers of the beast, signifying the great commotions throughout the whole empire, under the family of Charles the Great, by which that family becomes extinct, and by which both the empire and crown of France are transferred to other families		
2. Second vial poured on the sea, it becomes as the blood of a dead man; signifying, the great bloodshed of the holy war, to recover Jerusalem from the Saracens		1040–
3. Third vial poured on the rivers and fountains; they become blood; signifying, the bloody civil wars between the Guelphs and Gibellines, the papal and imperial factions, when the popes were driven out of Italy into France		1190
4. Fourth vial poured on the sun, which has power given it to scorch men; signifying, the long wars in Italy, Germany, France, and Spain, occasioned by a long schism in the papacy. Turks take Constantinople, and put an end to the eastern empire. Pestilential diseases occasioned by intemperate heat		1200– 1371
5. Fifth vial poured on the seat of the beast, or his throne; signifying, the Reformation, and the confirmation of it by the principal states of Europe, notwithstanding all opposition from the pope, and in opposition to the papal authority		1378– 1530
6. Sixth vial poured on the river Euphrates, makes way for the kings of the east. This seems, in the order of the prophecies, to be yet future; but may likely mean some invasion of the pope's dominions from its eastern boundary, or the Adriatic		1560– 1650 1670– 1850
7. Seventh vial poured on the air, the seat of Satan's empire, describes the utter ruin of this persecuting idolatrous Roman government, or mystical Babylon, at the end of this period		1850– 2016
Nuntius, an angel-interpreter, more fully explains the character of this idolatrous persecuting power, which should corrupt the church, and persecute the faithful, during this period	xvii.	
Another angel sent from heaven, to confirm the utter and lasting destruction of this mystical Babylon, as a punishment for her idolatrous corruptions and persecution	xviii.	
Chorus of the heavenly church sings the praise of God, for his righteous judgments	xix.	
A vision of Christ, leading an army out of heaven, strongly represents the certain accomplishment of this prophecy.		
Fourth period. An angel sent from heaven to shut up Satan in the bottomless pit, as in a secure prison, for one thousand years, during which time there will be a happy state of the church, in purity, peace, and prosperity	xx.	
Fifth period. After the thousand years of the church's prosperity shall be expired, Satan will be loosed again for a little season, a new attempt will be made to revive the corruptions of the church, and a spirit of persecution, which shall end in the final destruction of Satan's power, and of all the enemies of pure and true religion	7.	
Sixth period. The general resurrection and final judgment; the everlasting destruction of the wicked,	11.	
The *seventh period* concludes the whole prophecy, in the vision of new heavens, and a new earth, representing, in strong images, the extent, security, riches, and grandeur of the heavenly Jerusalem; signifying, the consummate happiness of the heavenly state	xxi.	
Thus, the prophecies of this revelation issue in an *eternal* SABBATH: *The sure reward of all who shall be found faithful and constant in the true religion of Jesus Christ*	xxii.	
The CONCLUSION confirms the truth and certainty of these prophecies, warns against corrupting them, exhorts to hope the accomplishment of them; a useful spirit and temper, to give good men consolation in all their present afflictions, and to preserve them from the corruptions of religion, how prevailing soever in their own times; which is		
The useful moral and principal doctrine of these prophecies	6.	

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CHAP. I. SECT. I.

CONTENTS.

This chapter is an introduction, or preface, to the prophecies contained in this book. It represents the first vision St. John saw; the manner in which this revelation was made to him; and gives, in very lively figures, a view of the majesty, glory, and power of our Lord Jesus Christ, now in his exalted state: it teaches Christ's care of his church, now he is sat down at the right hand of God, in very beautiful and strong expressions, taken chiefly from the ancient prophets; very proper to confirm the faith and patience of good Christians, and encourage their perseverance, under all their afflictions and fears: the principal doctrine and design of the whole book.

Ver. 1. *THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servant things which must shortly come to pass; and he sent and signified it by his angel to his servant John:*

2. *Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.*

3. *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.*]

Ver. (1.) This book contains a discovery or revelation of many secrets, which Christ made known concerning the present and future state of his church in this world; and which the Divine Wisdom directed should be made known, by a revelation from himself, to his faithful servants; containing an account of many things that should shortly begin to be accomplished, and which he revealed by his [1] angel to his servant John, in the following visions. (2.) Which revelations St. John has faithfully recorded, as they were revealed to him by Christ, even as he faithfully testified what he had seen of Christ's actions on earth. And what follows is a true and faithful relation of what he saw in his prophetic visions. (3.) And they are of such use to the faithful Christian, that he will be truly blessed, who shall so read and attend to the words of this prophecy, as to follow the counsels and instructions contained in it, who shall persevere in the faith, worship, and patience, of the gospel; for they are of immediate and constant use, as they will very soon begin to be accomplished, and will be punctually fulfilled in their order to the end of time.

4. *John to the seven churches whi h are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;*

5. *And from Jesus Christ, who is the faithful Witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,*

6. *And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*]

(4.) I John, therefore, who saw these visions, and record them for the benefit of the church, salute the seven churches which are in Asia, to whom I more immediately direct this revelation, wishing them all manner of spiritual happiness, from the eternal God, and from his [2] Holy Spirit; (5.) And from Jesus Christ our Saviour and Lord, who is a faithful Witness, whom God raised from the dead, the first-fruits of our resurrection, and thereby gave us full evidence and reasonable assurance of our own resurrection from the dead, and has made him supreme head over all persons, of what authority, dignity, or power soever, to whom we have the greatest obligation, as he has so loved us, as to wash us from our sins in his own blood, (6.) and has sanctified us to the service of God, consecrating us as his church, a kingdom of priests, to honour God and his Father, and to give us the privilege of a near approach unto him, with assurance of acceptance and favour: to him let the churches ascribe glory and dominion, for ever and ever. Amen.

7. *Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*

8. *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*]

(7.) This prophecy, which I now record, you may observe, is agreeable to former prophecies, concerning the power and majesty of Christ's kingdom; Daniel prophesied of his coming with the *angels of the host of heaven*;* [3] and Zechariah, *That they shall look upon him whom they have pierced, and mourn*;† and our Saviour himself,‡ *That all the tribes of the earth shall mourn; for they shall see the Son of man coming in the clouds of heaven, with power and great glory.* Such manifestations then of his glory and power, the Christian church had all reason to believe and hope for. (8.) And we have the more reason to heed, and give credit to these predictions of prophecy, because they are, in effect, promises of the supreme Governor of the world; who is ever the same unchangeable being, able to accomplish all his purposes from the first beginning of time to the last consummation of all things.

SECT. II.

9. *I JOHN, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.*

10. *I was in the Spirit on the Lord's day, and heard behind me a great voice, like the sound of a trumpet.*

11. *Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it to the seven churches, which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis and Philadelphia, and unto Laodicea.*

12. *And I turned to see the voice that spake with me. And, being turned, I saw seven golden candlesticks.*]

(9.) Know then the time and occasion of these revelations I received from Christ, were thus: I who am a fellow-sufferer with you, on account of the gospel of Christ, was in banishment in the isle of Patmos, for my faithful adherence to the religion of Jesus Christ, and the truth of his gospel. (10.) There, on the day distinguished in the Christian church by the name of the Lord's day, on which the church is used to assemble for religious worship, the

* Dan. vii. 13. † Zech. xii. 10. ‡ Matt. xxiv. 30.

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spirit of prophecy came upon me, in like manner as upon the ancient prophets; and the first thing I perceived, was a voice, strong and loud as the sound of a trumpet, and, attending to it, I heard this voice from heaven, or oracle of God, distinctly saying unto me, (11.) I am Alpha and Omega, I begin, and I finish all things, from the creation of the world, to the end of time, and the consummation of ages; regard the revelations thou shalt receive, as coming from me; write them down to preserve them for the use and benefit of the church, and send them in particular to the seven churches which are in Asia, who are concerned in the present use of them. (12.) This voice of the oracle called me to great attention, and made me turn to see whence this voice might proceed; then the spirit of prophecy continued the revelation in a prophetic vision, [4] for I saw as before my eyes the following representation: I saw seven golden candlesticks, or a lamp made of pure gold, having seven branches, like to the lamp in the holy place in the temple.*

13. *And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.*]

(13.) And as the priests, when they dressed the lamps, stood in the midst, to light the middle and largest of the branches first; so I beheld a person in the midst of this lamp, as if trimming the branches, not in the appearance of an angel, but in an appearance of human shape as a man; he was dressed in the rich habit peculiar to the high-priest; he wore the robe of the ephod, girt with the curious girdle, of gold, blue, and purple, and scarlet, and fine-worked linen.†

14. *His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;*

15. *And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.*]

(14.) The appearance of his person was also very glorious, somewhat like the appearance of the Ancient of days, in Daniel.‡ The upper part of his body, his head, and hair, were exceeding white, and of [5] great lustre; his eyes had a piercing brightness, (15.) and the lower parts shone like the finest amber, or a refined and polished metal, and his voice was strong and full, like the sound of the sea, or some very great water.

16. *And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength.*]

(16.) I perceived farther, that this venerable person held in his right hand, as it were, seven stars, and a sharp two-edged sword seemed to go out of his mouth, and his whole appearance was as glorious as if I had beheld the full lustre of the sun at noon-day, when shining in its greatest brightness.

17. *And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:*

18. *I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.*

19. *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;*

20. *The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.*]

(17.) The sight of such a person, with so majestic appearance, struck me with great awe; insomuch, that, like a man in a swoon, I lost my senses for a time, but he raised me up, by laying his right hand upon me, and encouraging me, as the angel did Daniel;* and said unto me, Be not afraid, for though you may observe something in this vision of the majesty, power, and authority of my everlasting kingdom; (18.) yet observe also, this vision represents the High-priest and Saviour of the church, who died to redeem it unto God, and consecrate it a peculiar people, and who now ever lives to protect and bless it; and who has all authority and power in this life, and in the separate state of departed souls, after this life, to save it for evermore. This I confirm as a certain truth. (19.) Therefore lay aside your fear, and attend to the design of this vision; write down, and keep on record, what this vision reveals concerning the state of the church, of my power, and care of it, which are things of great concern to the church, and regard partly the present state of the church, and partly the several states of the church in future [5] times. (20.) To begin then to explain the meaning of this vision, observe what is to be understood by the mystical representation of the seven stars, and the seven golden candlesticks, or branches of the lamp: the stars are intended to signify the angels, pastors, or bishops of the churches; and the candlesticks to signify the churches themselves, consecrated to the service of God, following the instructions of their faithful bishops, in purity of doctrine, worship, and manners, shining as lights in the world, and honouring their profession of my gospel, and religion, before men.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. *By his angel.*] In the style of prophecy, from whence the expressions of this book are chiefly taken, every thing is called an angel, that notifies a message from God, or executes the will of God. A prophetic dream is an angel; the pillar of fire that went before the Israelites, is called God's angel. The winds and flames of fire are angels to us, when used by God as voices to teach us, or rods to punish us: so that God is properly said to reveal by his angel, what he makes known, either by voice, by dream, by vision, or any other manner of true prophetic revelation.

[2] Ver. 5. *From his Holy Spirit.*] The Holy Spirit, I think, is meant by the seven Spirits which are before the throne. Seven, in the language of prophecy, often expresses perfection, and may better be understood of the most perfect Spirit of God, the author of all spiritual blessings, than of seven angels, as a more natural interpretation of the expression in prophecy, as well as much more agreeable to the manner of the gospel-blessing, from Father, Son, and Holy Ghost.

[3] Ver. 7. *Angels of the host of heaven.*] Rabbi Saadias Gaon observes the clouds of heaven, they are the angels of the host of heaven; this is the great magnificence and

* Exod. xxv. 31. † Exod. xxxix. 5. ‡ Dan. vii. 9.

* Dan. x. 10.

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power, which God shall give unto the Messiah. (Vide Pearson on the Creed, art. 7. p. 293. and Bishop Chandler's Defence of Christianity, p. 130.)

[4] Ver. 12. *In a prophetic vision.*] The Jews accounted all degrees of prophecy were included in dreams and visions; "In istis autem duabus partibus, somnio inquam et visione, continentur omnes prophetiæ gradus:" (Maimonides, More Nev. par. ii. cap. 26. p. 293.) but yet the Jews were wont to make a vision superior to a dream: (vide Smith's Select Discourses of Prophecy, p. 175.) so that this book is represented as the highest degree of prophetic revelation.

[5] Ver. 14. *Of great lustre.*] So λευκὸς, which we translate *white*, properly signifies. Thus, Rev. xx. 11. *And I saw a great white throne;* that is, a throne with a glorious lustre, "λευκὸν (*candidum*) hic intellige splendidum cum majestate." (Grot. in loc.)

This being an appearance of the Schechinah, is to be considered as that always was, a representation of the Divine presence, majesty, and glory; therefore the glory in which the Schechinah appeared in ancient prophecy, is very properly applicable to it.

[6] Ver. 19.] This distinction of things relating to the present state of the church, and of things relating to the future state of the church, in after-times, may direct to one observation concerning this prophecy; That this first vision should seem to relate to the present state of the church; the following visions, to the future state of the church; which, I think, makes it more probable, to understand the epistles to the churches, as relating to the present state of the church in the days of the apostle, than to understand them as prophetic representations of the successive states of the church, to the end of time: but I enter not into the opinions of learned men, on that question, proposing to set the prophecies of this book in a plainer light, if I can; not to make them darker, by new disputes, than they were before.

CHAP. II. SECT. III.

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In this and the following chapter, we have the prophecies which concerned the then present church, or the *things which are:* (i. 19.) by which the state of the seven churches in Asia, at the time of the vision, seems to be described, in what was commendable, and deserved encouragement; in what was faulty, and called for reproof and reformation. This part of the prophecy is designed to shew the constant care of Christ over the church, both in the punishment of apostacy, and in the blessings of faithfulness and constancy. Each of these epistles is then to be considered as proper directions and encouragements, cautions and warnings, in every state of the church, where there are like commendable things to be praised and encouraged, or like faults and miscarriages to be reproved and amended; and it will represent the state of the church in every age, as, in every period of time, there will be some like things to be commended, and to be blamed. This is a representation of the state of the church, most proper to the design of the prophecy, to encourage faithfulness, patience, and perseverance, under all the discouragements the church might meet with; Christians were not to be discouraged on the one hand, because all things in the churches were not as they ought to be; nor yet, on the other hand, were they to neglect or overlook any miscarriage or imperfection, on pretence, that the church in this world cannot arrive at perfection. They were to amend what was faulty, to improve what was imperfect, and to remain constant in the purity of Christian faith, worship, and manners, when the protection of Christ their Saviour promises them victory in the end, and to crown that victory with the glorious reward of eternal life.

1. *UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;* [1]

2. *I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil:* [2] *and thou hast tried them which say they are apostles, and are not, and hast found them liars:*

3. *And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.* [3]

4. *Nevertheless I have somewhat against thee, because thou hast left thy first love.*]

(1.) As the churches in Asia now labour under many discouragements and great trials of their faith and patience, write to them, as in my name, these directions and instructions proper for their warning and encouragement; declare, as from the Holy Spirit of revelation, my care of them, and power to protect them. In particular, write after this manner to the church of Ephesus; Though I am in heaven, yet I am concerned for the protection of my religion on earth, I will protect my ministers, who are careful to enlighten the church with the knowledge of truth and righteousness, of peace and happiness, according to the revelation of my gospel; and I will give all encouragement to the churches, and assistance, proper to answer their character, as lights of the world, to adorn the Christian religion by purity of doctrine, worship, and manners. (2.) And let the church of Ephesus farther know, in this solemn manner, that in my observation of its behaviour, I take a particular notice of what deserves commendation; that it is careful to preserve good works; that it is diligent and zealous in the duties of religion; that it has shewn a patience and constancy, as well as diligence and faithfulness, and expressed them in a very proper manner; not bearing those evil persons who would have corrupted the purity of the church with wickedness of life, and, examining the doctrines of such, who would have imposed their errors on the pretence of apostolical authority, preserved the purity of faith and doctrine, as well as of life and manners. (3.) Let them know, I observe, that these things commendable in the church of Ephesus, are very eminent; they have borne great afflictions, they have long had patience, and, from a right principle of affection to my name and gospel, in which they have been very constant, as well as diligent, have not fainted under any difficulties or opposition. (4.) However, there are some things in the behaviour of this church that deserve reproof and censure, notwithstanding all that is commendable in it.

Tell them, in my name, You have suffered your former affection to abate and cool; your affections for the institutions of the gospel, your charity for each other as brethren,

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and members of the true church of the living God, are not so warm and lively as once they were.

5. *Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*

6. *But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.* [4]

7. *He that hath an ear, let him hear what the Spirit saith to the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.*]

(5.) Take notice then of this declension of thy love, as a miscarriage that calls for repentance and reformation; this can only consist in regaining your former warmth of affection, so as to excite you to your former eminent acts of love and charity: if you neglect this warning and advice, if you will not repent and do your first works, I will soon punish your negligence and disobedience, by depriving you of those privileges of the true church, for which you are losing your esteem and affection. (6.) Yet still there is this encouraging in you, that though your love and affection are cooler than they were, yet you highly disapprove and warmly condemn the idolatrous liberties and unclean practices of the Nicolaitans, which I also highly disapprove and condemn. (7.) Let him therefore who is disposed to receive useful instruction, attentively consider what the Spirit of wisdom and prophecy reveals to the church, and let him be encouraged to faithfulness, perseverance, and constancy, in the Christian religion, being assured, that whosoever shall fight this good fight so as to overcome the enemies of truth and righteousness, so as not to be turned back from the holy commandment, by the temptation of an evil world, shall enjoy a state of full perfection and happiness in eternal life, as the first parents of human race would have continued in the happiness of their paradisaical state, if they had not lost the privilege of the tree of life, being overcome by the temptation of eating the forbidden fruit.

8. *And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;*]

(8.) Write also another epistle to the church in Smyrna, and give it to understand these things, as a revelation from a most powerful and affectionate Saviour, from him who was before all things, and of whose kingdom, and power, there shall be no end: As my obedience to death shewed how one dearly beloved of God might be afflicted in this life; and as my death has obtained eternal redemption for my people, and the new covenant confirmed by it has called them to the hope of everlasting salvation, so I am also raised from the dead, and live for ever, and have entered into the glory, the reward of my sufferings, which may greatly encourage and support all who shall be partakers with me, in suffering for righteousness' sake, that they shall also be partakers with me in glory.

9. *I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.*

10. *Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation* [5] *ten days: be thou faithful unto death, and I will give thee a crown of life.*]

(9.) Let them know, I am not unacquainted with their true state and condition; I know their painful diligence in the good works of religion, and the many troubles they meet with on account of it; and, in particular, their low and poor condition, as to the riches of this world; though they have reason to account themselves rich, as they abound in good works, and enjoy the favour of God, with the hopes of the true religion; let them farther understand, I am sensible of the opposition they meet with, from a party which boasts in the privileges of the true church, but whose pretences are false and blasphemous; who are so far from being the true church of God, that they are a synagogue of Satan, by promoting error, superstition, and wickedness, the very things wherein the kingdom of Satan consists. (10.) Direct them, that they fear none of these sufferings, which such evil persons may inflict upon them; though God, for the trial of their faith and patience, may permit them to be cast into prison, and they may have great trouble for some considerable time, yet exhort them to be faithful even unto death, if their trial should reach to the danger of their lives, as well as of their liberty; assuring them, that their faithfulness shall finally be rewarded, with a crown of infinitely more value than the corruptible crowns men have in so high esteem here, even with a state of perfection, happiness, and glory, for ever.

11. *He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.*]

(11.) Let then every man attentively consider, what the Spirit of wisdom and revelation hereby teaches the church, and be encouraged to faithfulness and constancy, in the profession and practice of true Christianity: for whoever shall thus overcome the temptations of the world, shall not be hurt by the death of his soul in the world to come; but shall be delivered from the punishment of the wicked and faithless, when they shall be doomed to everlasting destruction.

12. *And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;*]

(12.) Send also an epistle to the bishop of the church in Pergamos; let them know these instructions and admonitions come from their Saviour; who, though he has a constant care of the churches, and their ministers, yet was represented in the vision you saw, (i. 16.) with a sharp sword going out of his mouth, to acquaint them, the power of the sword is an essential right of my government; that I shall be as ready to punish apostates and enemies of my kingdom, as I am ready to protect and bless my people, in their perseverance and constancy, according to those rules I have settled, and declared in my word.

13. *I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.*]

(13.) Let them know, I consider what is commendable in them, every circumstance that makes their patience and constancy more eminent; I consider their good works, and I consider also, the temptations of the place where they live, where the powers of darkness and corruption have a numerous and powerful party. Yet, in this time of severe

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trial, when the evil spirit of persecution prevailed to put a faithful servant of my gospel to death in their city; so great was the power of Satan among them; yet they could not be prevailed upon to deny my name and religion.

14. *But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication.*

15. *So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.*]

(14.) Notwithstanding this exemplary constancy, let them also understand there are some things that deserve reproof, and require reformation; they have some among them who have fallen into the prevailing corruptions. As the wicked advice of Balaam prevailed upon the children of Israel to commit fornication with the daughters of Moab, and so to join with them in their idolatry; which trespass was punished by a plague among the congregation of the Lord: * so there are some in the church of Pergamos, who give into the corruption of eating things sacrificed to idols, and allow themselves to commit fornication. (15.) There are some who go so far as to justify those miscarriages, by receiving the principles of the Nicolaitans, which I greatly disapprove, as most inconsistent with the purity of the Christian faith and religion, as revealed and taught in my gospel.

16. *Repent; or else I will come unto thee quickly, and will fight against them with the* [6] *sword of my mouth.*]

(16.) Charge them therefore to repent of these miscarriages, and to return to the Christian purity of doctrine and manners, by a thorough reformation; otherwise, as these sins were punished, in former examples, by a plague, I also will very soon punish them in such manner as shall shew my high displeasure at so great miscarriages in my church.

17. *He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna,* [7] *and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.*]

(17.) Let all who are disposed to receive useful instruction, carefully attend to these encouragements and warnings given by the Spirit of prophecy. He who, from these encouragements, shall overcome the temptations of the world, shall receive an abundant reward; I will bestow upon him all the rewards meant by the spiritual manna, the true bread of God, which came down from heaven; † and I will give him a stone, with an inscription on it, not as a ticket or warrant, to receive such small rewards as are usually given to those who obtain a victory in the public games, or assemblies; but such as shall be a warrant to receive so great a reward, that none can rightly comprehend the value of, but such who shall be possessed of it: and know, in experience, how great privileges, grace, favour, and happiness, it entitles them to, in the inheritance of the new Jerusalem.

18. *And unto the angel of the church in Thyatira, write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;*]

(18.) Write also to the bishop and church of Thyatira, as from me, who, though I was a man, by my natural descent from the family of David, yet am also truly the Son of God, and was declared to be so by the power of the Spirit, who discern all the secrets of men's hearts, how concealed soever they may be, whose ways will be found glorious in purity and upright judgment, who exercise loving-kindness, judgment, and righteousness, in the earth.*

19. *I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.*]

(19.) I observe and commend thy good behaviour in many things; all thy good works are remembered by me, which are done in my service, out of love to me, my name, and my gospel; as I approve thy faith, patience, and constancy, in times of temptation and affliction, so I am pleased to find your affection and zeal in my service improving, that, after a long time of patience, your faith, affection, and constancy, appear more eminent than at the first.

20. *Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a propheteſs, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.*

21. *And I gave her space to repent of her fornication; and she repented not.*

22. *Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.*

23. *And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and will give unto every one of you according to your works.*

24. *But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan (as they speak), I will put upon you none other burden:*

25. *But that which you have already hold fast till I come.*]

(20.) Yet, observe, there are some things in your conduct I take notice of which deserve blame, and call for reformation: you give too much allowance and countenance to some evil persons, who, like that wicked woman Jezebel, who defiled Israel with her idolatrous and lewd practices, set themselves to teach, and, on wicked pretences to prophecy and revelation, to seduce my servants to commit fornication, and to eat things sacrificed to idols, both which are contrary to the truth and purity of the doctrine and worship of my gospel. (21.) Though I have given these persons a long time to consider the evil of their behaviour, and to reform it, yet they are so corrupt in their minds, that they still remain impenitent and obstinate, and give no signs or hopes of amendment. (22.) Know, then, I will take a time severely to punish these persons for their evil principles and wicked practices; and this punishment shall reach all who are partakers with them in their wickedness, as well as themselves; instead of ease and pleasure, they shall have sorrow and tribulation; and this threatening shall be accomplished, as surely as the punishment was, which the prophet Elijah denounced in the name of the Lord against Jezebel, † except they repent of their evil deeds, and forsake them. (23.) Let them know, the

* Numb. xxv. 1, 2. xxxi. 16. † John vi.

* Jer. ix. 24. † 1 Kings xxi. 23.

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punishment of these false teachers, and their followers, shall be so great, and so remarkable, that the churches shall observe a Divine power in it, and learn to respect and honour the administration of my government; who, as I know the secrets of men's hearts, and most concealed principles of action, so *I exercise judgment, in giving to every man according to his works.* (24.) But, as many have kept themselves from these evil doctrines, which the deceiving spirits have been so industrious to propagate; and which, though they boast in them as deep knowledge and wisdom, are indeed the deep arts of deceit and error in the kingdom of Satan, to bring in all sort of corruption, by teaching to account things unlawful and sinful, as indifferent and innocent: let all who have kept themselves from these pollutions be assured, my gospel shall impose no new burden upon them, nor lay any new restraints, as these false teachers would insinuate; but only confirm the laws of truth, righteousness, and goodness, to make them free from sin, the truest and most valuable freedom and liberty. (25.) Let them be careful to hold fast to the end, the doctrines and precepts they have already received from my gospel, as necessary to true religion, and to please God, and no other things that can affect their real liberty shall be imposed upon them.

26. *And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:*

27. *(And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:) even as I received of my Father.*

28. *And I will give him the morning-star.*

29. *He that hath an ear, let him hear what the Spirit saith unto the churches.*]

(26.) To encourage them farther in their faithful constancy, acquaint them in my name, if they overcome these temptations, and keep the faith and holy commandment of my gospel, so as to persevere unto the end, in truth and righteousness, I will make good the promise made to the church in prophecy, that it shall prevail against the superstition of the heathen world, whether maintained by the heathen nations themselves, or introduced by others into the Christian church. (27.) For truth and righteousness shall prevail against error and wickedness; the church shall have a power, by my protection, like that I received from my Father;* however obstinate any may be in opposition to truth and purity, my power shall break their obstinacy, and give success to a faithful defence of my gospel, against all the idolatrous and immoral principles of the heathen nations.[8] (28.) I will yet farther reward the constancy of my faithful servants; I will give them so clear understanding in the privileges, promises, and blessings, of my gospel, as *if a day-star arose in their hearts*;† they shall see with great clearness, as by a bright light, the great encouragement and certainty of their reward, and rejoice in hope that the end of their warfare shall be victory, and their victory shall be crowned with a glorious reward; for they themselves shall shine as the *brightness of the firmament, and as stars, for ever and ever.*‡ (29.) Let every one who is disposed to receive useful instruction attend to these directions, which the Spirit of revelation and prophecy designs to teach the churches.

* Psal. ii. 8, 9. † 2 Pet. i. 19. ‡ Dan. xii. 3.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. *WALKING in the midst of the golden candle sticks,*] Is an expression taken from the office of the priests, in dressing the lamps, which was to keep them always burning before the Lord. I conceive, therefore, *walking,* here, may be designed to signify not only a care to observe and know the true state of the churches; but moreover, to assist and promote their improvement in religion, or to assist the churches in their proper character, as consecrated to the service of God, that they may shine as lights in the world, in the midst of a crooked and perverse nation. (Phil. ii. 15.)

[2] Ver. 2.] This observation of the commendable behaviour of the church of Ephesus, seems to direct us to observe how acceptable in the sight of God the care of the primitive churches was, to preserve purity, by proper discipline, and a zeal against wickedness, as inconsistent with the profession of the gospel, as Mr. Waple well observes on the place.

[3] Ver. 3.] This third verse, as Mr. Waple observes, being much a repetition of what was said in the foregoing verse, seems to intimate, that the sufferings, the diligence, and the patience of this church, were very eminent and remarkable: for so a repetition of the same thing sometimes signifies in Scripture-language.

[4] Ver. 6.] However antiquity differs concerning the original of the sect of Nicolaitans, it sufficiently agrees as to the libertine principles and impure practices they taught, used, and defended. Insomuch, that they allowed lewdness and adulteries, as well as idolatrous sacrifices, by placing them among things indifferent, and pleaded in justification of their own liberty, in the use of both. And thus it seems to be explained in this very chapter, (ver. 14.) *teaching to eat things sacrificed to idols, and to commit fornication.*

[5] Ver. 10. *Ten days,*] I conceive, is not to be understood literally; a short time of affliction indeed! hardly agreeable to a description of that tribulation this prophecy seems to prepare the church for. In Scripture-language, *ten times,* is many times, Gen. xxxi. 7. 41. *ten women,* are many women, Lev. xxvi. 26. *ten sons,* are many sons, 1 Sam. i. 8. *ten men,* are many men, Ecclus. vii. 9.: and in common speech, *ten* signifies *many;* as Mr. Daubuz has observed in several passages of Plautus. (Symbolical Dict. p. 96.)

[6] Ver. 16. *I will fight against them with the sword of my mouth,*] Is, I think, an allusion to the sword, one of the ensigns of magistracy and government, to express the *jus gladii,* or the power of the sword, in the execution of justice and punishments. But as the word of God is the measure by which he proceeds, in punishment and protection, this being the declaration of his mind and will, the power of the sword, in the execution of justice, is ever to be considered, as used agreeably to such measures as the word of God has declared, according to the promises and threatenings contained in his revelation, or the word that goeth out of his mouth.

[7] Ver. 17. *The hidden manna*] May refer to the words of Christ, John vi. 51. *I am the living bread which cometh down from heaven: if any man eat of this bread, he shall live for ever.* A much greater instance of God's favour and grace, than feeding the Israelites with manna from heaven.

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[2] Ver. 27.] The kingdom of Christ, and his power over the nations, signify the success of his gospel, and of the true religion revealed and instituted by him, in opposition to the errors, idolatry, and wickedness, which had corrupted the heathen world.

CHAP. III.

1. *AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.*

2. *Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God.*]

(1.) Write also an epistle to the bishop of the church in Sardis, to let the church know, as from me, who have all spiritual gifts in my power and disposal, and the bishops and pastors of the churches under my care and protection, that I know their behaviour and their state; I know, that though they make a fair profession of the Christian faith, yet they have very much lost the life and influence of true religion; though they keep up a reputation among men, they have lost it in the sight of God, who regards the heart and inward temper. (2.) Exhort them therefore, that they carefully watch over themselves; and, in especial manner, to confirm those good principles and dispositions, which are grown so weak as to be near extinguished: for even the good things, which still in part remain among them, are very defective, and want much of that perfection, which true religion and my gospel require, to make them acceptable in the sight of God.

3. *Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.*

4. *Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.*

5. *He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.*

6. *He that hath an ear, let him hear what the Spirit saith unto the churches.*]

(3.) Direct them, that they seriously call to remembrance what doctrines they received, when my gospel was first delivered unto them, that they may closely adhere to the rule of faith, worship, and life, they were then taught; when they compare their present temper and actions with the purity of that rule, let them observe wherein they have departed from it, that they may be concerned for their miscarriage, and sincerely careful to amend it: for if they disregard this direction, they are to expect some sudden and unforeseen judgment, which shall come upon them at unawares, as a thief is used to surprise a house in the night. (4.) But let them also know, for their encouragement, though this is the bad state of the greater part of their church, it is not of all; there are a few who have preserved themselves from the common corruption, who have kept their purity, and acted truly agreeable to their Christian profession; let them know, I account them worthy of great honour and happiness, and I will confer distinguishing marks of honour and favour upon them. [1] (5.) Let them understand, that this honour and favour shall be shewn to every one, who, by perseverance in faith and purity, shall overcome the temptations of this evil world; his name shall remain secure in the register of those who are entitled to the promise of eternal life: [2] I will myself own them to be my disciples, and acknowledge them true members of my church, in the presence of my Father, and his holy angels, at the day of final judgment, which shall confirm to them the inheritance of everlasting glory and happiness. (6.) And let every one who is sincerely concerned to improve by these useful instructions, carefully meditate on these directions which the Spirit of prophecy here sends to the churches.

7. *And to the angel in the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;*

8. *I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.*]

(7.) Write likewise to the church of Philadelphia, as from me, who am that Holy One, whom the Father hath anointed with the Holy Ghost, and with power, to the holy office of mediator between God and men, whose doctrines and promises are all true and faithful, who have received all power and authority in my spiritual kingdom, as the promised Son of David: so that none can exclude from the privileges of the kingdom of heaven, those whom I shall receive into them; and none can bestow them upon those to whom I shall by my word and judgment agreeable to it, deny them. (8.) Let them understand, I know their state and condition; I have given them a great opportunity of propagating my gospel, and of improving themselves in holiness and comfort, the true blessings of it, nor shall it be taken from them: but as they have been faithful to my religion, though in a weak state of worldly power, greatness, and riches, [3] and have not given up my authority, or the obligation of my doctrines, to any of the prevailing corruptions;—

9. *Behold, I will make them of the synagogue of Satan (which say they are Jews, and are not, but do lie); behold, I will make them to come and worship before thy feet, and to know that I have loved thee.*

10. *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

(9.) I will therefore powerfully protect them against all those evil persons, who boast themselves to be the true people and church of God; but, by promoting the cause of error and wickedness, prove themselves, by sure marks, to be in the party of Satan: insomuch, that I will make those very persons, by whom they are now opposed and despised, to submit themselves to them, and honour them, as convinced that I favour them with particular marks of my affection; and I will cause them, as disciples, to sit down at their feet, to learn the truth from their instructions. [4] (10.) And encourage them with this hope, that as they have

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hitherto faithfully followed my directions to patience and constancy, in their present trials, I will give them farther gracious assistance to persevere in greater temptations, and more general trials. When Christians every where shall have the sincerity of their faith and their constancy put to a new trial, theirs shall be approved and found sincere, even at that time, when many shall fall from their constancy, and forfeit the blessings of true religion. [5]

11. *Behold, I come quickly: hold fast that which thou hast, that no man take thy crown.*]

(11.) Exhort them to continue in their good state and constancy, whatever trials they may still meet with, for they will shortly meet with other trials; let them be careful, lest by yielding to any new temptations, they lose their hope, and their reward at last.

12. *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the* [6] *name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.*]

(12.) For he that endureth to the end, and so shall overcome, has a glorious reward prepared for him: he shall have a high degree of honour in the presence of God, which he shall securely enjoy, without fear of losing it: he shall enjoy the glory of God, in the true heavenly church; and he shall be made a partaker of my own glory, in the perfection and full happiness of the heavenly state.

13. *He that hath an ear, let him hear what the Spirit saith unto the churches.*]

(13.) Let every one who is desirous to learn the useful instruction of this encouragement to patience and perseverance, diligently attend to what the Spirit of prophecy teaches the churches, and directs them to observe in this Epistle.

14. *And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God;*

15. *I know thy works, that thou art neither cold nor hot:* [7] *I would thou wert cold or hot.*]

(14.) Finally, direct also an epistle to the bishop of the church of the Laodiceans, as from their Saviour, whose character is the truth itself, whose word may be fully relied upon in all things, and what he bears witness to is faithful and true, and shall surely be performed, and who is able to accomplish every thing he promises, as he was the author of the whole creation, and has supreme dominion over every creature. (15.) Acquaint them, I know their temper, how indifferent they are in the cause of religion; they make some pretences to it, but with no sincere or affectionate zeal.

16. *So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.*

17. *Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:*

18. *I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.*

19. *As many as I love, I rebuke and chasten: be zealous therefore, and repent.*]

(16.) Let them know from me, such indifference in religion is highly disagreeable to me, as lukewarm water to the stomach; and if they continue in this bad state, I shall surely reject and cast them off, as the stomach rejects what is greatly disagreeable to it. (17.) Shew them their present duty, now they are so much mistaken in themselves; now they imagine themselves to be in so good a state as to want nothing; acquaint them, that indeed they are in want of all things truly good. They are in a wretched and miserable state, as they are poor in the fruits of righteousness, ignorant of the true perfection of religion, destitute of the righteousness which is of God by faith to forgive and cover their sins, and of the image of God to adorn their souls. (18.) Exhort them, that they be more zealous and careful to obtain the true riches, that they may be rich before God in good works, that the righteousness of God by faith may cover their sins, and the sanctification of his Spirit adorn their souls; and, by a true understanding in the nature and perfection of religion, they may see what they are to hope for, and to aim at. (19.) Then they will understand the wisdom of Providence, even in their afflictions and trials; they will then observe a kind design in them, and improve them as a wholesome discipline of warning, correction, and amendment.

20. *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.*

21. *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*]

(20.) Direct them to consider this present warning, as a proper opportunity of improvement; which, if they shall mind, and faithfully comply with, as my church and people ought to do, they shall enjoy the comfort and blessing of my presence and favour; then their reward shall be great in the end. (21.) For he that shall overcome his temptations, shall as surely have all his sufferings rewarded, by a portion in the happiness and glory of my kingdom, as my sufferings have been rewarded, according to God's promise, with supreme dominion, and universal authority over all things in heaven and in earth.

22. *He that hath an ear, let him hear what the Spirit saith unto the churches.*]

(22.) And let every one who is well disposed to know his duty and his happiness, carefully mind, and faithfully attend to, these instructions, which by the Spirit of revelation and prophecy I send unto the churches.

ANNOTATIONS ON CHAP. III.

[1] Ver. 4.] White or shining garments were marks of favour and honour; under the law, they were the garments of the priests, and worn in the courts of princes. Thus Pharaoh honoured Joseph, by arraying him in vestures of fine linen, as well as putting a gold chain about his neck. (Gen. xli. 42.) A white garment is also an emblem of purity, and therefore interpreted in this prophecy, (Rev. xix. 8.) of the righteousness of saints, as well as a mark of honour: whence we see the propriety of this emblem, of white or shining garments, to express the peculiar honour and favour God would shew to them who remained constant and faithful in the purity of the Christian faith, worship, and life.

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[2] Ver. 5.] This book of life, is an allusion to some book or register, in which person's names were enrolled, and by which they had a claim to certain privileges. I think it is not material, whether it refer to the registers in which the genealogies of the priests were kept, in which, if a man was not registered, he was rejected, as not belonging to the family of priests; or whether it refer to the common registers, in which the names of free citizens were used to be enrolled, and by which they were to prove their right to the privileges of free citizens; for either will sufficiently explain the meaning of the expression: and they who are written in the Lamb's book of life, as it is called, Rev. xxi. 27. are sometimes represented as priests, sometimes as fellow-citizens with the saints, and heirs of the kingdom of heaven. The general meaning is, They shall have a sure evidence on record, of their right to all the privileges and blessings of the true Christian church, included in the promise of eternal life.

[3] Ver. 8.] "By *strength* here cannot be understood (says Mr. Waple, on the place) inward and spiritual strength, or zeal and courage to propagate the truth; for that was great in them, and they have a high character and commendation given them for it by our Saviour: it means, that outward human strength, in which the might of the world consists, 1 Cor i. 27." It seems a commendation of their zeal and courage, that, without countenance and protection, and in an afflicted condition, they should yet shew so much faithfulness and constancy.

[4] Ver. 9.] Some interpreters understand this expression, *to worship before thy feet,* to denote submission and respect, instead of opposition and contempt; others, that it is an allusion to the Jewish custom, of disciples sitting at the feet of their teachers, to hear their instructions: I thought it therefore not improper to mention both in the paraphrase.

[5] Ver. 10.] This hour of temptation, which shall come upon all the world, seems to relate to the persecution under Trajan; which was greater and more extensive than the preceding persecutions, either under Nero or Domitian.

[6] Ver. 12. *I will write upon him the name of my God,* &c.] Is an allusion to inscriptions usual on pillars, which sometimes expressed the privileges granted to cities; sometimes the names of benefactors, in memory of privileges granted: the general meaning is, to shew the great privileges and happiness of the faithful members of the church, in the constant favour of God. Thus the happiness of the church is expressed in ancient prophecy, The name of the city from that day shall be, *The Lord is there,* Ezek. xlviii. 35. *And they shall call them, The holy people, The redeemed of the Lord,* Isa. lxii. 12. This promise may well signify, that they who are faithful to God and Christ, to the end of this life, shall enjoy all the happiness of the church, in the heavenly state of perfection and glory. How great an encouragement to preserve the purity of Christian faith and worship, against all corruption, and to promote a reformation, wherever it is corrupted!

[7] Ver. 15.] *I would thou wert cold or hot,* May be understood as an expression of great dislike, not as a proper wish or expression of what men really desire; though, on some accounts, even no profession of religion is preferable to an insincere and unaffecting profession of religion. This dishonours the profession of religion, which the other does not; and men are more likely to be brought to a sense of religion, when yet they have none, than when they satisfy themselves with a form of religion, without the power; which seems to be the temper Christ condemns in this church.

CHAP. IV. SECT. IV.

CONTENTS.

The former vision which St. John saw, contained in the foregoing chapters, represented the state of the church, as I apprehend, at the time of the vision, or, in the words of the oracle, *The things that are,* (i. 19.) and gave suitable directions to the churches, to encourage their faith and patience, and exhort their constancy and perseverance. Now St. John records a second vision, in which the oracle revealed to him, *the things which shall be hereafter,* (i. 19.) or the things which were to come to pass, in successive order, from the time of the vision till the mystery of God should be finished. In order to raise the greater attention of the church, and to represent the certain event, and great concern, of the things revealed in this vision, God himself is represented as seated on his heavenly throne, in the midst of his angels and saints, and the whole general assembly of the heavenly church; in which the glorious majesty and almighty power of God, his faithfulness to his covenant and promise, in the care of his churches, and favour to them, are described in very lively and beautiful images; together with the high regard the churches ought always to have for the counsels, designs, and orders of Providence, declared and published in so solemn manner, in the general assembly of heaven, or, in the language of the Jewish doctors, in the consistory above, as Maimonides expresses it,* "Non facit Deus quicquam, donec illud intuitus fuerit in familia superiori;" or, in another expression, "Ipse et domus judicii ejus;" as if it was an order or decree published and registered in the supreme consistory of heaven. A very proper and useful preface to the several revelations of the following visions.

1. *AFTER this, I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.*

2. *And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat upon the throne.*†]

(1.) After I had seen the foregoing vision, and writ down the directions I was ordered to send to the seven churches, a new vision was represented to me, of another kind; I perceived a part of the heavens opened, through which, as through a door, I could behold what was done therein: and the first thing I perceived, was a strong and loud voice, like the sound of a trumpet. [1] This voice called upon me, saying, Come up hither, and the orders and decrees of Providence in after-times shall be revealed unto thee. (2.) Immediately upon this, the Spirit of prophecy came upon me, and I had the following prophetic vision, strongly and distinctly represented to me, as before mine eyes. [2] This vision I saw was like that of Ezekiel, when he saw the appearance of the likeness of the glory of the Lord; for

* More Nevochim, par. ii. lib. vi. p. 200, 201. † Ezek. i.

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I beheld, as if a throne was set up, and placed in heaven, and I beheld a person as sitting upon the throne. [3]

3. *And he that sat was to look upon like a jasper and a* [4] *sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.*

4. *And round about the throne were four-and-twenty seats: and upon the seats I saw four-and-twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.*]

(3.) The person who appeared to sit on the throne, made a very majestic and glorious appearance, with a lustre that may be expressed to common conception, by the precious stones which the greatest princes of the world were wont to use as their ornaments, when they appeared in their highest grandeur and magnificence. There was moreover in this representation, a rainbow of a very beautiful colour, round about the throne; so that I beheld a representation, expressive of God's glory, majesty, authority, power, and faithfulness, to his covenant and promise. (4.) Round about this throne, on every side, at some distance from it, were placed seats for twenty-four persons, and twenty-four elders, or persons appearing with the habits and dignity of magistrates and chief ministers, were seated upon them, so as to encompass the throne; they wore white and shining garments, proper to persons of high dignity and honour; and as persons of chief distinction in the courts of the greatest princes: they wore also crowns or coronets of gold upon their heads.

5. *And out of the throne proceeded lightnings, and thunders, and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.*]

(5.) From the throne itself, there came flashings of a bright flame, which darted round about like lightning; and it was attended with such loud sounds as very much resembled the noise of thunder, as it was usual in the Divine appearances to represent the awful majesty of the one true God, the King of Israel. [5] And as in the holy place in the temple, there were seven lamps continually burning before the presence, so here I saw, as the likeness of seven lamps burning before the throne of God, to signify the seven Spirits of God, with what purity, constancy, and zeal, the spirits of just men made perfect serve God in the general assembly of the heavenly church. [6]

6. *And before the throne there was a sea of glass* like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.*]

(6.) And as there was in the temple a large vessel, or laver of brass, called a sea, from the great quantity of water it held for the use of the priests, in the time of their service, that they might wash themselves, and be clean, and not die, for ministering before God under any pollution: so here I also beheld a vessel, much more glorious than the brazen sea; for it was made of transparent crystal, of great brightness and beauty. [7] And I saw moreover, in the middle of each side of the throne, in the whole circuit round about, four living creatures, [8] or cherubim of Ezekiel, which he saw in his vision; they appeared full of eyes, not only before but behind, so that they had a direct and full view every way of all things round about them.

7. *And the first beast was like a lion, and the second beast was like a calf,* and the third beast had a face as a man, and the fourth beast was like a flying eagle.*]

(7.) These living creatures had the same likeness and appearance of the cherubim in former visions: for the first of these living creatures had a countenance or face as a lion, the second as a calf, the third as a man, and the fourth was in appearance like a flying eagle; to express the strength, firmness, and constancy, the understanding and good-will, and the ready activity, with which they serve God.

8. *And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*]

(8.) These living creatures were moreover represented as in Isaiah's † vision of the seraphim; they had each of them six wings, which they used in part to express their reverence, covering their faces and feet, in part to shew readiness and expedition in performing the orders and commands of God; and every day and night they join in the adoration and worship of God, saying, Holy, holy, holy, Lord God Almighty, who ever wast, and for ever wilt be, the one true God, the everlasting Lord, and supreme Governor of all beings. [9]

9. *And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever,*

10. *The four-and-twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,*

11. *Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.*]

(9.) And when the cherubim, the representatives of the angels, who were nearest the throne, began their adoration and praise of God by a solemn thanksgiving, saying, Glory, honour, and thanks, be to the living and eternal God, who sits upon the throne; (10.) they were immediately answered by the twenty-four elders, who were round about the throne, at some farther distance; who rising from their seats, and taking off their coronets, in the most humble posture of adoration, prostrated themselves before the throne, and worshipped the eternal living God who sat upon it; and joined in a doxology, saying, (11.) Thou, O Jehovah, art most worthy to receive the joint adoration of angels and saints, ascribing all glory, honour, and power, unto thee: for thou art the supreme God of all, who hast created all things; to whose will and power they all owe their beings at first, and by whom they all still continue to be what they are.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1.] THIS may probably allude to the custom of the Jewish church, that upon opening the gates of the temple, the priests sounded their trumpets, to call the Levites and stationary-men to their attendance.

[2] Ver. 2.] We have before observed, that a vision was accounted the highest and most perfect kind of prophetic revelation, on i. 12.

* 1 Kings vii. 23. Exod. xxx. 18, &c.

* Ezek. i. 10. † Isa. vi. 2, 3.

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[3] This representation of the throne of God is very agreeable to several descriptions of the ancient prophets, as Isa. vi. 1—3. Ezek. i. 26. x. 1. Dan. vii. 9.

[4] Ver. 3.] Many interpreters have observed a mystical meaning in the colours and properties of the precious stones here mentioned; thus in the jasper, which Grotius supposes a diamond, he finds an emblem of the invincible power of God: Mr. Daubuz, who considers it only as a stone of a white and bright-shining colour, looks upon it as a symbol of good-will and favour. Thus, the sardine stone, which is of a red colour, with some signifies the active power of God; with others, it is a symbol of anger and displeasure in God, and therefore of destruction; to teach men, if they obey his oracle, he will shew them the brightness of his countenance; but if they despise it, he will at last shew them the redness of it, or his fiery anger, in their destruction. And thus the beautiful green of the emerald is supposed to signify great good-will and favour: but as it does not appear to me, that the prophetic representation intended such mystical meanings, in the colour of the stones, I shall choose to omit them; especially, as all who have a mind to know them, may find them in almost every exposition. [We may observe, I think, concerning the prophetic style of Scripture, what the abbot Fleury has justly remarked concerning the poetical:—We are not to imagine each word and circumstance has a particular application; the whole figure generally tends to one point only, or directly means but one thing: the rest is added, not to make a part of the comparison, but to paint more lively the thing from whence the comparison is taken. Calmet Dissert. vol. i. p. 113.] But the rainbow we have reason to consider as a representation of God's faithfulness to his covenant and promise, as God himself had appointed it a token of his covenant; and promised, that when the bow shall be seen in the cloud, I will remember the covenant that is between me and you. (Gen. ix. 13—15.)

[5] Ver. 5.] There is an observable difference in the several descriptions of the throne of God, in the prophets, that it may be very proper to take notice of it: the glory, or Schechinah, in the temple, is represented as under the wings of the cherubim; for the *cherubim spread forth their two wings over the place of the ark, and the cherubim covered the ark.* (1 Kings viii. 6, 7.) In Isaiah's vision, the glory of the Lord is represented, as *sitting on a throne, and above it stood the seraphim;* (Isa. vi. 1, 2.) that is, above the place on which the throne was set, as attending ministers to him that sat upon the throne. In another vision, there is the *likeness of a firmament over the heads of the living creatures,* (Ezek. i. 22.) whom the prophet elsewhere calls the *cherubim;* (Ezek. x. 20.) or the cherubim were represented, as bearing up a crystal vault or seat, on which the throne of Jehovah was placed over their heads, and which they supported with their wings. This different description will be explained by an easy observation, that the Schechinah, or glory of the God of Israel, is represented in the temple, as the presence of a king in his palace; his throne is supposed seated in an apartment of state, and the cherubim are so placed, as to form a sort of canopy of state, under which he sits. In the vision of Isaiah, Jehovah is represented as sitting on his throne, or bed of justice, held in open court, in the porch, or at the gate of his palace; then the cherubim appear as attending ministers of the court, to receive and execute the orders of it. In the vision of Ezekiel, Jehovah is represented as going forth in solemn procession, and having his throne, or chair of state, borne up on the wings of cherubim, as the great kings of the east were used to be borne on the shoulders of their servants.

[6] The seven lamps, or candlesticks, are emblems of the church, and the seven Spirits of God, of the all-perfect gifts and graces of the Holy Ghost. I have joined both senses together in the paraphrase, so as to unite both meanings into one; and to express what seems to be the principal intention of the figurative expressions, with what purity and perfection God is served by those who are wholly sanctified, and made perfect, in all grace and holiness, in the heavenly state.

[7] Ver. 6.] Several interpreters understand this crystal sea to be an emblem of the known rite of receiving converts into the Christian church by baptism, of the purity that sacrament signifies, and of the blood of Christ, by which they are washed and cleansed from their sins. To be sure, it has an allusion to that purity that is required in all persons, who have the honour and happiness of a near approach to the presence and throne of God.

[8] *Four living creatures,* so they are interpreted, Ezek. i. and so they should have been translated here; *four beasts* is a very improper expression, and may much darken the meaning of the vision.

[9] Ver. 8.] Mr. Mede, and many who follow him, suppose this description of the living creatures to be taken from the standards of the camp of Israel: supposing the standard of Judah was a lion on the east side of the camp; the standard of Ephraim an ox on the west side; the standard of Reuben, a man on the south side; and the standard of Dan, an eagle on the north side; and that these ensigns or standards figuratively expressed the strength and power of a lion, the constant labour and usefulness of an ox, the reason and prudence of a man, the quick sight and activity of an eagle: so that this represented the Christian church and priesthood, and expressed the several qualities of courage, labour, prudence, and activity, with which the Christian church and ministry were to maintain the honour of God, and cause of true religion in the world. But however ingenious and plausible this conjecture appears at the first sight, many learned persons, who have exactly considered it, find it has very little evidence or proof to support it. There is no mention of any such standards in Moses or the whole Scriptures, in Josephus or Philo, or in any ancient writer, who can give any weight or authority to it. The reasons with which Aben Ezra endeavours to support it, are so weak in the opinion of the learned Bochart, that he has not scrupled to call them ridiculous: "Sed hoc commento putidius nihil est." (Hieroz. lib. iii. cap. 5. s. 8.) There are, moreover, many reasons which make it highly improbable the Jews should use such standards in their camp, it being the unanimous opinion of the Jews, that images, as military standards, were contrary to their law, which forbade the making of images. And it is very unlikely, that when that people had suffered so much for making a golden calf, Moses should immediately make not only the image of a calf, but several other images, as ensigns or military standards, for a people so prone to idolatry; as the learned Witsius has more largely observed, Ægyptiacorum, lib. ii. cap. 13. These living creatures

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seem much more likely to be taken from the cherubim, in the visions of Isaiah and Ezekiel, and in the most holy place, which are plainly designed as a representation of the angels, which are ever represented in Scripture as attendant on the Schechinah, or glory of God, according to the Psalmist, Psal. lxviii. 17. *The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as on Sinai, in the holy place.* The great use of angels in this vision, and their great number, so that St. John heard the voice of many angels round about the throne, (v. 11.) make it probable, that as the twenty-four elders are placed about the throne, as representatives of the Jewish and Christian churches, now united into one, so the four living creatures, or cherubim, are alike representatives of the angels, who are round the throne of God, and minister to him. And so, according to a great author, the form of the cherubim expresses the great understanding and power of the angels; "Cherubim summam, secundum Deum, scientiam et potentiam angelorum indicasse." (Spencer, de Leg. Hebræ. lib. iii. cap. 5. dissert. 5. p. 253.)

And this will also give a plain reason, which otherwise is not so easy to account for, why these living creatures, or cherubim, are nearer the throne than the twenty-four elders, and why they begin the worship of God before them; and it may also shew, how proper this representation was of the cherubim, in the holy place, to shew they are only to be considered as the servants and ministers of the one true God, and how improper to be made ensigns or standards, lest the people should esteem them as gods going before them, as they did account of the golden calf.

CHAP. V.

1. *AND I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.*]

(1.) I farther beheld in my vision, and perceived, that the person who sat with such glorious majesty on the throne, in the midst of the cherubim and elders, the representatives of saints and angels, held in his right hand a roll of writing, but so rolled up, that what was written therein could not be read; nor could the volume itself be unrolled, to read it, it being sealed without, or on the backside, with seven seals, figuratively expressing, that the counsels of God, to be executed in their appointed time, though registered, as it were, and recorded, were yet, for the present, hid from the knowledge of all; as none can tell what is contained in a writing closely sealed up. [1]

2. *And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?*]

(2.) And I beheld in my vision, an angel of chief power, as attendant of the heavenly court; making proclamation with a strong audible voice, Is any being able, and fit to reveal, and make known, the counsels of God, registered in this book, and to bring them into execution?

3. *And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.*]

(3.) And no being throughout the whole creation, neither of angels, nor saints in heaven, nor of men alive, nor of any departed souls, was able or sufficient to reveal these counsels of God, and to accomplish them; there was not one able to attain a clear understanding and knowledge of them for themselves; so that the contents of this sealed book were known to no person whatsoever. [2]

4. *And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.*

5. *And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda,* the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.*]

(4.) This gave me a great concern, insomuch that it melted me into tears, being greatly affected with the thought, that no being whatsoever was to be found able to understand, reveal, and accomplish the counsels of God, fearing they would still remain concealed from the church. (5.) But I was soon relieved of my fears, and comforted by the voice of one of the elders, who bade me refrain from weeping: for though none was yet found able to reveal and execute these purposes of God, in the course of future providence, yet there is one person described in ancient prophecy, as the Lion of the tribe of Juda, and the Root of David, God's anointed King and Saviour, the true Messiah, who has obtained power, and is sufficiently able, to reveal those counsels of God to the church, and assure their accomplishment, by bringing them into execution. [3]

6. *And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.*]

(6.) Upon this, I observed in my vision a new representation, as of a Lamb that had been slain a sacrifice, standing just before the throne; and nearer, as within the circles of the cherubim and elders, than either of them; this Lamb was not only represented as a sacrifice, but with seven horns and eyes, to express, figuratively, all-perfect power, wisdom, and goodness, whereby he was able to reveal the will of God, and direct all things, with respect to the world and church, according to it; and to accomplish all God's designs of providence and grace. [4]

7. *And he came and took the book out of the right hand of him that sat upon the throne.*]

(7.) Being greatly comforted with this part of my prophetic vision, my hopes were farther raised, when I saw this person, so fully qualified to reveal and execute the purposes of God, actually undertake the performance of it: for I farther saw in my vision, this Lamb of God draw near, and receive the sealed book out of the right hand of the person sitting on the throne.

8. *And when he had* [5] *taken the book, the four beasts and four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.*

9. *And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and nation;*

10. *And hast made us unto our God kings and priests: and we shall reign on the earth.*

11. *And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and*

* Gen. xlix. 9, 10. Isa. xi. 1. 10.

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the number of them was ten thousand times ten thousand, and thousands of thousands;

12. *Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*]

(8.) No sooner had Christ received the book, and taken upon himself to reveal and execute the will of God contained in it, for the gracious protection of the church, and restraint of its enemies; but the whole consistory above, and heavenly church, joined in a solemn act of praise and adoration to the Lamb. I beheld the cherubim, in conjunction with the elders, prostrate themselves before him; each of them had harps, and golden censers with incense, fit representations of the prayers of the church, and expressive of the most solemn worship; as thus the priests and Levites in the temple were used to worship the God of Israel. [6] (9.) They joined in praising the Lamb with a hymn, of a new composition, expressive of his peculiar honour, and their peculiar engagements; saying, Worthy art thou, O Lamb of God, to undertake the revelation and the accomplishment of the designs of God's providence towards the world, and of his grace towards the church: for thou wast slain a sacrifice of propitiation, to take away the sins of the world, and by thy blood hast redeemed many unto God, not only of the Jews, but of all nations of the earth; (10.) and hast made thy church a kingdom of priests unto God, consecrated to his service, and honoured with a near approach to his presence, to offer up prayers, acceptable and well-pleasing in his sight; and therefore we may assure ourselves, from such grace and power, that thy kingdom and church shall be protected from the world, and finally prevail over it. [7] (11.) When the cherubim and elders had thus expressed their adoration of the Lamb, in singing this new hymn to his praise, the whole assembly and congregation of heaven joined together with them; a number of angels, not to be expressed, united their voices with the cherubim and elders; (12.) saying, Worthy is the Lamb of God, who was slain, to redeem us unto God by his blood; to receive from his church an acknowledgment of his great power, and riches of grace, of his wisdom and strength; to whom we ought to ascribe all honour and glory, with all the devotion of a grateful and thankful mind.

13. *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.*]

(13.) I farther heard this act of praise, on so solemn an occasion, carried throughout every part of the creation, like the whole congregation of Israel, joining with the priests and Levites, in their worship: for every creature, with one voice, said, Let us ascribe all blessing, honour, glory, and power, to him that sitteth on the throne, and to the Lamb of God, our Saviour, for ever and ever.

14. *And the four beasts said, Amen. And the four-and-twenty elders fell down and worshipped him that liveth for ever and ever.*]

(14.) This solemn act of worship, I perceived, was concluded by the cherubim, saying, Amen; and the twenty-four elders falling down, and prostrating themselves before the true God, who liveth and reigneth from everlasting to everlasting. [8]

ANNOTATIONS ON CHAP. V.

[1] Ver. 1.] THIS roll was not written on the backside, as well as within, as our translation seems to represent it, and as some interpreters have understood it: but, as Grotius has observed,* there ought to be a stop after the word *within* (ἔσωθεν), and it should be read, *written within, and sealed on the backside*, or, *on the backside sealed*. "Ita hoc distinguendum, ut diximus; non enim dicit librum 'intus et extra scriptum,' sed 'intus scriptum, extra signatum.'" And this much better agrees with the design of sealing the book so carefully, according to the interpretation of a sealed book, by the prophet Isaiah, *And the vision of all is become to you, as the words of a book that is sealed, which men deliver to one that is learned; saying, Read this, I pray thee: and he saith, I cannot, for it is sealed.* (Isa. xxix. 11.) And though there is a passage in the prophet Ezekiel, that speaks of a roll, or book written within and without, (Ezek. ii. 9, 10.) it is to be observed, that roll was delivered open to the prophet, and spread before him, and not sealed at all; but the case is very different in a book or roll so firmly sealed as this: so that it was not to be read by any, as appears by what follows.

[2] Ver. 3.] *No person whatsoever*, is the true meaning of the original, οὐδεὶς, *man* is not in the original.

[3] Ver. 5.] We may here observe, how expressly St. John confirms the application of these prophecies of Moses and Isaiah to Jesus, as the Christ and true Messiah.

[4] Ver. 6.] *Horns* are symbols of power and strength. Thus the Psalmist calls Jehovah his *strength, and the horn of his salvation*, (xviii. 2.) They also signify a king, or monarch, a kingdom, or monarchy. Thus, in Zechariah, *The horns which scattered Judah*, (i. 19. 21.) are the kings or kingdoms of the heathen, who led the Jews into captivity at several times, and prevailed against the kingdoms of Judah and Israel. *Eyes* are a proper representation of observation, knowledge, understanding, and wisdom, and express fitly a wise direction and administration of government. Thus, Moses speaks of the knowledge and wise direction of Hobab, *Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.* (Numb. x. 31.) The *seven Spirits of God*, we have already observed, (on i. 4.) signify the most perfect Spirit, the author and giver of all spiritual blessings: so that this description of Christ represents him invested, as Mediator, with all authority, power, wisdom, and grace, able to reveal and execute the whole will of God, concerning the church and the world.

[5] Ver. 8.] Some interpreters understand the delivering of this book into the hands of Christ as an act of inauguration, or investiture into his regal power and authority; and that many of the expressions here used, are taken from the ceremonies of solemn investitures, in which, Mr. Daubuz observes, there are instances of several sorts of investiture by a book: but however ingenious this conjecture may be, it is supported, I think, only on a supposition, that the date of this vision begins at the ascension: and so with a solemn inauguration of Christ into his kingdom. But as this

* In loc.

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supposition does not so well agree with the time of the vision, when St. John was banished to Patmos, I only just mention it, and leave it to the reader's judgment.

[6] Harps were a principal part of the temple-music; vials were also of common use in the temple-service: they were not like small bottles, which we now call vials; but were like cups on a plate, in allusion to the censers of gold, in which the priests offered incense in the temple.* These censers were a sort of cups, which, because of the heat of the fire burning the incense, were often put upon a plate or saucer. The common custom of drinking tea, and other hot liquors, out of a tea-cup and saucer, will shew the form of these censers. To offer incense to God, or before his presence, in the temple, was an act of honour and religious worship, peculiar to the priest's office; and the prayers of the church are often compared to it. Thus the Psalmist, *Let my prayer be set before thee as incense,* (cxli. 2.) So that these expressions well represent the whole heavenly church of angels and saints, offering a very high act of religious worship and adoration unto Christ.

[7] Ver. 10.] Christ and his church reign on earth, when the truth and purity of the Christian religion prevail against the opposition and corruptions of the world: it is thus only the kingdom of Christ, which is not of this world, is set up in it, and the spiritual powers of his throne established; which lays no claims to any coercive powers of outward force, inconsistent with a dominion, which alone consists in willing submission, and voluntary obedience.

[8] Ver. 14.] It was the custom, in the temple-worship, for the singers to make pauses. In every psalm, say the Talmudists, the music made three intermissions; at these intermissions the trumpets sounded and the people worshipped. (Vid. Lightfoot, Temple-Service, cap. 7.)

CHAP. VI.

SECT. V. *First Period of the Seals.*

CONTENTS.

St. John had seen, in the former part of his vision, a representation of the majesty, glory, power, and supreme authority of God; and the sealed book, in which was contained the orders of Divine Providence towards the church and the world, delivered to Christ, the Lamb of God, to open and reveal it, for the encouragement of the church to patience and faithfulness; together with the adoration of the church on this solemn occasion. Now this revelation of Christ begins with a prophetic representation of the future state of the church and world, so far as the wisdom and goodness of God thought fit to make it known, for the consolation of his faithful people.

This chapter contains the first period of prophecy, and a description of the state of the church, under the heathen Roman empire, from the time of the date of the prophecy to about the year of Christ 323. as I have endeavoured to shew in the preface. Each of the prophetical descriptions is, in part, some figurative or hieroglyphical picture and motto; or some representation, in the style and figurative expressions of ancient prophecy, describing some particular dispensation of Providence, proper and peculiar to the several successive states of the church and empire, during the space of time contained in this period. In which, therefore, we may hope to find both a wise and kind intention, in making known these dispensations of Providence to the church, and a useful and profitable meaning of this first period of prophetical revelation.

1. *AND I saw when the Lamb opened one of the seals, and I heard, as it were the voice of thunder, one of the four beasts saying, Come and see.*]

(1.) After I had beheld the sealed book delivered into the hands of the Lamb of God, that he might reveal the orders of God's providence contained in it, for the consolation and encouragement of the church, I farther beheld in my vision, that he proceeded to open the seals of the book in order; and when he had opened one of the seals, I heard one of the four cherubims, who were near the throne, call upon me with an audible voice, and strong as if it had been the sound of thunder, and he said unto me, Come up nearer unto the book, that you may see what appears in it, now it is opened.

2. *And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.*]

(2.) I immediately obeyed the voice, and looking into that part of the book or roll that was unfolded, upon opening the seal, I saw a sort of hieroglyphic figure, with a motto. The picture was after this manner: there was drawn the figure of a person, sitting on a white horse, who had a bow in his hand, and a crown given unto him; so that he appeared as a prince riding in solemn procession, with his ensigns of state, as princes and generals were used to march, when setting out on some great expedition. He had a bow, an ensign of war; a crown, an ensign of command and victory; and he rode on a white horse, a symbol of joy and triumph. And, agreeable to this meaning, there was this motto, *Go forth conquering, and to conquer:* a promise of success, victory, and triumph. *(See the history of the first seal at the end of this chapter.)*

3. *And when he had opened the second seal, I heard the second beast say, Come and see.*]

(3.) I farther saw, in my prophetic vision, when the Lamb opened the second seal, and so unfolded another part of the roll, or book, that what was contained in that part of the roll lay open to sight. Then the second of the cherubim called upon me, as the first had done before, saying, Come near the book, and look upon this description, which is designed to represent the state of the church, and world, in the following period of Providence.

4. *And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.*]

(4.) And when I came near, and saw what was contained in that part of the roll, I perceived a description, as in a picture, or on a medal, of another horse, as in the foregoing representation, but of a different colour: for this horse was not white, but red, or of a bloody colour, [1] a figure of great slaughter, by means of the person sitting on him; which the motto, or legend, explained accordingly; *To take peace from the earth, and that they should kill one*

* Reland, de Spoliis Templi Hierosolymitani, p. 105.

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another. This meaning of the representation was farther confirmed, by another figure of a great sword, put into the hands of the rider, signifying such a state of providence, as that the enemies of the Christian faith should fall upon and destroy each other, and execute upon themselves, with their own hands, the judgments of God, which were due to their opposition to the truth, and their persecution of righteousness. *(See the history of the second seal at the end of this chapter.)*

5. *And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat upon him had a pair of balances in his hands.*]

(5.) I farther observed in my vision, that the Lamb opened the third seal; and I heard the third of the cherubim calling upon me, to come and see what was contained in that part of the roll now opened to sight. And looking upon it, I perceived another figurative representation; for I beheld the picture of a person riding upon a horse, of a different colour from both the former. The horse on which this rider sat was of a black colour, expressive of a time of mourning and affliction; [2] and the person that sat on him had a pair of balances in his hand, but not as a common representation of exact justice and righteous judgment, but to weigh corn and the necessaries of life, to signify great want and scarcity, and to threaten the world with famine, the next judgment of God to the sword. [3]

6. *And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see that thou hurt not the oil and the wine.*]

(6.) This meaning of the representation was confirmed by a voice from the cherubim, saying, In the times of this prophecy, the price of a measure of wheat shall be a penny, and three measures of barley shall cost the same price; the whole wages of a man's labour for a day shall only purchase so much corn, as is a usual daily allowance: so that all he can get must be laid out on the very necessaries of life, without any provision of other conveniences for himself or family, and a scarcity of oil and wine will make exactness in their measures very necessary also. [4] *(See the history of the third seal at the end of this chapter.)*

7. *And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.*

8. *And I looked, and behold a pale horse; and his name that sat on him was Death, and hell followed with him: and power was given unto them over the fourth part of the earth, to kill with sword, with hunger, and with death, and with the beasts of the field.*]

(7.) I farther beheld in my vision, as the Lamb went on to open the seals, that he unfolded that part of the roll which was fastened by the fourth seal, and the last of the four cherubim, which were about the throne, called upon me, to observe what appeared upon the opening of it. (8.) I then beheld another figurative representation: I saw, as in a picture, a horse of a different colour from the three former: this was a pale horse, an emblem of mortality and death. [5] And the person who sat upon this horse had the name of Death given unto him; and to shew that this was intended, not of any figurative death, but of a proper death of the body, a figure representing the grave, or hell, was made his attendant; [6] and the meaning of this figurative description *(see the history of the fourth seal at the end of this chapter)* was explained by a motto, or inscription, *Let them kill the fourth part of the earth;* intimating, they should destroy a very considerable part of the heathen Roman empire, by the several judgments of God, the sword, famine, pestilence, and wild beasts. [7]

9. *And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:*]

(9.) Upon opening the fifth seal, I beheld something new in my vision; I saw a great number of persons, who had been slain in the several persecutions of the church, who had persevered in the worship of the true God, according to the gospel of Christ, [8] lying at the foot of the golden altar of incense; [9] intimating, that their constancy unto the death was an offering well received, and acceptable in the sight of God.

10. *And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*]

(10.) And I heard these martyrs of Jesus expressing their faith in the promises of Christ, for whose religion they had suffered, by saying with united voices, O Lord God, thou art righteous in all thy ways, and faithful to all thy promises: now thy church has suffered a long time, and thy kingdom has been greatly oppressed by the kingdom of Satan; when will it please thee to make way for the glorious state of thy kingdom, and peaceful state of thy church, by breaking the power of Satan, and of the idolatrous persecutors of it?

11. *And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed, as they were, should be fulfilled.*]

(11.) I farther beheld, that hereupon, unto each of these persons was given a white shining garment, a robe expressive of the favour and acceptance of God, and a mark of approbation, honour, and dignity. [10] But, with respect to the judgments of God, which were to make way for the deliverance and peaceful state of the church, they were directed to wait a little longer; for though many had been slain already for the testimony of Jesus, yet there were other of their brethren, who should bear a like honourable testimony to the Christian faith and religion: however, this remaining time of trial should be short, for a little season only, when the testimony of the faithful martyrs of Christ should be completed; and then God, according to their prayers, would make way for a peaceful and prosperous state of the church. *(See the history of the fifth seal at the end of this chapter.)*

12. *And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;*]

(12.) I farther beheld in my vision, when the Lamb proceeded to open the sixth seal, there was represented to me a view of great disorder and confusion, of such changes and alterations, as if the world was about to be dissolved, and the order of nature to be set aside; for it seemed as if the earth was shaken with violent convulsions, as by a universal earthquake; that the sun shined not with its usual lustre, but looked black and dark, as in a total eclipse;

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that the moon, instead of appearing with its usual brightness in the heavens, looked of a dusky red colour, as blood.

13. *And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.*]

(13.) Even the stars also seemed to disappear out of their places in the heavens, and like meteors to fall down upon the earth, or as blasted fruit is blown down from the trees upon the ground, by a violent storm.

14. *And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.*]

(14.) Yet farther it was represented to me in my vision, as if the order of heaven and earth was to be totally changed, so as not to be restored again. The alterations were so great, as if the heavens were no longer spread over the earth, but rolled up together as a roll of parchment, and the mountains and islands, the most secure from the danger of earthquakes, as having the firmest foundations, were not only shaken, but quite thrown down and destroyed, so as never to be restored again; to signify, [11] according to the expressions of ancient prophecy, such a downfal of the empire and power of Rome heathen, as should never be recovered; but the power of these idolatrous enemies of the Christian faith should cease and be no more, as the power of the Assyrians and Babylonians, the ancient enemies of God's people, was destroyed, and never recovered.

15. *And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains.*

16. *And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:*]

(15.) And so great was the punishment of these enemies of the Christian faith, that it reached persons of all ranks, states, and conditions, and filled their hearts every where with great apprehensions and fears; so that even those who had the highest authority, and governed the world as kings, such as were invested with great power, such as had grown very rich, persons in command and authority, or famous for strength or valour, persons of every condition, whether bond or free, endeavoured to find out some hidden place of safety and retreat, if possible, to conceal themselves, that these judgments might not reach them. [12] (16.) Nay, they were so concerned and dispirited, that they were rather desirous to be buried under the rocks and mountains, than so exposed to such terrible judgments, from the anger and power of the great Lord of the world, whose religion they had long opposed and persecuted. [13]

17. *For the great day of his wrath is come; and who shall be able to stand?*]

(17.) Now the appointed time of his great wrath is come; they are made sensible, no room is left them either for defence or escape. *(See the history of the sixth seal at the end of the Annotations.)*

ANNOTATIONS ON CHAP. VI.

[1] Ver. 4.] WHEN the Moabites saw the waters red by the shining of the sun upon them, they said, *This is blood:* so naturally is the red colour a representation of blood. (2 Kings iii. 22, 23.)

[2] Ver. 5.] *Black*, in ancient prophecy, is an emblem of affliction; and, in particular, an affliction occasioned by famine: thus, in the expressions of Jeremiah, Lam. v. 10. *Our skin was black like an oven, because of the terrible famine.*

[3] Thus famine is expressed by the prophet Ezekiel, iv. 16, 17. *Moreover, he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment: that they may want bread and water, and be astonished one with another, and consume away for their iniquity.*

[4] Ver. 6.] The measure of wheat is a chœnix, and the price a Roman denarius, or penny; of which Grotius* observes, the Roman penny was the daily wages of a workman, and a chœnix the allowance of corn for his daily provision: so that a penny for a measure of wheat, will in general appear a very excessive price; since corn, for one day's provision, would cost a whole day's wages. In another way of computation, if we reckon the measure of the chœnix to be about a quart English, and the Roman penny, or denarius, to be about eight-pence English,† the nearest a common computation of both, and there is no need here of more exactness, corn at that price will be above twenty shillings an English bushel; which, when the common wages of man's labour was but eight-pence a day, shewed a very great scarcity of corn, next to a famine.

[5] Ver. 8.] *Pale* is a usual epithet of death; "Pallidam mortem, dicunt poetæ," says Grotius.

[6] It is not unlikely, that the figures representing death, and the grave, might have their names expressed by some motto, or inscription; it was a thing so well known in the medals of those times, to write the names *Pietas, Felicitas, Virtus*, &c. under the figures designed to represent them.

[7] These are called the four sore judgments of God, in the ancient style of prophecy. Thus the prophet Ezekiel, (xiv. 21.) *For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?* Or, as the same prophet expresses those judgments of God, which none should escape, (xxxiii. 27.) *Say thou thus unto them, Thus saith the Lord God; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence.* The meaning of which prophetic threatening is plain, that the judgments of God were to be so great, and so universal, that men should be able to find no place of security against them, but some one judgment or other should meet them every where.

[8] Ver. 9.] The word of God, and the testimony which they held, is a description of faithful Christians, who persevered in the Christian faith and worship, notwithstanding all the difficulties of persecution. They are called, *the remnant which keep the commandment of God, and have the testimony of Jesus Christ*, Rev. xii. 17. They are also de-

* In loc.

† This is giving great advantage in the computation; for the chœnix is not full a pint and half.

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scribed, as the *souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands*, Rev. xx. 4.

[9] Many suppose the expression *under the altar*, does allude to the ceremony of pouring out the blood, at the bottom or foot of the altar; but Dr. Hammond on the place has very justly observed, I think, "That this altar in St. John's vision, was not the altar of sacrifice in the court of the temple, but the altar of incense which was in the holy place; the whole scene of this vision being the sanctuary within the veil, where the altar of incense stood, the altar of burnt-offering standing without in the court." The blood of the martyrs is not compared with the blood of propitiatory sacrifices, but with the offering of incense on the golden altar; which offering was accompanied with the prayers of the congregation, to recommend them to God, according to the observation of a very learned author;* "Cum enim suffimenta sacra ita populi preces adumbrarent, ut sacerdos altera Deo adolens, alteras etiam ritu symbolico illi commendare," &c. A fit emblem of God's gracious acceptance of the constancy and perseverance of the faithful.

[10] Ver. 11.] When persons were approved, upon trial of their fitness for the priest's office, they were clothed with white garments, the proper habit of the priests: and rich garments, which it was usual for princes to send as presents, according to the customs of the eastern nations, were public marks of the prince's favour, and that he designed to confer honour on the persons to whom he presented them. This representation seems much to favour the immediate happiness of departed saints, and hardly to consist with that uncomfortable opinion, the insensible state of departed souls till after the resurrection.

[11] Ver. 14.] Great public calamities are described in the prophets, says a very celebrated author,† as if the order of nature was overturned, the earthquakes, the sun and moon are darkened, and the stars fall from heaven. This observation will give a plain and just sense to this part of prophetic description. There is no need with some to understand these expressions of real earthquakes and eclipses, the prophetic style plainly shews they are figurative expressions, describing great calamities and changes, which the judgments of God would bring upon the earth. The prophet Joel, describing in the beautiful images of prophetic style, a famine to be occasioned by a great number of locusts, which were to devour the whole fruits of the earth, thus expresses it, (ii. 10.) *The earth shall quake before them, the heavens shall tremble, the sun and moon shall be dark, and the stars shall withdraw their shining.* The prophet Isaiah, prophesying of a great destruction of God's enemies, for their opposition to his church, which he calls the *day of the Lord's vengeance*, and the *year of recompences for the controversy of Zion*, xxxiv. 8. he thus describes it, ver. 4. *And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from a fig-tree.* The general meaning of which expressions is explained in the following verse, ver. 5. *For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.* In like manner, the same prophet thus expresses the judgments of God in the punishment of sinners, xiii. 10. *For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.* The meaning of which is thus explained in the next words, ver. 11. *I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.* The prophet Ezekiel uses the same images, to express the downfal of oppressive empires and power. Thus, in the prophecy of the destruction of the empire of Egypt by the empire of Babylon, Ezek. xxxii. 7, 8. *And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.* As the prophecy contained in this revelation relates to the heathen Roman empire, and their punishment as persecutors of the true religion and Christian faith, there is a plain general meaning of these expressions, applicable to those calamities and judgments, by which that persecuting power was to be destroyed.

It is farther observed by many interpreters, that chief and principal persons, such as princes and rulers, are figuratively expressed by sun, moon, and stars. It is an ingenious observation of Mr. Daubuz,* "That by the sun may be more particularly meant the heathen emperors; by the moon, the powers next to the supreme; by the stars, the less principal ruling powers of the idolatrous Roman empire; and farther, that by heavens may be meant the whole superior state of the Roman pagan world, civil and religious; and, finally, that by mountains and islands may be meant the strength and riches throughout Rome and its provinces, especially the idolatrous temples, with their treasures and revenues." These are ingenious conjectures, but I think not so plain and sure, as the general meaning fixed by the unquestionable use of these images in the former prophets.

[12] Ver. 15.] Thus the prophet Isaiah describes the fears of idolaters, and their apprehensions of the judgments of God, ii. 19. *And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.*

[13] Ver. 16.] These expressions seem to be taken from the prophet Hosea, who thus describes the consternation of those who had fallen off to idolatry in Israel, when their idolatrous places of worship should be destroyed, and they should be punished for their apostacy, x. 8. *The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come upon their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us:* that is, according to a very learned interpreter,† such calamities shall befal them, as shall make their lives tedious to them, and worse than any kind of death; so that they shall wish to die, rather than live as they do.

* Outram, de Sacrificiis, lib. i. cap. 8. sect. 11.
† Bossuet, bishop of Meaux, on the place.

* Explanation of seal sixth
† Pocock on the place.

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HISTORY OF THE SEALS.

First seal.—The person who seems here represented, is Jesus Christ, who had received a kingdom from the Father, which was to rule all nations; concerning whose kingdom it was foretold, that, all opposition notwithstanding, it should be preserved, and prevail; so that finally, all enemies to it should be subdued, and *the kingdoms of this world should become the kingdom of God, and of his Christ.* These figurative representations of authority, government, success, and triumph, may be properly applied to the Christian religion, or kingdom of God and his Christ, now beginning to spread far and wide; and to comfort the faithful in Christ Jesus, that however the Jews on the one hand, or the heathen Roman empire on the other hand, greatly opposed and persecuted them; yet they should see the punishment of their enemies, both Jewish and heathen, and the cause of Christianity prevail over both, in a proper and appointed time. These expressions, and the interpretation of them, may receive some light from the style of the Psalmist, Psal. xlv. 3, &c. *Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever: the sceptre of thy kingdom is a right sceptre.* We have farther reason for the application of this prophecy to Christ, and the success of his kingdom, from an after-passage in this Revelation, xix. 11, &c. *And I saw heaven opened, and behold, a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written which no man knew but himself. And he was clothed with a vesture dipped in blood, and his name is called,* THE WORD OF GOD. And again, xvii. 14. *These* (the kings that gave their power and strength to the beast) *shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings, and they that are with him are called, and chosen, and faithful.* Thus with great propriety to the order and design of this Revelation, the dignity and power of Christ, the protection and success of his gospel, is the first part of prophecy, for the consolation of the faithful, as it is the chief end and design of this book.

Second seal.—According to the order we have observed in these prophecies, the several parts of each period being successive to each other, as well as the periods themselves, the events in history to answer this prediction are to begin in the first period of the heathen Roman empire, and nearest to the time of the vision; and then this prophecy will fitly refer to the mutual slaughters of the Jews and heathen, the common enemies of the Christian faith, and persecutors of the Christian religion; thus taking peace from the earth, and killing one another. If this vision, as some learned men have thought, was in the time of Nero's persecution, and so before the destruction of Jerusalem by Titus, the dreadful slaughter of the Jewish nation in that war may be described by it; in which, according to some,* one million five hundred thousand, according to others, two millions of Jews were slain, besides the Romans slain by the Jews. But if this vision was in the time of Domitian's persecution, as is the most common and likely opinion, it will refer to some event in history, after the destruction of Jerusalem; for that slaughter being passed, can hardly be supposed the meaning of a prophecy, or prediction of a judgment to come. Now the reigns of Trajan and Hadrian will sufficiently verify this representation. In the latter end of the reign of Trajan,* the Jews rebelled in Egypt and Cyprus, and are reported to have put to death, with great marks of cruelty, four hundred and sixty thousand men; yet the Jews were every where subdued, and prodigious numbers slain by the Romans. Eusebius† remarks on this part of history, "that the doctrine and church of our Saviour daily increased; but the calamities of the Jews were aggravated with new miseries."

Not long after, in the reign of Hadrian, the Jews were led into a new sedition, headed by one who pretended to be the Messiah, who was called *Bar Chocab*, or *Son of the Star;* because he gave out, he was the Star foretold by Balaam. The whole Jewish nation rose against the Roman government, and for some time did great mischiefs to the Romans; but at last they were entirely cut off by the Romans, though with great loss to themselves. In these wars, besides what was lost on the Roman side, the Jews had a thousand cities and fortresses destroyed, with the slaughter of above five hundred and eighty thousand men.‡ Thus the persecutors of the Christian faith and church perish by each other's hands. The Romans, by their idolatrous worship of Jupiter Capitolinus, provoke the Jews to rebellion, and the Jews are destroyed following a false Messiah, as their leader, when at the same time they rejected the true Messiah, and persecuted his followers; and they fall by the hands of a heathen nation, which had joined with them, in opposition to the Christian faith and profession: so that even the temporal evils the church was permitted to suffer by the persecution of its enemies, were not so great and dreadful as the calamities and judgments the providence of God permitted the persecutors themselves to bring upon each other, by their own hands: so that the faithful had no reason to complain, as if their afflictions were peculiar to themselves, or greater than what their enemies were corrected with. This period of history was about forty years after the vision.

Third seal.—According to the order of prophecy we have observed in this book, the events in history, to answer this prediction, are to be found in the next part of this period of the heathen Roman empire, or after the reigns of Trajan and Hadrian; now Antoninus Pius succeeded Hadrian, A. D. 138. Antoninus the philosopher, partly with Verus, and partly alone, and after them Commodus, governed the Roman empire, till within a few months of the reign of Severus, who began his empire, A. D. 193. a space of above fifty years.

Let us then see what the history of those times affords us, agreeable to this prophetical description. I think the description itself plainly expresses a great scarcity of provision; and though it does not foretell such a scarcity of

* Usher Annal. 688.

* Xiphilin ex Dione, Trajanus. † Hist. Eccl. lib. iv. cap. 2.
‡ Xiphilin ex Dione, Hadrianus.

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provision as should amount to a famine, when no bread at all was to be had, which scarce ever happened in so many countries at once, as were subject to the Roman empire; yet it foretells, that bread, the staff of life, should be so scarce as to be sold at an excessive price, so as to be a very heavy judgment on the greater part of mankind, who have their bread to get by their daily labour.

The fourth general persecution was within this period, near sixty years after the third general persecution by Trajan, A. D. 107. For Antoninus the philosopher, notwithstanding his other good qualities, had a strong superstition and zeal for the heathen religion, and began a new persecution against the Christians, about the year 165.

The state of the empire, under the reigns of this Antonine family, does properly and exactly answer this prophetic description.

But it will be proper to observe previously, that Mr. Mede, and, after him, Mr. Waple, and others, seem to have been led into a great mistake, in their interpretation of this prediction, by a conjecture without reasonable foundation.

The third beast, or living creature, according to Mr. Mede's* supposition of the standards of the camp of Israel, stood to the south; and therefore showeth, as he observes, "this seal beginneth at the coming of an emperor, from that quarter, *viz.* Septimius Severus, an African, an emperor out of the south."

But as there seems to be little foundation for supporting a prediction, from the bare situation of the beasts, east, west, north, and south, if they had really been taken from the standards of the camp of Israel, there is yet less foundation for that supposition, as it is very uncertain, and indeed very improbable, the camp of Israel had any such standards from whence they are supposed to be taken, as we have observed more at large, on iv. 8. There was no need therefore for Mr. Mede to reject the common interpretation, so natural and proper, because the event was not answerable in the reign of Severus, since it was on no good foundation he fixed it to the reign of Severus: for if the beasts were not taken from the standards of the camp, or if they did not answer the situation of the standards, east, west, north, and south; or, finally, if standing to the south did not, in the intention of the prophecy, confine the time to the reign of an emperor born in Africa, there is no sufficient reason to confine this prophecy to the reign of Severus.

It is, on the contrary, for considerable reasons, directed to that part of the period of the heathen Roman empire, next after the preceding prophecy, which referred to the reigns of Trajan and Hadrian; and therefore may well be looked for in the reigns of the Antonine family: let us then see, whether, in those times, history does not take notice of famine, and scarcity of provisions, as worthy the honour of a character in Mr. Mede's expression.

The testimony of Tertullian,† who lived in those times, is very plain, and allowed by Mr. Mede; he mentions unseasonable weather, and bad harvests, the judgments of God, for persecuting the Christians. "Doleamus necesse est, quod nulla civitas impune latnra sit sanguinis nostri effusionem.—Areæ ipsorum non fuerunt, messes enim suas non egerunt: cæterum et imbre anni præteriti, quod commeruerit genus humanum, apparuit, cataclysmum, scil."

But, says Mr. Mede, if the harvest failed in Africa some time, when Hilarianus was president, which he saith it did, it follows not therefore that this was general through the Roman empire, or in the age of Severus: whether it was in the age of Severus, is nothing material, but Africa was the granary of Italy, and a failure of harvest there must occasion a scarcity of provision in great part of the Roman empire: besides, it is observable, that Tertullian speaks of such a scarcity as was felt in every city, and that the rains that occasioned it were so great, as to threaten the world with a second flood.

But let us consider what the historians take notice of, with respect to a scarcity of provisions in Italy, and Rome itself, under the reign of the Antonines.

Aurelius Victor, in the reign of Antoninus Pius, observes, that the scarcity of provisions occasioned such a tumult in Rome, that the common people attempted to stone him, which he chose rather to suppress by fair means, than by severity. *"Usque eo autem mitis fuit, ut cum ob inopiæ frumentariæ suspicionem, lapidibus a plebe Romana perstringeretur, maluerit ratione exposita placare, quam ulcisci seditionem."

Julius Capitolinus† farther takes notice, that Antoninus Pius was fain to supply the scarcity of wine, oil, and corn, out of his own treasury; and that famine was one of the evils with which the empire was afflicted in his reign. "Vini, olei, et tritici penuriam, per ærarii sui damna emendo, et gratis populo dando, sedavit.—Adversa ejus temporibus hæc provenerunt, fames de qua diximus," &c.

In the reign of his successor, Antoninus the philosopher, we have a like account of scarcity of provision, to a famine; Mr. Echard‡ has thus expressed it: The birth of this prince (Commodus) was signalized by many deplorable disasters, particularly the river Tiber, by an inundation, overwhelmed a considerable part of Rome, bore along with it a multitude of people and cattle, ruined all the country, and caused an extreme famine; this inundation was seconded by earthquakes, burning of cities, and a general infection of the air, which immediately produced an infinite number of insects, who wasted all that the floods had spared. This account is taken, I suppose, from Capitolinus and Victor; for Julius Capitolinus thus mentions these calamities:§ "Dabat se Marcus totum philosophiæ, amorem civium affectans; sed interpellavit istam felicitatem securitatemque imperatoris, prima Tiberis inundatio, quæ gravissima fuit; quæ res et multa urbis ædificia vexavit, et plurimum animalium interemit, et famem gravissimam peperit."

Aurelius Victor thus:‖ "Terræ motus, non sine interitu civitatum, inundationes fluminum, lues crebræ, locustarum species, agris infestæ prorsus, ut prope nihil, quo summis angoribus atteri mortales solent, dici seu cogitari queat, quod non illo imperante sævierit."

In the next reign, of Commodus, Xiphilin¶ observes from Dio, there was such scarcity of provisions, that the

* On vi. 5.

† Tertullianus ad Scapulam, cap. 3. p. m. 92.

* Aurel. Vict. p. m. 446.

† Jul. Capitol. Antoninus Pius, cap. 8.

‡ Rom. Hist. vol. ii. p. 315.

§ Julius Capitol. Anton. Philos. cap. 8.

‖ Aurel. Vict. p. m. 446.

¶ Xiphilin, ex Dione, Commodus, 575.

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people of Rome rose, and actually killed Cleander, the emperor's favourite, in the sedition. "Nam cum esset forte magna inopia rei frumentariæ, eamque Dionysius Papyrius præfectus annonæ fecisset majorem, ut populus Romanus culpam in Cleandrum propter furta quæ faciebat, conficeret, haberetque odio, eumque, id quod accidit, interficeret."

This scarcity of provisions, in every reign of the Antonines, continued to the empire of Severus, who heartily set himself to remedy so great an evil, and made it the great care of his life; which plainly shews, it was a very pressing evil; and that, through frequent wars, bad harvests, and a mismanagement of the public stores, scarcity of provisions was a distinguishing judgment of those times. So Ælius Spartian observes, in the life of Severus, * "Rei frumentariæ, quam minimam receperat, ita consuluit, ut excedens ipse vita, septem annorum canonem populo Romano relinqueret."

And thus also the reign of Severus appears a proper end to the judgment of this prediction.

Fourth seal.—The period of history, which in order of time answers to this period of prophecy, is the state of the Roman empire, after Severus, which begins about the year 211. In this time the persecution of the church was very severe; so that our ecclesiastical historians reckon four of the general persecutions, in the space of less than thirty years, under the reign of Maximin, Decius, Gallus and Volusian, and Valerian.

In this period of time, the several sore judgments of God were united, in the punishment of a persecuting empire, the sword, famine, and pestilence. The sword and famine, which were judgments of the foregoing seals, are continued in this, and the pestilence is added to them. The pestilence seems to be made the more distinguishing judgment of this seal. The name of the person sitting on the pale horse was Death,† which is the proper expression in the Scripture-language for the plague, as the prophet Jeremiah uses the word מות, *death*, for the plague; and the LXX. render דבר, *pestilence*, by θάνατον, *death*. Accordingly, we find all these judgments, in a very remarkable manner, in this part of history.

The state of the empire was very much disturbed both by foreign wars and intestine troubles; very few of the emperors but met with a violent death: so that besides thirty persons, who all pretended to the empire at once, there were twenty acknowledged emperors in the space of sixty years, from Caracalla, A. D. 211. to Aurelian, 270. These intestine divisions gave great heart and strength to the enemies of the Roman empire, and great advantages to the Persians, and northern nations, against it; so that Valerian, in whose reign the persecution was very violent, was taken prisoner by Sapores (or Sha Pur), king of Persia, kept captive by him, and treated with great severity to his death. Famine and scarcity of provisions are the usual effects of war, especially of civil wars. The spoil of armies, the fears of the country, and the want of hands for husbandry, hardly fail of producing scarcity, near to famine; especially when unseasonable weather shall also spoil the fruits of the earth. Mr. Mede observes from Dionysius of Alexandria, and Cyprian, that both war and famine were the judgments of these times.

* Cap. 8. † Vid. Grot. on Matt. xxiv. 7.

After these things, says Dionysius, speaking of the persecution of Decius, war and famine came upon us.* St. Cyprian, † in his Apology for the Christians, to Demetrius, proconsul of Africa, takes notice of the more frequent wars and famines of those times, that they were falsely charged upon the Christians; "Sed enim cum dicat plurimos conqueri, quod bella crebrius surgant, quod lues, quod fames sæviant, quodque imbres et pluvias serena longa suspendant, nobis imputari, tacere ultra non oportet." It is remarkable that Cyprian, in the same Apology, expressly declares his judgment, that these great calamities were according to former predictions, and brought upon the world, not because the Christians rejected the idolatrous Roman worship, but because the Romans rejected the worship of the true God. "Quod autem crebrius bella continuant, quod sterilitas et fames sollicitudinem cumulant, quod sævientibus morbis valetudo frangitur, quod humanum genus luis populatione vastatur, et hoc scias esse prædictum —Non enim, sicut tua falsa querimonia et imperitia, veritatis ignara, jactat et clamitat, ista accidunt, quod Dii vestri a nobis non colantur, sed quod a vobis non colatur Deus."‡ And, finally, he makes this the consolation of the Christians in their sufferings, "Certi et fidentes, quod inultum non remaneat, quodcunque perpetimur; quantoque major fuerit persecutionis injuria, tanto et justior fiat, et gravior, pro persecutione, vindicta." §

Pestilence seems designed the judgment of this prediction; Mr. Mede observes, ‖ from Zonaras and Lipsius, that a pestilence, arising from Ethiopia, went through all the provinces of Rome, and for fifteen years together incredibly wasted them. Neither did I ever read of a greater plague (saith an eminent man in our age), for that space of time or land. This pestilence is mentioned by Zonaras, in the reign of Gallus and Volusian, about the year 251.¶ The words of Zonaras are so agreeable to the prophetic description, that it may be useful to insert them:—He (Gallus) was very severe to the Christians, many being put to death by a persecution, not less grievous than that of Decius; under him the Persians renewed their motions, and settled in Armenia; an almost innumerable company of Scythians fell upon Italy, ** and ravaged Macedonia, Thessaly, and Greece; a part of them, from the Palus Mæotis, broke through the Bosphorus into the Euxine Sea, and laid waste many provinces; and many other nations rose against the Romans. Moreover, a plague then infested the provinces, which beginning in Ethiopia, spread itself almost through the whole east and west, destroyed the inhabitants of many cities, and continued for fifteen years. Zosimus,†† a heathen historian, takes notice of the same calamity: While war raged in every part, a pestilence spread through all towns and villages, and destroyed the remainder of mankind; that so great a destruction of men had not hitherto ever happened in former times. I shall only add the short character of Eutropius, of the times of these emperors, Gallus and Volusian; he observes, their reigns were only memorable for pestilence and grievous distempers: "Sola

* Euseb. Hist. Eccl. lib. vii. cap. 22.
† Cypriani ad Demetrianum, p. m. 278. ‡ Ib. 279. § Ib. 282.
‖ Jos. Mede, of the fourth seal. ¶ Lipsius.
** Joan. Zonar. Annal. tom. ii. Imper. Galli et Volusiani, p. m. 109.
†† Zosimi Hist. Novæ, lib. i. p. 24.

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pestilentia, et morbis, atque ægritudinibus, notus eorum principatus fuit."*

Fifth seal.—The period of history which in order of time answers to this period of prophecy, is the state of the church and Roman empire, after the reign of Aurelian, about the year of Christ 275. which we have endeavoured to shew was the period of the foregoing seal.

This period is marked in the prophetic description, by a time of severe sufferings, in which many gave up their lives, in honourable testimony to the Christian faith and religion; but it is also described but as a short time before their sufferings should end, and the church should enjoy a state of peace and prosperity, in a quiet and free profession of the Christian faith and worship. This seal then naturally leads us to consider the state of the church and empire, in the reigns of Dioclesian and Maximian.

Dioclesian began his reign about the year 284. which he appointed the beginning of a new civil era; but which the Christians, on account of the heavy and grievous persecution in his reign, were used to call *the era of the martyrs:* this was indeed the last, but the most extensive and furious of all the persecutions. We have a large account of it from Eusebius and Lactantius, who were themselves witnesses of it. It may however be sufficient to represent it in the words of Mr. Echard, † who has well abridged the larger accounts: "As this was the last persecution, so it was the most severe of all others, like the last efforts of an expiring enemy, who uses his utmost power and strength to give a parting blow. It were endless, and almost incredible, to enumerate the variety of sufferers and torments; it is sufficient to observe in this place, that they were scourged to death, had their flesh torn off with pincers, and mangled with broken pots, were cast to lions, tigers, and other wild beasts, were burned, beheaded, crucified, thrown into the sea, torn in pieces by the distorted boughs of trees, roasted by gentle fires, and holes made in their bodies for melted lead to be poured into their bowels. This persecution lasted ten years under Dioclesian, and some of his successors; and the incredible number of Christians that suffered death and punishment, made them conclude, that they had completed their work; and in an ancient inscription they tell the world, that they had effaced the name and superstition of the Christians, and had restored and propagated the worship of the gods. But they were so much deceived, that this hastened the destruction of paganism, and shortly after Christianity became victorious, and triumphant over all the powers and artifices of mankind." Thus exactly does this period of history answer the description of prophecy, in a state of very great sufferings; but which, for the consolation of the faithful, was very near its end.

Sixth seal.—The period of history, which in order of time answers to this part of prophecy, is after the heavy persecution of Dioclesian. It was to be but a short time after, in the expression of the prophecy, *a little season*, when there should be a very great change and alteration in the heathen Roman empire, attended with great calamities brought on the persecutors of truth and righteousness; even such as should break in pieces their oppressive power.

And the next state of the Roman empire will fully answer this description.

Dioclesian and Maximian resigned the empire, and retired to private life, being both forced to it by Galerius, as Lactantius very particularly relates it.* Upon the death of Constantius, and the accession of his son Constantine to his part of the empire, Maxentius got himself declared emperor at Rome; Galerius, to suppress this rebellion, persuades Maximian to resume the empire, which he does; but, in a short time, has the mortification of being deposed; and soon after, for attempting the life of Constantine,† is forced to put an end to his own life, by an ignominious death.

Galerius was smitten with a very loathsome and incurable distemper, attended with such insupportable torments, that he often endeavoured to kill himself, and caused some of his physicians to be slain, because their medicines proved ineffectual: he at last began to think of the Christians; he put an end to their persecution by a public edict, in which he in particular requires their prayers for his recovery, "Unde juxta hanc indulgentiam nostram, debebunt Deum suum orare pro salute nostra, et Reipublicæ ac sua."‡ Yet soon after this public acknowledgment in favour of Christianity, he died of his loathsome distemper, about the year 311.

Constantine, who became a great favourer of the Christians, marches against Maxentius, who opposes him with a great army of one hundred and seventy thousand foot, and eighteen thousand horse; after a fierce and bloody battle, Maxentius was defeated by Constantine.§ Upon this victory, Constantine, who had secured by it the whole empire of the west, gives free liberty for the open profession of the Christian religion.

In the east, Maximin revoked the liberties granted the Christians, makes war with Licinius; but being defeated, with great slaughter of his numerous army, puts many heathen priests and soothsayers to death, as cheats. Not long after, ‖ as he was endeavouring to try the event of a second battle, he was struck with a violent distemper, with intolerable pains and torments all over his body; he wasted to nothing, became quite blind, and died raging and in despair; confessing upon his death-bed,¶ that all this was but a just punishment upon him, for his spiteful and virulent proceedings against Christ and his religion. Lactantius has these remarkable words, "Cum jam terra marique perterreretur, nec ullum seperaret refugium, angore animi ac metu confugit ad mortem, quasi ad remedium malorum, quæ Deus in caput ejus ingessit."** And so, taking poison, he died in that miserable manner.

Constantine in the west, and Licinius in the east, remained now sole emperors; Licinius severely persecuted the Christians in his part of the empire; a war breaks out between the two emperors; Licinius, notwithstanding a stout resistance, was overthrown, and forced to fly: but soon a second war began, which was carried on with greater fury than ever; Licinius is again defeated in a general battle,†† in which, it is reported, one hundred thousand men were slain. He is taken prisoner; and though his life was then spared, yet, upon new attempts against the life

* Eutropius, lib. ix. † Rom. Hist. vol. ii. p. 533.

* Lactant. de Mort. Pers. cap. 18. † Ib. cap. 29, 30. ‡ Ib. cap. 34.
§ Echard, Rom. Hist. 547. ‖ Ib. 550. ¶ Ibid.
** Lactant. de Mort. Pers. cap. 49. †† Zosimus, lib. ii. p. 100.

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of Constantine, he is put to death, and with him ended all the heathen power of Rome.

A little after this, Constantine removes the seat of the empire from Rome to Constantinople, forms a new model of the Roman government and empire, puts the administration of the government into the hands of four principal officers, called *prætorian præfects*, abolishes all the power of paganism, and establishes the Christian religion throughout the empire.

Thus, by great and frequent calamities, in which so many emperors had their share one after another, this wonderful change was wrought in the heathen Roman empire; their power to oppress and persecute the Christian religion fell, like the Assyrian and Babylonian persecutors, never to rise any more.

This part of history is so easily applicable to the prophetic description, that I shall only represent it in the words of Mr. Daubuz:* "From this account it appears, that the pagan Roman emperors were deprived of their government, and came to miserable ends:—that the pagan Roman Cæsars fell in battle, or were put to death:—that the religion of the idolaters received a mortal wound, all the colleges of pontifices, augurs, vestals, in a word, all the pagan priests and religious officers throughout the empire, being brought under the power and dominion of a Christian prince:—that many of the pagan officers, civil and military, were displaced, and Christians put in their room:—that there was a thorough change in the government, and that paganism lessened by degrees, till it entirely disappeared:—that the greatest of the persecutors acknowledged and confessed the justness and cause of God's judgments:—and, lastly, that upon this change, all the idolaters, upon account of their horrid cruelties and barbarities against the Christians, could not but be in daily expectation of the severest punishments."

To this I shall add but one remark, That this part of history is very proper to the general design of the whole Revelation, to support the patience, and encourage the perseverance, of the church, in such an instance of God's power and faithfulness in the protection of the Christian religion, and punishment of its enemies. We see, in this period, during the persecution of Rome heathen, the church in a state of trial and suffering, yet preserved and protected, and finally obtaining a state of peace and safety, when all the power of their persecutors was totally destroyed by God's overruling providence. This history verifies the general truth of all the prophecies, and the particular predictions of each of them severally. A strong encouragement to the patience and constancy of the true church!

CHAP. VII.

SECT. VI. *Interval between the first and second Periods.*

CONTENTS.

The former chapter concluded the first period, and the sufferings of the church under the persecution of the heathen Roman empire. The second period of prophecy begins with the opening of the seventh seal, and is contained in the events which attend the sounding of the trumpets; an account of which we have in the eighth and ninth chapters. In this chapter, I conceive, we have an account of a little pause, or interval, to describe the state of things, for a short time, between the two periods. After these things, that is, after the prophetic vision that represented the first period, St. John saw, in other visions, what is related in this chapter. This seems a representation of a state of peace and quiet throughout the earth, especially in the Roman empire, and of the great number of persons in every nation, which came into the profession of Christianity; of the encouraging protection that was given to the Christian church, of thankful acknowledgments for the goodness and power of God and Christ, by the whole church, in such eminent instances of favour and protection; and, finally, of the happy state of all the faithful confessors and martyrs, who, after a short time of tribulation, for the faith of Christ, and constancy in his religion, have attained to a state of everlasting rest, in happiness and glory.

Thus wisely does this part of prophecy promote the principal design of the whole, to encourage the faith and patience, the hope and constancy of the church, under all opposition and sufferings. It seems designed to shew, with the certainty of prophetic revelation, that as God directs all things in the world by his providence, so he will direct them to serve the designs of his goodness to the church; and that the great revolutions of the world shall often be in favour of true religion, and for its protection; and to assure the faithful, that all they suffer for the sake of truth and righteousness, shall soon be rewarded with a state of peace, honour, and happiness.

1. *AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree.*]

(1.) Now after my former visions, which represented the providence of God towards the church and world, to the downfal of the heathen Roman empire, the state of the church and world next to follow, was also represented to me in another prophetic vision; in which I beheld four angels, representing the government of providence, as directed by God's will and command, and executed by his messengers or ministers. [1] Those angels were represented, as placed at the four chief points from whence the winds are used to blow, to restrain them from blowing with violence on any part of the world: to shew, God designed in his providence, to put a stop to the tumults and commotions that had before so much disturbed the world, and to give the church and world a time of peace and rest [2] for a season.

2. *And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,*]

(2.) I farther beheld in my vision, another angel, as ascending from the eastern point of the heavens, who appeared with the seal of God in his hand, as sent on some particular message; this angel, as he came on, made proclamation with a loud voice, that the commotions and disorders of the world should cease for a time;—

* Daubuz Explanat. of seal sixth, 258.

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3. *Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.*]

(3.) That a state of peace and quiet should continue, until he had sealed the servants of God, till many should receive the distinguishing mark or seal of the Christian church, the sign and testimonial of their Christian profession, and consecration to the service of God, and of God's peculiar favour to them, as his church and peculiar people. [3]

4. *And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand, of all the tribes of the children of Israel.*]

(4.) And the number of those who were thus sealed, and consecrated to God, as his church and peculiar people, was very great; a number that figuratively expressed many persons of all people and nations, professing the Christian faith, and serving God in the worship of the Christian church, now the true Israel of God, it being the square number of twelve, multiplied by a thousand. [4]

5. *Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.*

6. *Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.*

7. *Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.*

8. *Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.*]

(5—8.) This great number of people, which professed the faith and worship of the Christian church, were in proportion out of every place and nation, as if a proportional number had been sealed out of every one of the tribes, into which the children of Israel had been divided, according to the number of their patriarchs, as if now all the nations of the earth who were to be blessed in the Christian church had succeeded in their room, as the true Israel of God; for it was represented to me in my vision, as if twelve thousand were sealed in the tribe of Juda, as many in the tribe of Reuben, and a like number in every one of the other tribes.

9. *After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;*]

(9.) After I had beheld this happy and prosperous state of the church, at the end of so many and grievous afflictions, I saw, in my prophetic vision, the whole church of heaven, joining in a solemn act of praise. The song of praise began with the united voices of an innumerable company of persons of all nations and countries, who were clothed in white garments, marks of piety, honour, and dignity; and they had palm-branches in their hands, emblems of joy and victory;—

10. *And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.*]

(10.) And they said with a loud voice, Salvation be ascribed unto our God, the supreme and sovereign Lord of all, who sitteth upon the throne, and unto the Lamb of God, who has all power to protect and save his faithful servants. [5]

11. *And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,*]

(11.) Then the angels of God, who stood round about the throne, and the twenty-four elders, with the four living creatures or cherubim, prostrated themselves before the throne of God, joining in the same act of worship and thanksgiving with the saints.

12. *Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.*]

(12.) For they said, Amen, to their hymn of praise; and added, Let all with a sincere and devout heart, ascribe unto God, blessing, glory, wisdom, thanksgiving, honour, power, and might, for ever and ever. Amen.

13. *And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?*]

(13.) To give me a more exact information concerning these persons who were clothed in the white robes of purity, honour, and dignity, one of the elders led me on by a question, to ask of him a fuller account of them.

14. *And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*]

(14.) Whereupon he gave me this account of them: These persons whom you behold appearing in this state of honour and happiness, were very lately in a state of great afflictions and suffering for the sake of their faith and constancy; but having kept the faith, they have received the blessings Christ obtained by his blood, for his church and faithful people; they are now cleansed from all impurity, adorned with all perfection, and advanced to this state of glory and happiness in which you see them.

15. *Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.*]

(15.) They are counted worthy to appear in the immediate presence of God, even here before his throne, and have obtained the honour and happiness of a constant attendance upon God; and, like his angels, cease not day or night to praise him: and the presence of God will be an everlasting spring of happiness and joy to them.

16. *They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.*]

(16.) They shall no more be subject to any of their former troubles or afflictions. None of the natural or common evils of the world below shall reach them any more.

17. *For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.*]

(17.) For it shall be the care of the Lamb of God to bless them, who has all power to make them completely happy. He shall bless them with perpetual everlasting joys; and every sorrow, with every cause of sorrow, shall be fully taken away for ever. [6]

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ANNOTATIONS ON CHAP. VII.

[1] Ver. 1.] AN angel, in prophetic style, expresses every thing that brings a message from God, or executes the will of God, as, a prophetic dream, a pillar of fire, &c. (See note on i. 1.)

[2] Winds are emblems of commotions, and very properly, as they are the natural causes of storms. Thus this figurative expression is used, and explained by the prophet Jeremiah, xlix. 36, 37. *And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them towards all those winds; and there shall be no nation whither the outcast of Elam shall not come. For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, even my fierce anger, saith the Lord; and I will send my sword after them, till I have consumed them.* To hold the winds, that they should not blow, is a very proper prophetic emblem of a state of peace and tranquillity.

[3] Ver. 3.] Sealing has several intentions in the style of prophecy, which may be seen in Mr. Daubuz's Symbolical Dictionary; as, preservation and security, secrecy, confirmation, and authority. But, I conceive, the principal meaning here is to denote propriety, in allusion to the custom of sealing things, that it might be known to whom they belong. Now, as the sacraments of circumcision under the law, and baptism under the gospel, were used as public marks of consecration to God, as his peculiar people, and of God's favour to his church, as his *peculium*, this expression, *of sealing the servants of God*, may well be understood, I think, of a great addition to the numbers of the Christian church by baptism; or receiving the seal of the Christian religion, the mark of God's *peculium*.

[4] Ver. 4.] This single passage, says the Bishop of Meaux, may shew the mistake of those, who always expect the numbers in the Revelation to be precise and exact: for is it to be supposed, that there should be in each tribe twelve thousand elect, neither more nor less, to make up the total sum of one hundred forty and four thousand? It is not by such trifles, and low sense, the Divine oracles are to be explained: we are to observe, in the numbers of the Revelation, a certain figurative proportion, which the Holy Ghost designs to point out to observation. As there were twelve patriarchs, and twelve apostles, twelve becomes a sacred number in the synagogue, and in the Christian church. This number of twelve first multiplied into itself, and then by a thousand, makes one hundred forty and four thousand. The bishop observes,* in the solid proportion of this square number, the unchangeableness of the truth of God and his promises; perhaps it may mean the beauty and stability of the Christian church, keeping to the apostolical purity of faith and worship.

[5] Ver. 10.] This vision, especially when compared with the former in the fourth and fifth chapters, is to be understood, I conceive, of the church in heaven; as heaven seems to be the proper scene of the vision, so the innumerable company of saints with whom the angels join in the following words, in the presence of God and the Lamb, is most naturally to be understood, I think, of those who, having been faithful unto death, had received the crown of immortal life, in the state of heavenly happiness. And I question, whether the praises of the church on earth will answer the prophetic description, or the intention of the prophetic Spirit, in the great encouragement it designed to give to faithfulness and constancy. I think, to understand it of the heavenly church, is a natural sense of the expressions, a sense proper to the design of the prophecy, as it represents the faithful martyrs and confessors, once so great sufferers on earth, now blessed saints in heaven.

[6] Ver. 17.] Interpreters are not agreed in the proper meaning of this description. Some understand it, of the peaceful and prosperous state of the church on earth. In some cases, very strong expressions of prophetic style, are to be softened to a sense that will agree to a happy state of the church in this world. Others, who observe the force of these expressions, and how much they agree with the description of the new heavens and new earth, chap. xxi. understand it of the happy state of the church for one thousand years, which they also suppose a resurrection-state of the martyrs. I shall only observe, that as the time of the thousand years is, according to the order of this prophecy, very distant, I think, from the time to which this part of it refers, I can by no means suppose the Spirit of prophecy designed this description should be applied to the state of the millenium. And though the description may be softened to such a sense, as may represent the peaceful and prosperous state of the church under Constantine, yet, I think, the sense given in the paraphrase is more agreeable to the expressions of this description, and to the design of the prophecy; which, when united together, are the surest rules of interpretation to follow.

CHAP. VIII.

SECT. VII. *Second Period, of the Trumpets.*

CONTENTS.

This chapter opens the second period of this prophecy, which begins upon opening of the seventh seal, and is distinguished by the sounding of seven trumpets. This period of the trumpets contains a prophetic description of the state of the world and church, for a considerable space of time after the empire became Christian, during the continuance of the empire in the successors of Constantine. It describes the great devastation of the Roman empire, by the several nations that broke in upon it, and finally put an end to it. It describes a time of great calamity, a state of new trials. It shews the church what it was to expect in new dangers, and opposition, after it should be delivered from the persecution of the heathen Roman government. And when the Christian religion should have the protection of the laws, and the favour of the emperors, the church would still have great need of caution, watchfulness, patience, and constancy; and there would be still this encouragement to faithfulness and perseverance, that though the opposition in this period of time would be very great, yet neither should this prevail against the cause of truth and righteousness; the Christian faith and religion should be preserved, and in the end triumph over this opposi-

* In loc.

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tion, as it had before over the former opposition, from the heathen emperors of Rome. And thus fully answers the general design and use of the prophecy, to direct and encourage the constancy of the Christian church in faith and patience, whatever opposition it may meet with from the world.

1. *AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.*]

(1.) After the space of time allowed for sealing the servants of God, and a great addition was made to the Christian church, which greatly lessened the power, and weakened the opposition of idolatry to Christianity; I had a farther revelation in my prophetic vision, to shew what would be the state of the church and world, after so great a change in favour of the Christian faith and religion. I observed, that now the Lamb opened the seventh and last seal; and hereupon it was represented to me, as if there had been a state of silence in heaven for about half an hour, like the silence in the temple-worship, when the whole congregation was at private prayer and devotion.[1]

2. *And I saw the seven angels which stood before God; and to them were given seven trumpets.*]

(2.) I farther beheld in my vision, seven chief angels standing before the throne of God, as attendants to receive his orders, and to execute them, after the manner of the great princes of the east, who were used to be so attended by the princes and chief officers of their court. And I beheld also in my vision, that seven trumpets were given to these seven chief angels, to each of them one.

3. *And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.*]

(3.) Then I saw another angel, like the priest chosen to offer incense, by lot, standing at the golden altar, having a golden censer, and much incense,[2] to offer with the prayers of the saints, who were at their private devotions in silence: this incense the angel offered at the golden altar, which was before the throne, there being in this representation of the heavenly presence no veil, and so no distinction between the holy and most holy place.

4. *And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hands.*]

(4.) And I perceived the smoke of the incense, which the angel offered with the prayers of the saints, who were at their private devotions, ascended up before God. A testimony of God's gracious acceptance of their worship, and of the continuance of God's protection and blessing to his faithful worshippers.

5. *And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.*]

(5.) I farther beheld in my vision, that the angel who had offered the incense took his censer; and going down from the golden altar to the altar of burnt-offering, he filled it with burning coals, and cast them down upon the earth: and immediately thereupon, there arose a terrible storm, with great noise, thundering, lightning, and earthquake, representing new commotions in the world, and some great calamities by the righteous judgment of God.[3]

6. *And the seven angels which had the seven trumpets prepared themselves to sound.*]

(6.) This part of the vision having prepared my attention to observe what should be revealed at each angel's sounding of his trumpet, as before upon opening the seals, in order, I perceived the seven angels preparing to sound their trumpets.

7. *The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.*]

(7.) The first angel soon sounded his trumpet: upon which there followed a great storm of hail, and even of fire mingled with blood; which burned up and destroyed a great part of the trees, and green grass of the earth. A proper representation of great commotions and disorders in the world, attended with great bloodshed, and destruction of many of the several ranks and conditions of men.[4] *(See the history of the first trumpet at the end of this chapter.)*

8. *And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;*]

(8.) I then perceived the second angel sounded his trumpet; and I beheld, as if a great mountain, all on fire, had been cast into the sea; by which a very considerable part of the waters of the sea was turned into blood.

9. *And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships was destroyed.*]

(9.) And a very great part both of the creatures which live in the sea, and the ships that pass on it for business or defence, was destroyed in great numbers. A proper figurative representation of a farther judgment, which should reach the capital city of the empire, and many of the provinces; destroying their power and riches, dismembering them from the empire, and depriving it of all future support and assistance from them.[5] *(See the history of the second trumpet at the end of this chapter.)*

10. *And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;*]

(10.) And I farther perceived in my vision, that the third angel sounded his trumpet; upon which, I beheld a representation as of a large star, all on fire, which, like a flaming torch, fell down from heaven upon a great part of the rivers, and fountains of waters.

11. *And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.*]

(11.) Upon which, as if wormwood had been mixed with the waters, it made them so bitter, they were no longer wholesome to drink; but, like waters infected, they occasioned the death of many people. Denoting a farther judgment on the Roman empire, on the capital and seat of the empire; signifying a thorough desolation and downfal, not only weakening it, by dismembering its provinces, but putting an end to all power and authority of the government itself.[6] *(See the history of the third trumpet at the end of this chapter.)*

12. *And the fourth angel sounded, and the third part of*

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the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

(12.) I moreover beheld in my vision, when the fourth angel sounded his trumpet; and the events which were to follow upon it were represented by a very great and gloomy darkness: as if a thick cloud had so darkened the air, that neither the light of the sun, moon, or stars, could be perceived through it; so far was it from the brightness of a clear day, that there was not so much as the brightness of a clear night, but all around was cloudy and dark. A fit representation, to express the last desolation of the imperial city, which God's righteous judgments had doomed (as Babylon heretofore) to a loss of all power, and of all authority. [7] *(See the history of the fourth trumpet at the end of this chapter.)*

13. *And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound.*

(13.) After this, I farther perceived in my vision, that an angel flew, as it were, through the midst of heaven, and proclaimed, for the information of all, with an audible voice, Though the judgments signified by the four trumpets which have already sounded are very great and formidable, yet greater judgments still remain to be inflicted on the earth, in the events that are to follow upon sounding the three trumpets that yet remain. [8]

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 1.] MOST interpreters agree, this silence in heaven for half an hour, is an allusion to the manner of the temple-worship, that while the priest offered incense in the holy place, the whole people prayed without in silence, or privately to themselves. (Luke i. 10.) On the day of expiation, the whole service was performed by the high-priest; to which particular service Sir Isaac Newton* has observed an allusion: "The custom was, on other days, to take fire from the great altar in a silver censer; but on this day (of expiation), for the high-priest to take fire from the great altar, in a golden censer; and when he was come down from the great altar, he takes incense from one of the priests, who brought it to him, and went with it to the golden altar; and while he offered the incense, the people prayed without in silence: which is the silence in heaven for half an hour." It is true, on the day of expiation, the high-priest did all the service himself; he used a golden censer, and took his hands full of incense: yet it may be a question, whether the mention of a golden censer, and much incense, may not refer to the great glory and perfection of the heavenly worship, as well as to the peculiar service of the high-priest. On this supposition, a golden censer, and much incense, will not require the hands of a high-priest; for the offering of incense was usually assigned, by lot, to any one of the priests of the course: and this, I think, will be found more agreeable to the following parts of the prophetic description.

[2] Ver. 3.] These censers were the same with the vials full of odours, mentioned v. 8. the offering incense on the golden altar, seems to determine this allusion to the constant offering of incense in the temple, and not to the service peculiar to the high-priest on the day of expiation; and fully shews the propriety of this vision, in not representing the high-priest; which, in this prophetic vision, would have been the Lamb, as personally officiating in this act of worship.

[3] Ver. 5.] These voices, thunderings, lightning, and earthquake, seem to me, to mean something very different from "an allusion to the voice of the high-priest reading the law to the people, and other voices, and thunderings from the trumpets and temple-music, at the sacrifices and lightnings from the fire of the altar."* Nor can I conceive, that the voices, thunder, lightning, and earthquake, consequent upon the angel's casting fire into the earth, shew, "That during the offering of the incense, or at least immediately upon it, the voice of God was heard, his word was preached, and the gospel was spread to the enlightening of man."† These expressions much rather denote some great judgment on the earth, or Roman empire. Thunders and lightnings, when they proceed from the throne of God, (Rev. iv. 5.) are fit representations of God's glorious and awful majesty; but when fire comes down from heaven upon the earth, it expresses some judgment of God on the world, as in this prophecy, xx. 9. *And fire came down from God out of heaven, and devoured them: and in like manner, when great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath,* xvi. 19. *there were voices, and thunders, and lightnings, and a great earthquake.* This being mentioned previous to the sounding of the trumpets, I think it may be understood as a general description of the many calamities of this period, notwithstanding the seeming secure prosperity of the Christian church.

[4] Ver. 7.] A thunder-storm and tempest, that throws down all before it, is a fit metaphor to express the calamities of war, from civil disturbances or foreign invasion, which often, like a hurricane, lay all things waste, as far as they reach. In the language of prophecy, this is a usual representation; so the prophet Isaiah expresses the invasion of Israel by Shalmaneser king of Assyria: *Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.* (Isa. xxviii. 2.) And the same prophet in general thus expresses the judgments of God; *Thou shalt be visited of the Lord of hosts, with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire:* (Isa. xxix. 6.) meaning likely the invasion of Sennacherib. The prophet Ezekiel expresses the judgments of God on the prophets who deceived the people, saying Peace, where there is no peace: *Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury, and there shall be an overflowing shower in mine anger, and great hailstones in my fury to destroy it,* (xiii. 13.)

It is likely here is also an allusion to one of the plagues of Egypt, which was a destroying storm or tempest; *For the Lord sent thunder and hail, and the fire ran along upon the ground, and the hail smote throughout all the land of*

* On Apoc. p. 264.

* Sir Isaac Newton, 265. † Daubuz, 274.

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Egypt, all that was in the field, and brake every tree of the field. (Exod. ix. 23.)

It is a just observation of Sir Isaac Newton,* "That in the prophetic language, tempests, winds, or the motions of clouds, are put for wars; thunder, or the voice of a cloud, for the voice of a multitude; and storms of thunder, lightning, hail, and overflowing rain, for a tempest of war, descending from the heavens, and clouds politic. In like manner,† the earth, animals, and vegetables, are put for the people of several nations and conditions. Trees, and green grass, express the beauty and fruitfulness of a land; and when the earth is an emblem of nations and dominions, may signify persons of higher rank, and of common condition."

"Trees here (says Mr. Waple‡), according to the prophetic scheme of speech, signify the great ones; and grass, by the like analogy, signifies common people;" or as Mr. Mede,§ "from the analogy it is easily gathered, that green grass is taken for the common people, when, as here, it is joined with trees."

Whether it was the intention of the prophetic style to be so particular, I take not upon me to determine; but it seems plain, it is designed to express some great calamities brought on the empire, when it is represented as a storm that destroyed not only the green grass, which is more easily blasted, but which destroyed also a great part of the trees, which are supposed more likely to withstand the violence of a storm; and it seems to point out these calamities as the effect of wars and bloodshed throughout the Roman empire, in the beginning of this period.

[5] Ver. 9.] In the style of prophecy, a mountain signifies a kingdom, and the strength of it, its metropolis, or capital city. Thus the prophet Jeremiah foretells the downfal of Babylon, li. 25. *Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.* The prophet himself explains the literal meaning of these figurative expressions, ver. 27. *Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz.* The plain meaning of the figure of a burnt-mountain, seems also taught by the prophet, ver. 30, &c. *They have burnt her dwelling-places; her bars are broken. One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end, and that the passages are stopped, and the reeds they have burnt with fire, and the men of war are affrighted.* The general meaning of this prophecy is farther thus explained, ver. 58. *Thus saith the Lord God of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.* All efforts to preserve their city and empire, says Mr. Lowth on the place, shall be as insignificant, as if men wrought in the fire, which immediately destroys all the fruit of their labours: or, as the words may be better translated, And the people shall labour for a thing of nought, and the folk shall weary themselves for that which shall be fuel for the fire; *i. e.* they shall not be able to preserve their city, but it shall be taken, and become a prey to the flames.

Great disorders and commotions, especially when kingdoms are moved by hostile invasions, are expressed in the prophetic style, by carrying or casting mountains into the midst of the sea. *Therefore we will not fear though the earth be removed, and though the mountains be carried into the midst of the sea.* (Psal. xlvi. 2.)

The sea, in the Hebrew language, is any collection of waters, as Mr. Daubuz* observes. Now, as waters are expressly made a symbol of people in this prophecy, xvii. 15. *And he saith unto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues:* the sea may well represent the collection of many people and nations into one politic body or empire; and when a sea is considered as an empire, or a collection of people into one body politic, the living creatures in that sea will be the people, or nations, whose union constitutes this empire. And the prophet Ezekiel, by a like figure, describes the destruction of the inhabitants of Egypt, *by the death of all the fish of the rivers,* xxix. 3, &c. *Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt.——I will cause the fish of thy rivers to stick unto thy scales.——I will leave thee thrown on the wilderness, thee and all the fish of thy rivers.* These expressions seem explained by the prophet to this meaning: *Therefore thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.*

Ships, from their use in trade, are a proper representation of the riches of a people; and as they are of use in war, especially to the maritime nations, they are proper emblems of strength and power. As ships were of both uses in the Roman empire, they may well be understood both of the riches and power of the Roman empire.

Thus we have a description, in this part of the second period of prophecy, of a judgment to come on the empire, in which the capital should suffer much, many provinces should be dismembered, as well as invaded, and the springs of power and riches in the empire should be very much diminished. Let us consider how the next period of history agrees with the description of prophecy.

[6] Ver. 11.] Stars, in prophetic style, are figurative representations of many things; among others, they signify kings, or kingdoms, eminent persons of great authority and power. Thus, in the prophecy of Balaam, Numb. xxiv. 17. *There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.* Thus, the power of the horn of the he-goat, prevailing over other powers, is represented in Dan. viii. 10. *And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.* The downfal of the kingdom of Babylon is represented by a like figurative expression, the fall of Lucifer, or the morning-star, Isa. xiv. 12. *How art thou fallen, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!* The most natural interpretation of this symbol seems to be this: That as the rising of a star denotes the rise of some new power or authority, so the fall of a star from heaven, signifies the fall of some kingdom or empire.

Rivers and fountains of waters may be considered as

* P. 18. † Ibid. p. 19.
‡ In loc. § On the Revelation, p. 85.

* Symbol. Dict.

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the source and spring of waters, which running in a common channel, make a sea. And then, as a sea, or collection of waters, denotes a collection of many people into one government, the rivers and fountains of waters may represent the seat of the empire or people, which have enlarged their dominion, by reducing other nations into provinces; so that, in this sense, rivers and fountains of waters may denote the original country or seat of the empire, in distinction from the provinces.

Rivers, and fountains of waters to supply them, may also be considered as necessaries to the support of life. Drying up rivers and fountains of waters, expresses a scarcity of things necessary: thus, when Hosea prophesies that Samaria shall become desolate, he thus expresses it; *Though he be fruitful among his brethren, an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels,* (xiii. 15.) And thus the prophet Isaiah describes the destruction of Egypt, xix. 5. *And the waters shall fail from the sea, and the river shall be wasted and dried up.*

And, finally, there seems an allusion in this description, to one of the plagues of Egypt. *And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned into blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.* (Exod. vii. 20, 21.) Here, then, we have a prophecy, which aptly expresses a judgment to come on the seat of the Roman empire, which should destroy the power of it, in its spring and fountain, and cut off all its necessary supports; as when rivers and fountains, so necessary to life, are infected, and become rather deadly, than fit for use.

[7] Ver. 12.] Darkening, smiting, or setting, of the sun, moon, and stars, says Sir Isaac Newton,* are put for the setting of a kingdom, or the desolation thereof, proportional to the darkness. And when darkness is opposed to light, Mr. Daubuz observes,† as light is a symbol of joy and safety, so darkness is a symbol of misery and adversity. According to the style of the prophet Jeremiah, *Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness,* (xiii. 16.) The darkness of the sun, moon, and stars, is likewise observed to denote a general deficiency in government, as the prophet describes a day of severe judgment: *For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.* (Isa. xiii. 10, 11.) And thus the prophet Ezekiel describes the destruction of the kingdom of Egypt, xxxii. 7, 8. *And when I will put thee out,* or, as in the margin, *extinguish thee,* quite deprive thee of all authority and power, *I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.* As this is the meaning of these figurative expressions in general, it is also a good rule of interpretation, to apply the particular meaning of such descriptions, according to the subject, to the order and scene of action then referred to, and intended to be represented by such descriptions.* In this view, considering that the subject, order, and scene of action, are the downfal of the Roman empire, and of the power and authority of Rome the imperial city, it will very fitly and properly represent an entire extinguishing of all authority and power in Rome, once the seat of empire; putting out or extinguishing, in the language of Ezekiel, the splendour of authority and power, as well as taking away the full exercise of it. Not only the brightness of the day, and light of the sun, but the fainter light of the night and moon, nay, even the little glimmering light of the stars, shall be put out.

[8] Ver. 13.] Several interpreters suppose this part of the vision a representation of some faithful witnesses, against the superstition, idolatry, and growing corruptions, of those times. So Mr. Daubuz observes, "Preaching against errors, is prophesying against them; and by that bringing down the judgments of God upon the impenitent, he supposes the dreadfulness of the woes of the three trumpets, is proclaimed to the corrupt members of the church; because, as they were endued by the Divine revelation, with more knowledge than before, being all Christians by name, they therefore deserve to suffer more for their crimes than plain heathens, such as were chiefly concerned in the former judgments." The greater guilt of a corrupt church, is indeed a good reason for severe punishment, and will justify the ways of Providence, in these heavy judgments on the empire, now Christian, yet going fast into corruption of doctrine and manners, and even to incorporate the heathen superstition and idolatry into the Christian worship; but whether this part of the vision means any more than to raise attention to the following events, which were to be very calamitous and extensive, I shall leave to the judgment of the reader.

HISTORY OF THE TRUMPETS.

First trumpet.—Let us briefly consider, how this prophetic representation was verified in correspondent history.

The former period put an end to the persecution of heathen Rome, by the empire of Constantine the Great, a Christian prince, and protector of the Christian religion, about the year 323. Then was a time of peace and rest to the empire, as well as the church; which answers well to the time appointed for sealing the servants of God in their foreheads: but this is represented as a short time; and the angels soon prepared themselves to sound, when there would be new commotions to disturb the peace of the empire and church.

If we look into the history of the times which immediately followed this great revolution of the Roman empire, under Constantine, from heathen to Christian, we shall find it thus: Constantine came to the whole power of the em-

* Par. i. p. 18. † Symbol. Dict. 76.

* Daubuz, Prelim. Disc. rule 1.

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pire, about 323. and continued possessed of that power about fifteen years, to the year 337.

During all this time, the empire had a state of tranquillity, unknown for many years: there were no civil disorders; and though the Goths made some incursions into Mæsia, the most distant parts of the Roman dominions, they were soon driven back into their own country. The profession of Christianity was greatly encouraged, the converts to it from idolatry were innumerable; so that the face of religion was, in a very short time, quite changed throughout the Roman empire. Thus the providence of God, notwithstanding all opposition, brought the Christian church into a state of great security and prosperity.

But on the death of Constantine, the state of things soon altered again. He was succeeded by his three sons, in different parts of his empire; by Constantine in Gaul; Constans in Italy; and Constantius in Asia, and the east. Constantius, in a short time, sacrificed his father's near relations to his jealousy of power:* differences arose between Constantine and Constans; Constans surprised his brother Constantine, and put him to death. In a little time after, Constans himself is put to death by Magnentius, who assumed the empire. At the same time, Constantius, in the east, was hard pressed by the Persians; but apprehending greater danger from Magnentius, marches against him: the war between them was very fierce and bloody; insomuch that Victor† observes, it almost ruined the whole strength of the Roman empire; "Hoc tempore Constantius cum Magnentio apud Mursiam dimicavit; in quo bello pæne nunquam amplius Romanæ consumptæ sunt vires, totiusque imperii fortunæ pessumdatæ."

A little after this bloody intestine war, all the Roman provinces were invaded at once, from the eastern to the western limits,‡ by the Franks, Almans, Saxons, Quades, Sarmatians, and Persians; so that, according to Eutropius,§ "Cum multa oppida barbari expugnassent, alia obsiderent, ubique fœda vastitas esset, Romanumque imperium non dubia jam calamitate nutaret."

It is a very remarkable part of this history, that this storm of wars fell so heavy on the great men of the empire, and in particular on the family of Constantine, though so likely to continue in so many of his own children and near relations; and yet, in twenty-four years after his death, these commotions put an end to his posterity, in the death of his three sons; and, in three years more, extinguished his family, by the death of Julian, in a battle against the Persians.

The following reigns of Jovian, Valentinian, Valens, and Gratian, to the time that Gratian nominated Theodosius to the empire, are one continued series of trouble, by the invasion of the several provinces of the empire, and bloody battles in defence of them, for about the space of sixteen years, from the year 363 to 379. Claudian has well expressed the misery of those times to his son Honorius:‖

> "Omnibus afflictis, et vel labentibus ictu,
> Vel prope casuris, unus tot funera contra
> Restitit, extinxitque faces, agrisque colonos
> Reddidit, et leti rapuit de faucibus urbes.
> Nulla relicta foret Romani nominis umbra,
> Ni pater ille tuus jam jam ruitura subisset
> Pondera," &c.

These great calamities, which, in so short a time, befel the Roman empire, now Christian, and in particular the family of Constantine, by whom the great change, in favour of Christianity, was brought about, was a new and great trial of the faith, constancy, and patience, of the church. As it became the wisdom and justice of Divine Providence to punish the wickedness of the world, which caused the disorders of those times; the wisdom and goodness of Christ chose to forewarn the church of it, that it might learn to justify the ways of Providence, and not to faint under the discipline of affliction, when the great misimprovement of the best religion had made it both proper and useful; and when likely such afflictions, so soon after their great deliverance from the opposition of Rome heathen, would be very unexpected, and the more discouraging.

Second trumpet.—The former period of history, was from the death of Constantine the Great to the reign of Theodosius; who for some time preserved the empire from invasion, and left it to his sons, Arcadius and Honorius, A. D. 395.

The youth and weakness of these princes, the intrigues and ambition of the chief ministers and governors of the eastern and western parts of the empire, the jealousies and contentions between Stilicho and Ruffinus, so weakened the empire, that it soon became a prey to the northern nations. Sigonius,* who has given us an accurate history of these later times of the Roman empire, observes, that the empire itself began to shake on the death of Theodosius: "Theodosio exempto, simul etiam robur ac dignitas ipsius titubare imperii cæpit." The chief men of the empire, to serve their private ambitions, excited Alaric, at the head of the Goths, to invade Greece; Alaric enters Greece, the straits of Thermopylæ being purposely left open to him; he lays waste the whole country, destroys the cities, puts to death all the males grown up to age, and gives all the women and children, with the whole riches of the country, in plunder to his army, according to Zosimus.†

The year 400. or five years after the death of Theodosius, is marked out as one of the most memorable and calamitous that had ever befallen the empire. "Annus hic (says Sigonius‡) a Christo nato quadringentesimus, omnium, quos occidens vidit, maxime memorandus extitit Neque enim ullum sive bellicæ calamitatis, sive barbaricæ feritatis, sive vesanæ cujusdam libidinis, excogitari exemplum potuit, quod non in ipsas provincias, civitates, agros, hominesque passim cum maxima atrocitate sit editum." Five years after, A. D. 405. Rhadagaise entered Italy with an army of two hundred thousand men; and though he was defeated by Stilicho, yet he had ravaged the country, before his defeat, with such success, that the heathen Romans publicly declared Rome was given up to destruction, because it had forsaken the worship of the heathen gods; and that the only way to restore the Roman fortunes, was to restore the ancient Roman religion, or idolatry, as Sigonius§ observes.

* Zosimus, lib. ii. 217.
† Aurel. Victor. p. m. 465.
‡ Zosimus, lib. iii. 137.
§ Eutropius, lib. x. p. m. 617.
‖ Claudianus de iv. Consul. Honor. p. 123.

* De Occident. Imp. p. 155.
† Zosimi Hist. lib. v. 293.
‡ De Occident. Imp. p. 161.
§ Occident. Imp. lib. x. 169.

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In the latter end of the year 406. the Alains, Vandals, and other barbarous people, passed the Rhine, and made the most furious irruption into Gaul, that had yet been known; passed into Spain, and from thence over into Africa; so that the maritime provinces became a prey to them, the riches and naval power of the empire were much diminished, and almost quite ruined.

But the heaviest calamity fell upon the capital, and city of Rome itself: for Alaric enters Italy in the year 409. and after wasting all the country round about, "oblata omnia oppida populans, ac miserabili strage vastans," says Sigonius, at length laid siege to Rome, which was then afflicted both with famine and a pestilential distemper.* The city was forced to save itself from this danger, by all its riches, and purchased a peace of Alaric on very hard conditions. He raises the siege for awhile, but soon returns; is received into the city, and makes Attalus the governor of Rome emperor: soon after he deposes Attalus, and makes peace with Honorius, on condition he should be acknowledged his associate, and have Gaul given to him and to his army. "Fœdus his conditionibus est percussum, ut Alaricus socius Honorii esset, atque in Gallia sedes sibi suisque locaret."† However, not satisfied with Honorius, and his performance of the conditions agreed between them, he continues the siege of Rome, and at last takes it, and gives the plunder of it to his soldiers, which also occasioned its being set on fire; so that Sigonius‡ represents it, on all those accounts, as a very great and memorable calamity. "Insignis fuit calamitas, et rerum humanarum contemplatione memorabilis, quod urbs quæ de omnibus gentibus triumphaverat, tam facile a barbara et adventitia gente, capta, spoliata, atque combusta sit."

This calamity of the capital city of the empire, was followed by the spoil of the greatest part of all Italy in like manner, in which the Christian bishops, and their churches, were principal sufferers. "Alaricus, urbe capta et spoliata, egressus, animum inde ad ulteriorem populandam vastandamque Italiam contulit: itaque Latium, Campaniam, Apuliam, Calabriam, ita cum toto exercitu peragravit, ut locum nullum intactum a vexatione ac direptione reliquerit. Atque imprimis, quasi Romana victoria efferatus, in ecclesias, sacerdotes, episcoposque, extorquendi auri gratia, debacchatus, simul omnia humana divinaque jura polluerit."§

It is worthy observation, that this great calamity which befel the Roman empire, both in Italy and in the capital itself, much increased the prejudice of the heathen Romans against the Christian religion; as if Rome had suffered greater calamities now it was Christian, than while it was heathen. A fit period of history, and becoming the Spirit of prophecy to reveal to the church, to confirm the faith and patience of the church, in such a state of providence, with a full persuasion of the justice and wisdom of it; and that still the cause of true religion should be supported even under so great calamities as these: but with an admonition, that the justice and wisdom of God would punish the sins of Christians, as well as of heathens; and that the outward profession of the best religion should not be a protection against those judgments they had deserved by their iniquities; for God, the righteous governor of the world, is no respecter of persons: *Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?* says God to his own church of Israel, (Jer. v. 6. 9.) when *their transgressions were many, and their backslidings increased.*

Third trumpet. — The last period of history, correspondent to the foregoing prophecy, ended in the peace which Italy and Rome enjoyed, after the taking of Rome by Alaric, and dismembering many of the provinces of the empire, when Athaulphus left Italy, and went to settle in Gaul. The emperor Honorius returned joyfully to Rome, to the great satisfaction of the city, in the year 412. "Honorius Romam repetiit, ac lætus, tanquam exonerata aliquando tandem incumbentium Gothorum mole Italia, secunda vicennalia Ludorum apparatu magnifico edidit, populo Romano, post diuturnas tenebras lucem se tandem aliquam otii ac libertatis aspicere, gratulante."*

Yet, though Rome and Italy recovered themselves into a pretty good state of peace and liberty, many of the provinces were quite dismembered from the empire. The Goths, Burgundians, Franks, Vandals, &c. possessed themselves of the better parts of France and Spain.

Valentinian, son of Placidia, succeeded his uncle Honorius, about the year 425. In his time began those new invasions of the empire, which put an end to the imperial dignity and power of Rome, and founded a new kingdom in Italy itself.

In the year 427. Genseric, with an army of eight thousand Vandals, seized on Africa, and founded a kingdom there. The Romans had given up the defence of Britain, so that the Britons were fain to call in the Saxons to their aid, in the year 449.† Atila, though soundly beat at Chaalons, in the year 451. so that one hundred and seventy thousand, or, according to some, three hundred thousand, fell in the battle; yet, the next year, he marches with another numerous army into Italy, and destroys all before him. "Jam omnia quæ intra Apenninum et Alpes erant, fuga, populatione, cæde, servitute, incendio, et desperatione repleta erant; nullaque mali facies aberat, nefaria per omnes ordines, sexus, et ætates, barbarorum avaritia, crudelitate, ac licentia pervagante."‡

Rome and Italy were scarce freed from these troubles, when new evils succeeded.

Genseric is invited from Africa to revenge the murder of Valentinian: he lands in Italy in the year 455. marches directly to Rome, takes the city, and plunders it, carries away all the public and private riches, makes an incredible number of the citizens captives, and takes the empress Eudoxia (who had desired his assistance to revenge the death of Valentinian), together with her daughters along with her, into Africa.

The name of the Roman empire continued for a few years longer, as in a dying condition, under several successors, till the year 476. Odoacer, drawing together an army of the several nations in Germany, enters Italy by the Trentin, subdues the whole country, takes the city of Rome, and in it the emperor Momyllus, or Augustulus,

* Zosimus, lib. v. 353.
† Sigon. Occ. Imp. lib. x. 180.
‡ Idem, p. 182.
§ Idem, lib. xi. 183.

* Sigon. Occ. Imp. lib. xi. 185.
† Petavii Rat. Tem. lib. vi. cap. 18.
‡ Sigon. Occ. Imp. lib. xiii. 225.

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whom he deposes, and takes to himself the title of king of Italy.* Thus Italy, and Rome itself, became the possession of the conquerors; and the Roman name, power, and empire, were from that time extinct. "Atque his quidem variis atque ancipitibus rerum temporumque successibus, Roma, jam quartum, post Christi annum jam quadringentesimum, capta, Italiaque a barbaris firmo tandem possideri imperio cœpta est." †

Odoacer did not indeed continue his kingdom long; for Theodoric, at the head of the Goths in Illyricum, attacked Odoacer's new-founded kingdom in Italy; and, according to Paulus Diaconus,‡ so fully with the consent of Zeno, then emperor of the east, that he made a grant of Italy to Theodoric. "Italiam ei per pragmaticam tribuens, sacri etiam Velaminis dono confirmavit." Theodoric engages Odoacer, overcomes him, and puts him to death; and so founded the Gothic kingdom of Italy, which continued many years under his successors, till it was subdued by Narses for the emperor Justinian, A. D. 553.

Thus Rome itself, and Italy, the seat of the empire, according to the prophetic description, became a prey to the barbarous nations, and followed the fate of the provinces.

However, even under the Gothic kingdom, Rome, though it lost the supreme authority of empire, was permitted to retain some appearance of its ancient form of government and magistracy. Theodoric made Ravenna the seat of his kingdom; yet Rome retained its senate and consuls, and the image of its former government. "Jam vero nullum Romanum institutum mutavit; siquidem et senatum, et consules, patricios, præfectos prætorii, præfectum urbis... cæterosque qui fuerunt in imperio, magistratus retinuit." §

Fourth trumpet.—This figurative representation will very properly express the following period of history, and the true state of the city of Rome, once the imperial city, and mistress of the world.

We have seen, in the former parts of this period, the loss of the imperial authority, when Theodoric founded the Gothic kingdom of Italy, and made Rome subject to it, A. D. 493. But it was observed, that he then left to the city of Rome some appearance and splendour of its ancient government, in a senate, consuls, and other magistrates.

Now, in the reign of Justinian, emperor of the east, this new kingdom of Italy is overthrown, and new and great calamities befal that miserable country. "Gothorum in Italia imperium concidit, atque ipsa Italia omnis atrocissimarum calamitatum exempla persensit."

In the course of this war, Belisarius, the imperial general, takes Rome, A. D. 536. The next year, Vitiges, king of the Goths, besieges it with an army of one hundred and fifty thousand men. In this long siege, which continued above a year, the Romans were afflicted both with famine and pestilence, and suffered extremely, though at length the Goths were fain to raise the siege. Totilas, king of the Goths, afterward takes Rome, A. D. 546. it is retaken by Belisarius the next year, and again taken by Totilas about two years after.

During this war, which lasted for twenty years, Rome was besieged and taken five times: the city and whole country suffered all the evils of war in every place; and the event was, to reduce Rome to the lowest and meanest condition, in the loss of all authority and power, being made entirely subject to the exarchate of Ravenna.

For Narses, having quite subdued the Gothic kingdom of Italy for the emperor of the east, was constituted governor of the whole country, with the title of Duke of Italy,* and all the governors of the several cities were only inferior officers under him.

A little after, the exarchate of Ravenna was established by the emperor Justin II. Longinus is sent into Italy: he appoints a new form of government: the seat of government was from that time fixed at Ravenna, and every city of Italy entirely subjected to the exarch, both in things civil and military. "Is (Longinus, says Sigonius,) primum Ravennæ, non Romæ, præfecturæ sedem posuit; nec se ducem, sed exarchum Italiæ, quemadmodum et Africæ exarchus erat, vocavit; et provinciarum consularibus, correctoribus, præsidibusque sublatis, singulis civitatibus singulos duces imposuit, ac varios eis, ad reddenda jura, judices assignavit." †

Thus Rome lost all her dignity and authority, her senate and consuls, and was put upon a level with all the lesser cities and towns of Italy, and became also a small dutchy of the exarchate. "Parem itaque faciens urbem Romam aliis Italiæ vel urbibus vel oppidis, hac una in re illam honoravit, quod impositum tunc magistratum *præsidem* appellavit, sed qui successerunt appellati sunt *duces;* ut postea per multos annos, sic Romanus appellaretur ducatus, sicut Narniensis, Spoletanusque est dictus; neque post Basilium, qui cum Narsete consul fuit, vel consules Roma habuit, vel senatum legitime coactum, sed a duce, Græculo homine, quem exarchus ex Ravenna mittebat, res Romana per multa tempora administrata est." †

This was a new form of government, altogether unknown before; and though it might be called, in some sense, a form of Roman government, as the exarchs of Ravenna were lieutenants for the Roman emperors of Constantinople, yet it was such a form of government, by which Rome seemed to have received a mortal wound: for that imperial city was deprived by it of all authority and power, and seemed to have lost all hopes of ever recovering them again, when it was made a small dutchy, entirely subject to another city, where the emperors, lieutenants, or exarchs, had fixed the seat of their residence and government of Italy; and this, by the appointment and constitution of the emperors of the east, in virtue of their claim to the sole authority of the Roman empire.

CHAP. IX.

1. *AND the fifth angel sounded, and I saw a star fall from* [1] *heaven unto the earth, and to him was given the key of the* [2] *bottomless pit.*]

(1.) On the sounding of the fifth angel which followed, I saw in my vision a star fallen from heaven, or an angel come down from thence, to whom was given the key of the abyss, or bottomless gulf; which fitly expressed a commission from God, to permit Satan, at the head of the king-

* Paul. Diac. lib. xvi. Jornandis de Reg. Success. lib. i.
† Sigon. Occ. Imp. 251. ‡ Lib. xvi. § Sigon. Occ. Imp. 265.

* Sigonius de Reg. Italiæ, 3. † Ib. p. 5.
‡ Blondus, Decad. primæ, lib. viii. p. 102.

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dom of darkness, to infest the world with some new and great temptation, as if Satan, at the head of his apostate angels, was let loose to disturb the earth, and deceive the nations of it.

2. *And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.*]

(2.) And I beheld in my vision, that the angel who had the key of the bottomless pit opened it, and immediately there seemed to break out of the pit a very thick and dark smoke, as if it had been the smoke of a burning furnace; and the smoke was so thick, that it intercepted the light of the sun, and made the whole air dark round about. A very proper representation of great errors, darkening the understanding, obscuring the truth, and attended with violence and destruction. [3]

3. *And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.*]

(3.) I farther perceived this smoke out of the bottomless pit brought locusts along with it, and scattered them, over the earth; and they had power given unto them, not unlike the natural power of scorpions, to do harm. A proper similitude to express a great multitude of people, marching with great speed and swiftness, to plunder and destroy their neighbours. [4]

4. *And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men who have not the seal of God on their foreheads.*]

(4.) I observed one thing very peculiar to these locusts, and different from what was to be expected from the natural locusts: they had an express direction, not to prey upon or destroy the grass, trees, and fruits of the earth, as natural locusts are used to do; but, as persons compared to locusts, for multitude, and swiftness to spoil, they were to hurt men, and yet to hurt only such as had not the seal of God on their foreheads. Which may properly mean, that these locusts are to be understood figuratively, for a great number of spoilers; as if Satan, at the head of the powers of darkness, was leading on a great company, both to corrupt and ravage the world: yet, in this extraordinary judgment of God on a corrupt church, he would take care to preserve the interest of true religion and Christianity among a faithful people. He would protect them in such manner, that they should preserve their religion, and the profession of it, notwithstanding the great difficulties those enemies to Christianity should bring upon them.

5. *And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.*]

(5.) And I farther perceived, they did not receive a commission to take away men's lives, when they invaded and spoiled them; they were to torment them for a space of time, for five months: and their torment was resembled to the pains and uneasiness which men feel, when they are bit by a scorpion.

6. *And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.*]

(6.) Yet, though they had not a commission to take away men's lives, they should make their lives so uneasy and miserable to them, that they would rather choose death than life, and desire to die rather than remain in their misery. [5]

7. *And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns of gold, and their faces were as the faces of men.*]

(7.) The appearance of these locusts was such, as in part resembled the locusts described in the ancient prophets; but in part differed from those descriptions, as well as from the description of natural locusts. They were like unto horses prepared for battle; but they seemed to have a sort of golden coronets on their heads, and to appear with the countenance and visage of men. [6]

8. *And they had hair as the hair of women, and their teeth were as the teeth of lions.*]

(8.) Yet, with a manly countenance, they dressed their head and hair, in an effeminate manner; and were as ready for rapine, and intent upon it, as if they had teeth hard and strong to devour, as the teeth of lions. [7]

9. *And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.*]

(9.) As they were thus fitted to destroy, they were also well defended against opposition, as if they were armed with iron breast-plates; and they invaded their enemies with a great noise, as if many chariots and horses were rushing into battle. [8]

10. *And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.*]

(10.) They had moreover this peculiar in their form, that they had tails as scorpions, and in them stings, by which they were able to do great hurt and mischief in the places which they invaded; and thus, though locusts, they were able to torment as scorpions do. [9]

11. *And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.*]

(11.) Though the natural locusts have no king, [10] yet these figurative locusts have one, who is the angel of the bottomless pit, that evil spirit, the prince of the power of darkness, who, from the constant evils he is designing and doing in the world, is called the Destroyer.

12. *One woe is past; and, behold, there come two woes more hereafter.*]

(12.) Such woful judgments the church is to expect, when the righteous providence of God shall give permission to the destroyer to punish the sins of men; and even when this woe shall be passed, the church is to expect yet farther woes, when the sixth and seventh angels shall sound their trumpets. *(See the history of the fifth trumpet at the end of this chapter.)*

13. *And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,*]

(13.) I farther perceived in my vision, when the sixth angel sounded his trumpet, a voice, as coming from the golden altar which stood before the presence of God, as in the temple, or from the altar of incense, the place of prayer and intercession; where the angel having a golden censer,

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offered incense with the prayers of all saints, (viii. 3.) to express that no intercession should avail to prevent any longer the execution of the following woes. A just punishment of the world, for sins unrepented of, and of the church, for great corruptions unreformed. [11]

14. *Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.*]

(14.) This voice from the altar of incense was directed to the sixth angel, who had just sounded his trumpet, commanding him to set the four angels at liberty, who, for the present, were restrained in and about the eastern parts; that their restraint being taken off, they may again execute the judgments of God, by invading the several parts of it.

15. *And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.*]

(15.) Accordingly, the restraint was taken off from the four destroying angels, and they were permitted to afflict the inhabitants of the earth for a determined time; their restraint was taken off but for a season, as if the very time was ascertained by years, days, months, and even hours, in which they have a permission to punish the world, by taking away the lives of a considerable number of the inhabitants thereof. [12]

16. *And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.*]

(16.) I soon perceived in my vision a farther explication of these four destroying angels, let loose for a determined time, to slay a great part of the inhabitants of the earth; for there appeared a most numerous army of horsemen, too many to be expressed almost in plain numbers, being two hundred thousand thousand. [13]

17. *And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.*]

(17.) As these armies of invaders were represented very numerous, so both horses and riders appeared very terrible; the horsemen appeared in bright and shining armour, having breast-plates as of fire, jacinth, and brimstone, which appeared like a mixture of fire and smoke; and the horses they rode upon had a terrible appearance, as well as their riders: for their heads looked fierce as lions, and they seemed to cast fire and smoke out of their mouths. [14]

18. *By these three was the third part of men killed, by the fire, and the smoke, and the brimstone, which issued out of their mouths.*]

(18.) And by these terrible armies, a great part of the people whose countries they invaded was killed and slain; so that the miserable inhabitants of those places suffered all the evils of slaughter and bloodshed, as well as of rapine and spoil.

19. *For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.*]

(19.) And the power of these formidable armies to do hurt was so great, that they were likened to those serpents of which naturalists speak, with two heads, one at each end of their body, capable therefore of doing harm, both with their mouths and tails: so that not only was their front terrible when they marched, but they did great mischief also in their rear, and wherever they left parties behind them, in the countries they had overrun. [15]

20. *And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:*]

(20.) Yet, notwithstanding these severe judgments upon the world, for the corruption of true religion, they who escaped them were not reformed by them; they still went on to corrupt the purity of religious worship, with downright idolatrous practices, as well as they gave themselves up to all unrighteousness and wickedness: for they worshipped devils, or demons; they made angels, and the souls of departed men, as well as the images of the saints, the object of their prayers and adoration.

21. *Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.*]

(21.) In such a general corrupt state of religious worship they continued, as might be expected, impenitent and unreformed in the iniquities of common life: so that all the abominable iniquities of the heathen world were found among them; such as deceit, injustice, uncleanness, and debauchery, poisonings, and open murders. Just reasons why they were visited with so awful judgments, and why they were given up to the farther punishment of that dreadful woe that follows under the next and last trumpet. [16] *(See the history of the sixth trumpet at the end of the Annotations.)*

ANNOTATIONS ON CHAP. IX.

[1] Ver. 1. *A star fallen from heaven.*] Stars, in the language of prophecy, signify angels. The angels of the heavenly host, as well as the angels or bishops of the churches, seem to be called stars in Scripture; as when, at the creation, *the morning-stars sang together, and all the sons of God shouted for joy*, Job xxxviii. 7. In like manner, when this abyss, or bottomless pit, is shut up, it is represented in this prophecy, to be done *by an angel coming down from heaven*, having the key of the bottomless pit. These expressions are so nearly the same, as well as upon the same subject, that they may well be taken in the same sense, and so used to explain each other. It is a general expression of the Jews, concerning the works of God, that he sends an angel to do them: so that Maimonides* observes, "Non enim invenies Deum ullum opus fecisse, nisi per manus alicujus angeli." And Hermas,† who lived very near the time of this revelation, and seems to have designed, in several passages, to imitate it, speaks of the angel, appointed over the beasts, appearing for his preservation; "Misit Dominus angelum suum, qui est super bestias, et obturavit os ejus, ne te dilaniaret."

This expression then, *a star fallen from heaven*, or, *an angel come down from heaven, with a key to open the bottomless pit*, seems naturally to mean the permission of Divine Providence of these evil and calamitous events, which are described to follow upon opening the bottomless pit,

* More Nevoch. par. ii. cap. 6. † Hermæ Pastor. lib. i. vis. 4. s. 2.

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which could not have happened but by the permission of the Divine Providence, and according to the wise and holy orders of the Divine government: for the providence of God could as surely have prevented the temptations of Satan, and the powers of darkness, as if Satan and his angels had been fast locked up, and secured in a safe prison; so that he sends an angel, his messenger, with the key of the bottomless pit, to open their prison, and permit them to go out, to teach, that they can only act so far as they have leave and permission, and can always be restrained and shut up again, at the good-will and pleasure of the supreme Governor of the world.

[2] The abyss, or bottomless pit, is explained in the prophecy itself, to be that place where the devil and Satan are shut up, that they should not deceive the nations. (Rev. xx. 1—3.) The abyss seems also to be used in the like sense, when the devils besought Christ, that *he would not command them to go out into the deep;* in the original, into the abyss, or bottomless pit (*εἰς τὴν ἄβυσσον*). The learned Grotius* observes, that this abyss, or bottomless pit, is the same with what St. Peter calls hell, or Tartarus: *For if God spared not the angels that sinned, but cast them down to hell, σειραῖς ζόφου ταρταρώσας, and delivered them into chains of darkness, to be reserved unto judgment.* (2 Pet. ii. 4.)

Now this prison of Satan, and of his angels, by a righteous judgment of God, is permitted to be opened, for the just punishment of apostate churches, who would not repent of their evil works. We may then say, with an eminent interpreter,† "Behold something more terrible than what we have hitherto seen! hell opens, and the devil appears, followed by an army, of a stranger figure than St. John has any where described." And we may observe from others, that this great temptation of the faithful was to be with the united force of false doctrine and persecution. "Hell does not open of itself (as the bishop of Meaux observes); it is always some false doctor that opens it; by which means Satan is loosed to deceive the nations."

[3] Ver. 2.] As a great smoke hinders the sight, so do errors the understanding. He keeps to the allegory, says Grotius; for smoke takes from us the sight of the stars; smoke, especially when proceeding from a fierce fire, is also a representation of devastation. Thus, when Abraham beheld the destruction of Sodom and Gomorrah, (Gen. xix. 28.) *Lo, the smoke of the country went up as the smoke of the furnace.* The great displeasure of God is represented by the same figurative expressions of smoke and fire. *Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.* (Psal. xviii. 7, 8.)

[4] Ver. 3.] Locusts and grasshoppers are expressly made to signify both the multitude of the eastern nations invading Israel, and the swift progress and destruction they made: Judg. vi. 5. *For they came with their cattle and their tents; and they came as grasshoppers for multitude, for both they and their camels were without number: and they entered into the land to destroy it.* And thus also the locusts, in the prophet Joel, i. 6. are represented; *For a nation is come upon my land, strong, and without number.* The same word in the original, אַרְבֶּה, is, in the one place, translated *grasshopper,* in the other, *locust.*

[5] Ver. 6.] The time in which these locusts were to torment men, seems an allusion to the time in which natural locusts are used to do harm, and after which they die. They are hatched, as Bochart observes, about the spring, and die at the latter end of summer; so that they do not live above five months. So that learned interpreter* of Scripture understands the expressions at the fifth and tenth verses: "Ita quod, versu quinto et decem, nocent hominibus per quinque menses, videtur ideo dici, quia locustæ vere natæ, sub finem æstatis obeunt; nec supra quinque menses vivere solent."

The time of five months may likely mean, that the invasions of this people meant by the locusts should be, after the manner of the locusts, during the summer months. This seems a more natural meaning than a certain number of prophetic years, during which space of time their power should continue, as some interpreters have thought. If any have the curiosity to see an interpretation of these five months, for one hundred and fifty years, at the proportion of thirty days to a month, he may find it in Mr. Daubuz and Waple, or in Mr. Mede. He may see another interpretation for three hundred years, because the five months are twice mentioned at the fifth and tenth verses; but as I see no reason for such interpretation, so I perceive no certainty in the application.

The torment of a scorpion, when he striketh a man, is great and very painful, according to the learned Bochart. He observes, from Dioscorides, "Cum quis a scorpione morsus est, locus quam primum inflammari incipit, durusque esse et ruber, et vehementi dolore affectus."† Inflammation and violent pain are fit similitudes to express great uneasiness and torment. The same learned author farther observes, that scorpions, as locusts, hurt only during the summer months. "Nec frustra est, quod mysticis locustis, quæ scorpionum caudas habent, non datur potestas nocendi hominibus, nisi per menses quinque: quippe ut locustæ, ita nec scorpiones, diutius nocent, nam per frigora torpent, nec quidquam ex iis est periculi. Tertullianus, 'familiare periculi tempus æstas.'"‡

[6] Ver. 7.] Joel, speaking of the natural locusts, observes, *the appearance of them is as the appearance of horses, and as horsemen so shall they run;* (ii. 4.) This representation of the swift motion, is supposed by some to be an allusion to the form of their heads, as the head of a locust naturally resembles the head of a horse. "Locustæ (says Bochart§) ab Italis vocantur cavalette; hinc Albertus, lib. xxvi. Caput habent figura equi." And Theodoret, on this passage of Joel: "Si quis locustæ caput diligenter consideret, persimilem equo inveniet." It is, to be sure, a beautiful representation of the swiftness and expedition with which an army, consisting principally of horsemen, invade and ravage a country.

Some interpreters‖ understand these crowns of gold they wore on their heads, to represent the victories of this people, by faces as the faces of men, that they had seemingly reasonable and plausible pretences for their invasions.

* On Luke viii. 31. † Bp. of Meaux on the place.

* Bochart. Hieroz. lib. iv. cap. 8. † Ib. lib. iv. cap. 29. v. 3. p. 640.
‡ Ib. lib. iv. cap. 29. § Ib. lib. iv. cap. 4. ‖ Waple on the place.

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Others understand it a description of the proper habit of this people, that they should wear ornaments on their heads, like crowns or mitres. "The mitre of the high-priest was called by the ancient Greeks, *tiara, cidaris,* and sometimes *diadema;* they were a sort of linen turban, commonly white: and such were the diadems of kings, which Ammianus calls *fasciolam candidam, regiæ majestatis insigne.*"* This linen covering of the head, with the plate of gold, in which *Holiness to the Lord* was inscribed, is called the holy crown: so that a turban, with a gold ornament, in the language of the Scripture, is a crown of gold. (Lev. viii. 9.)

[7] Ver. 8.] By *hair, as the hair of women,* some understand, that their pretences should be insinuating and deceitful; but it seems rather to refer to some effeminacy in their dress, by which this people should be distinguished, probably such an appearance as Mr. Daubuz has described from Pliny,† "Arabes mitrati degunt, aut intonso crine, barba eraditur præterquam in superiore labro." So that the Arabians, though they affected to wear great mustaches, yet wore long hair, tressed and plaited after the manner of women; and hereby, says Mr. Daubuz, is set forth, together with this their custom, their effeminacy and lust, to which they were extremely addicted. Servius, on Virg. Æn. lib. ix. ver. 616. "*Et habent redimicula mitræ,* Pilea virorum sunt, mitræ fœminarum. . . . Alii mitras meretricum esse voluerunt."

Teeth, like the teeth of lions, is a description of locusts in the prophet Joel, *Whose teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion,* (Joel i. 6.) to express great rapaciousness, and how easily they destroy all before them.

[8] Ver. 9.] It is observed of the locusts in Joel, ii. 8. *When they fall upon the sword, they shall not be wounded.* And it is observable, says Mr. Daubuz, that the natural locust hath about its body a pretty hard shell, of the colour of iron, "Armavit natura cutem," says Claudian; so that herein the symbol of the breast-plate is exactly suited to the natural locust. The prophet Joel, ii. 5. also describes the locusts, *like the noise of chariots on the tops of mountains shall they leap* or, *as a strong people set in battle array;* to express the terror and consternation they shall occasion by their invasions.

[9] Ver. 10.] Whether these tails, and stings as scorpions, were designed to express, that these people should spread the poison of error and delusion, where they come, or only to express the great pain and uneasiness their invasions should occasion, I leave to the judgment of the reader.

[10] Ver. 11.] It is an observation of Agur, *The locusts have no king, yet go they forth all of them by bands.* (Prov. xxx. 27.)

[11] Ver. 13.] In this prophecy, as well as in other passages of Scripture, especially the prophetical, the several providences of God are represented by the ministration of angels, whom God sends as his messengers, to execute his will. It may be here understood, as a publication of the purpose and design of Providence, from the horns of the altar of incense; so that no intercession should prevent it.

[12] Ver. 15.] It has been a question, why these angels are represented as *four.* Some interpreters have supposed the number *four* relates either to four princes, or four principalities. Hence some suppose the four angels to be one of the Turkish princes, and his three sons, as Mr. Daubuz. Mr. Mede takes them to be the tetrarchy, or four governments of the Turks in Asia, Aleppo, Damascus, and Antioch; or, according to Sir Isaac Newton,* the four kingdoms of the Turks seated upon Euphrates: that of Armenia Major, seated at Miyapharekin, Megarkin, or Martyropolis; that of Mesopotamia, seated at Mosul; that of all Syria, seated at Aleppo; and that of Cappadocia, seated at Iconium. But as these governments were not erected till the death of Melech Schah, who died A. C. 1092. they far outrun the date of the present period, even by some hundreds of years.†

Nor does there appear any necessity to understand the four angels, either of four princes, or of four governments; for the number *four,* as Mr. Daubuz‡ observes, is often a number denoting a universality of the matters comprised, as in Jer. xlix. 36. the *four winds* signify all the winds; in Isa. xi. 12. *the four corners of the earth,* denote all the parts of the earth; and in Ezek. vii. 2. *the four corners of the land,* signify all parts of the land of Judea: and therefore, with Philo,§ *four* is a number of universality in nature. It should seem then a very natural interpretation of the four angels, to understand them of the whole power of these destroyers, gathered together from the four corners, or every quarter of the land they dwelt in; and spreading themselves towards the four winds, or the several parts of the earth, without restraint.

The time here spoken of, an hour, a day, a month, and a year, may also be understood in general for a limited time and season, as in this prophecy the ten kings are said to receive power, as kings, one hour with the beast, or at the same, and during the same time. (Rev. xvii. 12.)

Mr. Daubuz‖ seems to have expressed the general meaning of these words very well; the aforesaid angels were prepared by God, for a year, month, day, and hour; namely, so as to be ready, upon any occasion of warning, to put this great event in execution: so that there seems no necessity of making this time three hundred and ninety-one prophetic days, denoting so many years. It rather seems to signify, that these incursions of the destroyer should be under a limitation, and like the inroads of an enemy, who in a short time are beaten back, or, at a set time, usually retire of themselves.

Some¶ understand the third part of men, as a symbolical character of the Roman empire, as the Roman empire has been computed to be one-third part of the earth. And a very learned person** supposes, that the trumpets principally, if not solely, regard Europe, the famous τὸ τρίτον, or *third part* of the world, known in the days of the vision. But, I conceive, this expression is chiefly designed to signify many, or a very considerable part; as in the foregoing parts of this vision, (chap. viii.) the *third part* of trees was burnt up; the *third part* of the sea became blood; the *third part* of the creatures died; a star from heaven fell upon a *third part* of the rivers; and a *third part* of the waters became wormwood; a *third part* of the sun was

* Patrick on Exod. xxviii. 37. † Plin. Nat. Hist. lib. vi. cap. 28.

* P. 306. † P. 307. ‡ Symb. Dict. Voc. Numb.
§ De Vita Mosis, lib. iii. p. m. 519. ‖ In loc. p. 327.
¶ Waple on viii. 7. ** Whiston on the Rev. p. 154.

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smitten; and the day shone not for a *third part* of it: and afterward, the tail of the dragon drew the *third part* of the stars of heaven, and did cast them to the earth, (xii. 4.) A third part therefore seems most plainly and naturally to mean a considerable part of the whole; and to destroy *a third part of men*, will then signify, that the destroying armies, represented by the four angels, now loosed from the river Euphrates, which had been one of the great boundaries of the kingdom of the Jews, and was then of the Roman empire, should take away the lives of a great number of persons, whose countries they should, on this permission, invade.

[13] Ver. 16.] The number in the original is myriads of myriads, which I suppose is to be understood of many myriads; as when we say, thousands of thousands, to express many thousands, or a company almost innumerable. We can hardly conceive this number was intended to be the real muster of any army whatsoever, which never was known to consist of any thing like two hundred millions of horsemen. It seems then to mean, that the armies of these destroyers should be principally horsemen; and that their numbers should be so great, that the report of them should be hardly credible.

[14] Ver. 17.] The colour of fire is red, of hyacinth blue, and of brimstone yellow: these are the colours of fire and smoke mingled together. The learned Dr. Hammond observes,* these three colours may be used (as in prophetic style it is ordinary) to express a terrible appearance, which is commonly represented by a flaming fire. It is not indeed impossible, as the same learned interpreter observes with Grotius, that by fire, smoke, and brimstone, may be meant fire-balls, or darts, with something burning at the end of them, called *falaricæ*, engines of known use, especially in sieges; but there is no sufficient reason, I think, to make it more than conjecture. There is still less reason, I conceive, to make these expressions signify cannon and gunpowder, the use of which was absolutely unknown, some hundred of years after the time this prophecy was to be fulfilled, in the successive order of the prophecies of this book. Besides, it is to be observed, this is a description of the breast-plates of the horsemen, not only of their weapons or engines of war; and seems therefore to describe properly, the terror of their appearance when marching to war.

[15] Ver. 19.] The power in the mouth and in the tails, as serpents, is plainly an allusion to those serpents which are supposed to have two heads, one at each end of their body, as Pliny describes the Amphisbena;† "Geminum caput Amphisbenæ, hoc est ad caput, et ad caudam, tanquam parum esset uno ore fundi venenum." A proper representation of a furious and terrible invasion.

Whether it be farther meant by these expressions, according to several learned interpreters, that they did not only do mischief by their conquests, but also by false doctrines; that they should not only pull down the states, and destroy the people they invaded, but that they should also plant a false religion in the places they conquered; I shall leave entirely to the judgment of the reader.

[16] Ver. 21.] I have rendered the original word φαρμακειῶν, *poisoning*, rather than sorceries, or witchcrafts. Herein I have followed the learned Grotius, "In eadem domo, alii alios veneno necabant." This wicked practice of poisoning grew general, especially in Italy, and, according to historians, in the church of Rome itself; but the reader is at liberty to prefer the other sense given by interpreters, and to understand by it witchcrafts, sorceries, charms, exorcisms, and pretended miracles, by which men are often seduced to idolatry, and kept in idolatrous practices: or we may understand, with a learned author,* "the numberless artificial methods of making men very religious, without any virtue," to be what the Scripture calls sorceries.

* In loc. † Plinii Hist. Nat. lib. viii. cap. 23.

HISTORY OF THE TRUMPETS.

Fifth trumpet.—The foregoing prophecies of this period have brought us, by various steps, to an entire subversion of the western empire, when Rome lost all its authority and power, was no longer a seat of government, but a petty dutchy governed by an officer appointed by the exarch of Ravenna, and serving under him; who, as the emperor's lieutenant, had the chief command through all his dominions in Italy. This exarchate began, according to Sigonius, A. D. 566. according to Petavius, A. D. 568.

The present prophecy describes a very remarkable judgment, which should follow in the course of providence. It is marked, by peculiar circumstances of woe and afflictions, as if Satan, at the head of the powers of darkness, had broke the prison of the bottomless pit, and was come abroad into the world, to spread all the evils of ignorance, error, deceit, violence, spoil, and slavery, among men.

There are many circumstances in this description, peculiar and distinguishing marks of this judgment: the ignorance and error they should propagate, their number and hardiness, the customs, habits, and manners, of this people, and of their invasions, the mighty progress they should make, and their different treatment of Christians and idolaters, are sufficient to point out this memorable event of Providence to our observation. This new trial of the faith and patience of the saints, and new judgment of God upon such Christians themselves, as corrupted the purity of Christian faith, worship, and manners, was worthy the Spirit of prophecy to reveal; and the protection of the church, so as to preserve the Christian faith and religion, in a time of so great danger, was a very wise and useful encouragement to the faith and constancy of the church, which is the general and immediate intention of all the revelations of this prophecy.

The next scene of providence, which greatly surprised the whole world, as well as the Christian church, was the rise of Mohammed, and a more wonderful progress of a new religion, and a new empire, than the world had ever seen before.

About the year of Christ 606. Mahomet† (as his name is usually writ) began to pretend to revelation, and converse with the angel Gabriel, in a solitary cave near Mecca in Arabia. In the year 608. which was the fortieth of his age, he began to take to himself the style of *the apostle of God*; and to propagate his imposture, he pretended not to deliver a new religion, but to revive the old religion God first gave

* Clarke's Sermons, vol. vi. p. 352. † Prideaux's Life of Mahomet, p. 12.

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to Adam:* and, by many other specious pretences of receiving his revelations from the angel Gabriel, he gained several proselytes. Yet the people of Mecca, where he lived, were so averse to his imposture, that they resolved to strike at the root, and prevent the spreading of farther mischief, by cutting him off who was the chief author of it;† so that he was forced to fly from Mecca to Medina, then called Yathreb. This was in the year 622. from which flight of Mahomet, the Hegira, or computation of time among the Mahometans, begins.

From this time he tells his disciples, his religion was not to be propagated by disputing, but by fighting.‡

Accordingly, the next year, 623. he fell upon the traders of Mecca, though guarded by one thousand men, and beat them;§ and spent the rest of the year in robbing, plundering, and destroying, all those who would not come in to him, and embrace his religion.‖

The next year, he continued the same course, and fought a battle with a larger number of his opposers, in which he was overborne, and himself grievously wounded. To prevent the ill effect this disgrace might have on the minds of his followers, he taught them, that the time of life being determined by God, they who should be slain in battle, died no sooner than they must otherwise have done; and as they died fighting for the faith, they gained the crown of martyrdom, and the rewards of paradise.¶

In the year 627.** he was attacked by an army of ten thousand men, from which danger he very dexterously extricated himself; and, the same year, was inaugurated in the supreme authority, and made head in all things civil and religious.††

In the year 629. Mahomet had an army of ten thousand men;‡‡ so that he very soon brought most parts of Arabia into his power.

In the year 630. he turned his arms towards Syria. In 631. all the Arabs came in and submitted to him; and, in the following year, he himself died, being sixty-three years of age, according to the Arabian account, which make only sixty-one of ours;§§ so that Mahomet, in the space of twenty-three years, founded a new religion, and a new empire, throughout the large country of Arabia, a country bigger than Germany, Italy, Spain, France, Great Britain, and Ireland, together: which, as Dr. Prideaux observes, "God has permitted, in his all-wise providence, to continue a scourge unto us Christians, who having received so holy and so excellent a religion, through his mercy unto us in Christ Jesus our Lord, will not yet conform ourselves to live worthy of it."

This new government and religion were in some danger, on the death of its founder, by a competition for the succession; but Abubeker,‖‖ who succeeded, soon suppressed several rebellions, and in particular subdued Moseilam, who pretended himself a prophet, in opposition to Mahomet; and having settled his affairs pretty well at home, thinks of putting in execution Mahomet's commission, of fighting for the religion of God.¶¶ He therefore sends armies into Babylon and Syria, and summons his forces together, by this remarkable letter:

"In the name of the most merciful God, Abubeker, &c. to the rest of the true believers, health and happiness, and the mercy and blessing of God, be upon you. I praise the most high God, and I pray for his prophet Mahomet.* This is to acquaint you, that I intend to send the true believers into Syria, to take it out of the hands of the infidels; and I would have you to know, that fighting for religion is an act of obedience to God."

In this short reign, which was but two years and a few months,† the Saracens made a great progress, beat the army of the Greek emperor, and slew, according to their own account, fifty thousand men, took Damascus, and entered far into Syria. Omar, who immediately succeeded Abubeker, reigned ten years and a half, drove all the Jews and Christians out of Arabia; subdued Syria, Egypt, and other parts of Africa, besides the greatest part of Persia; took the city of Jerusalem; and in the battle of Yermouk, as Abu Obeidah, the general, wrote to the calif,‡ they killed one hundred and fifty thousand, and took forty thousand prisoners; and adds, As to those that fled into the deserts and mountains, we have destroyed them all, and stopped all the roads and passages; and God has made us masters of their country, and wealth, and children.

Othman continued the Saracen conquests; the whole Persian empire fell into his hands, in the year of the Hegira 31. A. D. 651. and Syria, with Egypt, were brought into full subjection. But,

Upon the death of Othman, the quarrel about the succession put a considerable stop to the Saracen arms. This seems to make the death of Othman a proper period to the first progress of the Mahometan empire and religion, and a proper end of that part of history that is correspondent to this part of prophecy.

To this account of the rise of the Mahometan religion and empire, it may be proper to subjoin some remarks on the customs of this people, the manner of their making war, and invading their neighbours.

It was observed from Pliny, that the Arabians wore a sort of turbans, or mitres, on their heads; that they dressed and twisted their hair in a particular manner, so that one party of the Saracens was distinguished by it from another. It is remarkable, says Ockley,§ the sect of Ali have not only a turban after a different fashion, but they also twist their hair after a manner quite different from the rest of the Mussulmans.

They used also the custom of wearing beards:‖ Ebn Hannif, Ali's governor of Basora, had his hair cut off, and his beard spoiled, in contempt. "Ubi cum Ebn Haniffum ipsi ab Hali præfectum prehendissent, crinibus avulsis, et barba depilata demiserunt." At least, according to Pliny, they left some hair, like mustaches, on their upper lip: so exactly did their dress answer the description of crowns, faces of men, and hair as the hair of women.

The care of the Arabians about their horses, and the excellency of their breed, are taken notice of by all who mention them.

It is well known, the manner of invading their neighbours was by sudden incursions during the summer months; re-

* Prideaux's Life of Mahomet, p. 16. † Ib. p. 62. ‡ Ib. p. 77.
§ Ib. p. 78. ‖ Ib. p. 86. ¶ Ib. p. 88. ** Ib. p. 94. †† Ib. p. 97.
‡‡ Ib. p. 104. §§ Ib. p. 115. ‖‖ Ockley, Hist. Saracens, vol. i. p. 10. 17. 20.
¶¶ Al Koran, cap. 4. p. 70. cap. 9. p. 149, &c.

* Ockley, ib. p. 22. † Abul Pharajii, Hist. Dynast. p. 90. 110.
‡ Ockley, Hist. Sarac. vol. i. p. 241, 242. § Ib. vol. ii. p. 87.
‖ Abul Pharajii Hist. Dynast. p. 118.

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tiring again, and dispersing themselves to their own homes, during the winter; and gathering together the next spring, for a new summer's invasion.

According to the military laws and constitutions of the Mahometans,* war was forbid during the sacred months, which were the two first and the two last: "Aggredi bello hostes suos omni tempore fas esse pronunciavit (Mohammed), exceptis quatuor mensibus anni, duobus primis, et postremis; qui propterea *sacri* appellantur."

A sufficient number is appointed by the same constitutions,† to be sent out yearly, as may make the Mahometans equal or superior to the enemy: "Istiusmodi copiarum eductio, singulis annis ad minimum semel fieri debet."

Their military laws make also a great difference between those people they call Harbi, and the People of a Book. The Harbi were either atheists, and persons of no religion, or idolaters, who did not worship the true God, according to any book of revelation; these were not tolerated in the Mahometan law, but they were to be prosecuted with war, till they embraced the religion of Mahomet. But the People of the Book were such as worshipped God, according to some book of revelation, as the Jews and Christians; these were to be prosecuted with war till they embrace Mahometanism, or agree to pay a tribute: but then they were to be left in peace, and in the quiet use of their own religion, even where the Mahometan authority was fully settled.‡ Thus the very laws of Mahomet made provision not to kill those who professed the worship of the true God, but only to torment them by their invasions, and making them tributaries.

It was moreover a common injunction to spare, as much as possible, the countries they invaded: *Destroy not palm-trees* (says Abubeker to Yesid), *nor burn any fields of corn; cut down no fruit-trees, do no mischief to cattle, only such as ye kill to eat.*§

Yet the military laws adjudged so many persons to captivity, and the condition of the women in particular was so deplorable, being so much in the power of persons who gave the greatest liberty to their lusts, that though their lives were spared, many were like to prefer death itself to the hard condition to which they were reduced.

Upon the whole, the sudden invasion of the Saracens, the swift and almost incredible progress of their arms, many circumstances peculiar to this people, and their invasions, which sufficiently distinguish them from all the invasions of the northern nations, very properly answer the prophetic description of these locusts out of the bottomless pit.

Sixth trumpet. — The period of history which corresponds with this period of prophecy, is determined by the successive order of prophecies and events to the times soon following the former history, which described the rise and amazing progress of the Saracen empire and Mahometan religion; which, like locusts out of a bottomless pit, spread themselves in a very short time over a great part of the world. I shall not therefore take notice of Mr. Mede's application of this prophecy to the rise and progress of the Turks, or Ottoman empire founded by them; though Mr. Mede's great learning and reputation have caused many others to follow him, yet the rise of the Ottoman empire is so low, that it is by far too great a step from A. D. 655. in which the former prophecy ended: for Othman, the founder of the empire, died in the year of the Hegira, 727. A. D. 1326.* This time will farther also fall far into the time of the next period of prophecy. These considerations make such application, I think, inconsistent with the order of the book itself, which it seems plainly to mark out to us in successive periods.

Let us see then, whether the history of the Saracen empire, in the times that soon followed after the foregoing prophetic description of the rise of it, does not answer this description, and is not most likely designed by it.

One considerable mark of this period, is loosing the four angels which were bound in the great river Euphrates, (ver. 14.) signifying, that the providence of God had, for some time preceding this period, laid a restraint upon these furious invaders of their neighbours, and the progress of their imposture.

Accordingly we find, that upon the death of Othman, about the year 655. there were great contentions concerning the succession;† Ali, Moawiah, Telha, and Zobier (or Azzobier), had each of them a considerable party to advance them to the califate, or succession in the Saracen empire. These pretensions occasioned several quarrels, which put a stop to the foreign conquests of the Saracens, and ended in the almost entire ruin of Ali's family, and therein of Mahomet's own; for Ali had married Mahomet's daughter.

At the death of Othman, Moawiah was governor of Syria, and Amron of Egypt.‡ Ali, at the first, obtained a complete victory over Telha and Zobeir, two of his competitors; yet Moawiah and Amron resolved to stand it out to the last against Ali.§ These contentions occasioned the deaths of so many persons, that at last three men, zealous for the Saracen affairs, agreed to kill all the three pretenders to the califate: one of them struck Moawiah in the reins, but the wound proved not mortal;‖ another of them, mistaking for Amron a person whom Amron, being indisposed, had appointed to supply his place that day in the mosque, killed him dead on the spot; and going to execution, said, without any concern,—I designed Amron, but God designed another.¶ The third of these conspirators had better success in the execution of his design against Ali; for he gave him a mortal wound in the head, as soon as he came into the mosque, of which he died in a few days.** The contention did not end with the death of Ali; it continued a long time between his family and the family of Moawiah: Hasan, Ali's eldest son, was forced to abdicate in favour of Moawiah;†† Hosein, Ali's second son, with several of his family, was killed in the field: yet still many disturbances were occasioned by the friends of Ali's family, and the enemies of Moawiah's. Almochter, pretending to revenge the death of Hosein,‡‡ is made calif by his party, A. D. 685. he pursued all who had a hand in the death of Hosein, and destroyed them with variety of deaths: he never pardoned any of those who declared themselves enemies of the prophet, nor those whom he could believe to have dipped their hands in Hosein's blood, or that of his relations;§§ so that it is said, that he

* Al Koran, cap. 2. p. 22. cap. 9. p. 82. Relaud, Dissert. de jure militari Mohammedanorum, p. 5.
† Ib. p. 10. ‡ Ib. p. 14. § Ockley, vol. i. p. 25.

* Petavii Rat. Temp. par. i. lib. ix. † Ockley, Hist. Sarac. vol. ii.
‡ Ib. p. 43—47. § Ib. p. 72. ‖ Ib. p. 73. ¶ Ib. p. 74.
** Ib. p. 77. †† Ib. p. 95. ‡‡ Ib. p. 301. §§ Ib. p. 315.

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killed near fifty thousand men of those people, without reckoning those who were slain in the battles which he fought.

These intestine divisions and quarrels bound up the Saracens from their usual invasions and incursions,* and kept them about the river Euphrates, near which most of their battles between each other were fought. Moawiah found it necessary to make a peace with Constantinus Pogonatus, emperor of Constantinople, and even agree to pay him a considerable tribute; and Abdolmelic, one of his successors, was obliged to make a like peace, on promise of paying tribute to Justinian II. the Greek emperor.

Thus were the destroying angels bound up for about fifty years, during the reigns of Ali, Moawiah the first, Yesid, Moawiah the second, Merwan, and Abdolmelic, califs of the Saracens.

But then, these destroying angels were loosed again; the Divine Providence took off the restraint of the Saracen invasions. Walid united the power of the Saracen empire, and invaded the western parts of Europe with such numerous armies, and swift successes, as threatened the loss of all Europe, and even to extinguish the Christian name and religion.

The Saracens passed over into Spain, A. D. 713. The next year, they obtained a complete victory over a numerous army of the Spaniards; they who speak the least, say it was an army of one hundred thousand fighting men: what number was killed, was not known; I suppose, says our historian,† they were so many, it was hard to count them: for this only battle robbed Spain of all its glory, and in it perished the renowned name of the Goths. After this battle, the Saracens divided their forces, and soon overran the whole country; so that in three or four years, they were possessed of all Spain, except a few inaccessible places in the mountains, and which the Saracens slighted. The misery of this invasion, so agreeable to the prophetic description, is so well expressed by the historian,‡ that I shall give it in his own words: "Certain it is, Spain was now in a deplorable condition, almost all brought under the dominion of the Moors; there was no sort of misery but the Christians endured; women were ravished from their husbands, children from their parents, and all they possessed taken from them, without any redress to be hoped for. The country yielded not its usual product, both in regard of the unseasonableness of the weather, and for want of labourers; the churches were profaned and burnt; dead bodies lay about the streets and highways, and nothing was to be seen or heard, but sighs and tears: nor was there any calamity but what Spain groaned under, God permitting the innocent to suffer with the guilty, to punish the horrid wickedness of those times."

But the Saracens did not confine their ravages to Spain; they soon passed the Pyrenean mountains into France. After many ravages in several parts of the country, they came to a decisive battle with Charles Martel, in which Abdirachman was killed, with his numerous army. This victory secured the state of Christianity, which would likely have been the prey of those barbarous invaders, if they had then gained a victory over the French, and possessed themselves of their country, which was then the only rampart of Christianity, as a judicious historian observes.* The infidels, as another historian observes, advanced as to a certain victory; whereupon ensued one of the bloodiest battles, and most obstinate fights, that has been seen in the world: of the Moors, there were four hundred thousand, with their wives and children, as designing to dwell in France.... The slaughter was incredible; three hundred and seventy thousand Moors were killed, and among them their general. This fortunate battle was fought, says Mariana,† in the year of our Lord, 734. twenty-one after the conquest of Spain. It put a full stop to the farther progress of the Saracen armies in Europe, and gave courage and strength to the remaining Christians in Spain; so that in time they drove the Saracens quite out of their country also.

There is another part of this prophetic description which deserves particular notice, and which seems to point out this period of history for the accomplishment of it: the rest of the men, who were not killed by these plagues, yet repented not of their idolatry; the worship of saints and images, which so nearly resembled the heathen idolatry, had made great advances about this time. Leo Isaurus, emperor of the east, was much concerned at it; it gave great offence to the Mahometans, and often provoked them to persecute the Christians as idolaters. In the east, Leo Isaurus, and his son Constantinus Copronymus,‡ at this very time endeavoured to put a stop to these idolatrous customs of worshipping images; and, in order to prevent it, ordered all images to be taken out of the churches: but these endeavours to preserve the church from idolatry, and remove this just prejudice against the Christian worship, were warmly opposed by the bishops of Rome. The emperor Leo had sent his orders into Italy, A. D. 726. to remove images out of the churches there: the then pope of Rome, Gregory II. confirmed the worship of images by a synod, and rejected the order of the emperor, with severe reproaches on himself; and finally, according to Baronius's own account, he excommunicated the emperor, and, on that pretence, forbade all payment of taxes to him in Italy, and freed the people from all manner of obedience to him, as their prince. "Tandem et anathematis pœnam, ita quoque Baronius, eoque prætextu interdictum, quo tributa Italica sisteret, et obedientiam omnem, tam civilem quam ecclesiasticam, toto occidente, deinceps exhiberi Græco Imperatori prohiberet."§

This defence of the idolatrous worship of images, was so obstinate, that at length it prevailed to a solemn confirmation of it, by the authority of councils, both in the east and west; so far were they from repenting of their abominations.

And this brings us to the end of the second period of prophecy, and within a very few years of the beginning of the third period, in the temporal power of the popes of Rome; which was, in some sense, the seventh, or, in another sense, the eighth head of Roman government, as we have before observed,‖ to which the following visions of this Revelation relate.

* Zonaras, Annal. tom. iii. Bizari Rerum Persicarum Hist. p. 168. Abul Pharajii Hist. Dynast. p. 128.

† Mariana, Hist. Spain, lib. vi. cap. 9. ‡ Ib. lib. vi. cap. 10.

* Mezeray, Hist. France, vol. i. p. 193. † Hist. Spain, lib. vii. cap. 2.

‡ Spanhemii Hist. Eccles. Secul. viii. cap. 7. p. 1804.

§ Ib. and Mezeray, Hist. France, vol. i. p. 193. ‖ Preface.

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CHAP. X.

SECT. VIII. *Interval between the second and third Periods.*

CONTENTS.

The foregoing chapters have given us a prophetic description of the two first periods, or of the state of the world and church, under the persecution of Rome heathen; of the troubles occasioned by the invasions of the northern nations, which broke the power of the Roman empire, and divided it into several new governments; and finally, of the rise and progress of the Mahometan religion and empire, which caused so many evils throughout the greatest part of the world, both in the eastern and western empires.

This tenth chapter seems to be an interval between the second and third periods, in which the scene of the vision alters, preparation is made for a new prophecy, representing a new state of the world and church, for a new period of *forty-two months, a time, times, and half a time,* or *twelve hundred and sixty days,* being the days of the *voice of the seventh angel, when the mystery of God shall be finished.*

The scene of vision is represented different from the foregoing; it is not now before the throne of God in heaven, as in the fourth chapter, but on earth, as the first scene, chap. i. For St. John saw *an angel come down from heaven,* (ver. 1.) the *angel stood on the sea and on the earth,* and *he lifted up his hand to heaven,* (ver. 5.) when he sware that *time should be no longer,* (ver. 6.)

This introduction to the third period represents an angel coming down from heaven, with a *little book open in his hand.* A voice from heaven directs St. John to *take the little book from the angel, and to eat it up;* because he was still to continue his prophecy, and to reveal many things contained in it: for he was to prophesy again, before, or concerning, *many people, and nations, and tongues, and kings,* (ver. 11.) Or he was to represent, in new prophetic descriptions, the state of the church and world, in the period or times that should successively follow the former times, of which he had already prophesied, and which was to contain a prophecy, as is afterward declared, for the space of twelve hundred and sixty prophetical days. The meaning of which will be best explained by a paraphrase upon the representations themselves.

1. *AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:*]

(1.) After my former vision, related in the foregoing part of this prophecy, I beheld another vision, introductory to a farther revelation concerning the state of the church and world; for I beheld a mighty angel coming down from heaven: he appeared as clothed with a cloud; a mark of great power and majesty: a rainbow, the symbol of God's covenant and mercy, was on or round his head; and his appearance was very glorious, for his face shone with a lustre like the brightness of the sun, and his feet with a splendour as if they had been a flame, or pillars of fire. [1]

2. *And he had in his hand a little book open: and he set his right foot on the sea, and his left foot on the earth,*]

(2.) And the angel whom I beheld coming down from heaven, held a little book, or roll, open in his hand, the remaining part of the sealed book, or roll, which the Lamb had opened; and when he was come down to our globe, he stood upon it, having one foot on the sea, and the other on the earth, the chief parts of which it consists; the prophecies yet to be revealed out of the little book, or roll, relating to the greater part of the inhabitants of the world. [2]

3. *And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.*]

(3.) This mighty angel, standing on the earth and sea, made proclamation with a voice, loud, strong, and awful, as the roar of a lion. Upon which I heard several distinct voices, as from the clouds of heaven, and loud as thunder.

4. *And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.*]

(4.) As I was about to write down what was spoke from the seven thunders, I was forbid by another voice from heaven, saying unto me, Do not write down what the voices from the seven thunders have uttered, that they may not be publicly revealed in this prophecy. [3]

5. *And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,*

6. *And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein, that there should be time no longer:*

7. *But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.*]

(5.) But though I was not allowed to reveal what the seven thunders had uttered, yet the angel proceeded to give a farther revelation of the providence of God towards the world, and his church in general; and to confirm the truth and certainty of his revelation, he took his oath in the most solemn manner: for, lifting up his hand to heaven, (6.) he sware by the eternal God, the Creator of all things, that the time of the glorious state of the church, though sure to be accomplished, according to God's promise, in its due time, [4] should not be as yet; (7.) but in the next period, or in the days of the voice of the seventh angel, who was yet to sound the mystery of God, in his providence towards the church, should be perfected; and then, as he had promised in the prophetic oracles, the glorious state of the church should be no longer deferred.

8. *And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and the earth.*]

(8.) I was then directed by another voice from heaven, to go up to the angel, who stood upon the sea and the earth, and receive from him the little book which he held open in his hand.

9. *And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.*]

(9.) I thereupon did as the voice from heaven commanded

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me, and desired the angel to give me the little book, which he did; saying unto me, Take this little book, consider it carefully, and digest it well in thy mind; and thou shalt find, in the events it shall reveal unto thee, an occasion for comfort and joy, for grief and sorrow.

10. *And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.*]

(10.) I accordingly took the little book out of the angel's hand, and deeply meditated on the contents of it; and found it to contain in part things of great consolation, and in part things that gave me great concern and sorrow.

11. *And he said unto me, Thou must prophesy again before many people, and nations, and tongues, and kings.*]

(11.) And the angel from whom I had received the little book, acquainted me, that I was to consider the prophecies contained in it were not intended only for my private instruction and meditation; they were prophecies which concerned the public, many nations, and people, which I was to publish in farther revelations, for the public use and benefit of the church. [5]

ANNOTATIONS ON CHAP. X.

[1] Ver. 1.] TO come in the clouds, or with the clouds of heaven, is, among the Jews, a known symbol of Divine power and majesty.* It may refer to the expression of the Psalmist, *Thou art very great; thou art clothed with honour and majesty; thou coverest thyself with light as with a garment:* (Psal. civ. 1, 2.) alluding to the bright and shining cloud, in which the Divine presence was used to appear. Grotius observes a like notion among the heathen, that they represented their deities appearing covered with a cloud:

"Tandem venias, precamur,
Nube candentes humeros amictus
Augur Apollo." †

A rainbow, by its natural properties, as a gentle rain while the sun shines, was a proper emblem of God's covenant with mankind after the flood, and fit to be made a sign that God is always mindful of his covenant and promise. The brightness and splendour of the sun, and of fire, were also proper figures to express the majesty of a Divine appearance. ‡

[2] Ver. 2.] It is an observation of a great author, § that this description of an angel coming down from heaven, is in the form in which Christ appeared at the beginning of this prophecy; and it may farther direct us to understand this mighty angel of Christ, that he appeared having a little book opened in his hand. The same illustrious interpreter judiciously remarks, "That this little book is the same that he had newly opened; for he received but one book from him that sat upon the throne, and he alone was worthy to open it." It does not seem to be another book, as some have thought, but the remainder of the same book, or roll, which the Lamb took out of the right hand of him that sat on the throne, (v. 7.) It may be called a little book or roll, being only the remainder of what had been opened or revealed already, the seventh and last seal, and so the whole book had been opened before, (chap. viii.) This seems the plainest and easiest account of the little book, as well as most agreeable to the order of the prophecies, this containing what was to happen *in the days of the voice of the seventh angel, when he shall sound,* (ver. 7.) Earth and sea are, in Scripture-language, a description of our world, or this terraqueous globe, as the heavens and earth are a description of the universe in general, or the whole visible creation; and so the inhabitants of the earth and sea seem in this prophecy to mean the inhabitants of this world: *Woe unto the inhabitants of the earth and sea! for the devil is come down unto you;* (xii. 12.) that is, when the dragon was cast down unto the earth.

By the *earth,* the Jews understood, as Sir Isaac Newton observes, (p. 276.) the great continent of all Asia and Africa, to which they had access by land; and by the *isles of the sea,* they understood the places to which they sailed by sea, or the several parts of Europe: and hence, in this prophecy, the earth and sea are put, he observes, for the nations of the Greek and Latin empires: in this sense the angel, putting his right foot on the sea, and his left foot on the earth, will represent him standing with one foot on Asia, and another on Europe; to signify, the prophecies he was to reveal would relate to both the empires of the east and west: but I think the former sense the more natural.

[3] Ver. 4.] When a voice from heaven commanded the apostle not to reveal what was spoken by these voices, it would be ridiculous to go about to explain it. It is sufficient to observe, it was not proper to remain on record a public revelation to the church in general, however proper it was to be revealed to the apostle in particular, which might be for many wise reasons; though, for what particular reasons, must be as unknown to us as the revelation itself is.

[4] Ver. 6.] That *time should be no longer,* does not mean, that time itself should be no more; in the original, χρόνος οὐκ ἔσται ἔτι, is literally, *the time shall not be yet.* Some understand it, that the time of fulfilling the prophecy should be no longer delayed; or, as Grotius on the place, "Non diu erit quin arcanum Dei impleatur:" but, I think, both the intention of the prophecy, and the more literal meaning of the expression, better agree with Mr. Daubuz's interpretation:* "The angel in the vision declares upon oath, that the glorious state of the church shall not be as yet; but that, however, it would not be long to it: for in the days of the voice of the seventh angel, when he shall sound, (that is, in the period of prophecy to which the remainder of the book yet unrevealed relates, under the seventh trumpet,) the mystery of God shall be perfected, as he had declared to his prophets." This was a consolation proper to the general design of the prophecy, as there was but one period of time yet remaining, *viz.* during the voice of the seventh and last angel; and then the accomplishment of the promises, in the happy and glorious state of the church, should be accomplished and fulfilled, without any farther delay. This was however attended with a most useful caution, That the church is to prepare, in this period, for new trials of faith and patience; though, in the end, the mystery of God shall be finished or perfected.

[5] Ver. 11.] *To eat,* says Mr. Waple, signifies to medi-

* Annot. on i. 7.
‡ Annot. on i. 7.
† Horat. Carm. lib. i. Od. 2.
§ Sir I. Newton, p. 269.
* On the place.

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tate and to digest Divine truths. *Thy words were found,* says the prophet, (Jer. xv. 16.) *and I did eat them; and thy word was unto me the joy and rejoicing of mine heart.* Our blessed Saviour uses the same metaphorical expression, when he speaks of himself as *the bread of life,* in many passages of the sixth chapter of St. John. As this prophecy was to reveal the providences of God, during the period of the seventh angel, in which, as there was a revelation of great opposition to true religion, and persecution of the faithful professors of it, so was there also a revelation of Divine protection, during the time of trial, and of a sure accomplishment of the promised glorious and happy state of the church in the end. The meditation of such a state of providence might well occasion a mixture of joy and grief in the apostle's mind, as it is like to do in the minds of all who so understand it, and consider it.

CHAP. XI.

The third Period.

SECT. IX. *First Description of the third Period.*

CONTENTS.

We are now come, in this eleventh chapter and the following, to the third and longest period of this prophecy, distinguished by the seven vials, as the former were by seven trumpets and seven seals. As this is a period much longer than either of the foregoing, it seems to have a more full and copious description; and the state of it is represented by several prophetic images, as, by measuring the temple, by the prophecy of two witnesses; by the vision of a woman flying into the wilderness; and the representation of one wild beast rising out of the sea, and of another coming up out of the earth.

So that here are two distinct representations of the state of the church during this period; and another representation of the persecuting power from whence this afflicted state of the church should proceed; and, in the end of this, as in each period, here is a representation of the church's deliverance out of its afflicted state. And, in particular, the afflictions of the church are to end with this period, in the most happy and glorious state of peace and prosperity, of truth, purity, and protection; and not to be succeeded, in a very short time, by a new period of troubles and afflictions, to try the faith and patience of the saints, as the former were.

It appears, that the representation of the two witnesses, of the woman in the wilderness, and of the beast, are several representations of the same time or period, in different views. The time for the witnesses to prophesy in sackcloth, is a thousand two hundred and threescore days, (xi. 3.) The woman is nourished in her place in the wilderness, for a time, and times, and half a time, (xii. 14.) or three years and a half, equal to twelve hundred and sixty days, according to the ancient year of three hundred and sixty days. And so the prophecy itself interprets it, xii. 6. *And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.* It is farther observed concerning the period of the beast, that power was given to him to continue *forty and two months,* a time equal to *three years and a half,* or *twelve hundred and sixty days.* They are therefore to be looked upon as different descriptions of the same period, for the more distinct explication of the prophecy, and greater certainty of its true meaning.

But, before we enter upon the particular meaning of each representation, it may be proper to observe something as to the proper time of this period, as to its beginning and continuance.

As interpreters, for very different reasons, have fallen into very different accounts of both, it has occasioned no little uncertainty and disorder in the different interpretations given of it.

The papists are very unwilling protestants should find any of the corruptions of the Roman church in this prophecy; they have therefore used all their art and learning to finish all the prophecies in this book, in much less time than twelve hundred and sixty years, in the downfal of Rome heathen, when the empire became Christian, under Constantine, A. D. 323. They must therefore make the time of this period no more than twelve hundred and sixty natural days, or three common years and a half. And in this, the bishop of Meaux* greatly triumphs over the protestant interpreters, that they should make a year not to signify one year, but three hundred and sixty years.

There are also some learned interpreters among protestants themselves, who think the whole prophecy reaches but to a small period of time. Grotius,† and after him Dr. Hammond, in support of that opinion, make the duration of this period much less than twelve hundred and sixty years: for to understand the twelve hundred and sixty days, according to the style of prophecy, for so many years, is inconsistent with their favourite schemes, and must quite overthrow them.

But it appears, I conceive,‡ from many reasons, that the opinion which assigns a short time to the whole prophecy, is without all foundation, and expressly contrary to the intent of the prophecy, which is to extend to the day of judgment.

It is also a considerable circumstance, to strengthen the interpretation of days by years, that as it is agreeable to the style of prophecy, it is most agreeable to the plan of this prophecy. It is a good rule of Grotius, § that the circumstances of the subject ought to direct how we are to understand an expression: "Vox hebdomadis generalis est, et tam de annis quam de diebus, rebusque aliis accipi potest; quomodo autem accipienda sit, docere nos debet loci cujusque materia." Let us then see, how justly preferable the prophetic interpretation of a day for a year is in this place.

It is agreeable to the ancient style of Scripture, in the days of Moses, Numb. xiv. 34. *After the number of the days in which ye searched the land, even forty days, each day for a year, shall you bear your iniquities, even forty years.* The punishment of the people was to be as many years as the days of their transgression; so that *each day for a year,* seems an allusion to some known method of counting, in which days were answered by years.

* Advertisement, p. 357.
‡ Vid. Preface.
† On Rev. ii. 10.
§ On Rev. ii. 10.

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The prophetic style of Ezekiel farther confirms it: Ezek. iv. 6. the prophet is directed *to lie on his right side, and bear the iniquity of the house of Judah forty days.* This is explained to signify, according to the style of prophecy, so many years: I have *appointed thee each day for a year,* or, as in the margin, *a day for a year, a day for a year.* So that, in this figurative interpretation, each day, in the prophetic representation, is to be answered by a year in the historical event.

In the prophecy of Daniel, this manner of prophetic expression is used again; Dan. ix. 24. *Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.* All who consider this a prophecy relating to the Messiah, for which there are abundant and unanswerable reasons, must consider the seventy weeks as so many times seven years, not as so many weeks of natural days.

It is a criticism below such great men as Grotius and the bishop of Meaux, that because *hebdomas* signifies a number of seven, it may signify seven of any thing, according to the circumstance of the place; and therefore a week *(hebdomas),* which is so called because it contains seven days, may signify seven years. A week primarily signifies seven days, and properly nothing but seven days: a week *(hebdomas)* never did naturally signify seven years, and only can do so, as the figurative expression of prophecy puts a day to signify a year.

The particular circumstances of this prophecy add a farther strength to this interpretation, that the twelve hundred and sixty days are to be understood of so many years.

The order of the prophecies of this book shews, that these twelve hundred and sixty days contain the whole time of the third period; or, all the time wherein the witnesses prophesy, the woman is in the wilderness, and the beast has power given unto him: that is, all the time of the last state of the church's sufferings, to that glorious state of the church, when Satan shall be shut up in the bottomless pit for a thousand years. In this period the seven vials of God's wrath are to be poured out, and all the historical events that relate to them accomplished; this period is to last till the mystery of God shall be finished. These events are too many, and the times in which they are to be accomplished too long, to be comprised within three years and a half, or twelve hundred and sixty natural days.

The order of the periods shews this third is not to begin until the two former are passed; until the nations which had destroyed the Roman empire had divided it among themselves; till the imperial government of Rome was passed away,* as the preceding forms of government were before it; till another form of government should be established in Rome, which, on some accounts, should be called the seventh, and on other accounts the eighth form of government; when Rome, once the powerful mistress of the world, after she had lost her dominion, and seemed to lose it without hope of recovery, should be restored to power and empire again, which was to continue during the twelve hundred and sixty days of this period, and then to be utterly overthrown, and never to rise again.

Now, as a great variety of concurring circumstances shews the beginning of this period, about the year 756. when the popes were invested with the temporal dominion of Rome, in which only time the several descriptions of this period do all exactly agree; the twelve hundred and sixty days of this prophecy are to last so long as this power is to continue: which seems evidently to shew, that we are not to understand twelve hundred and sixty natural days the time of this period, but so many prophetic days, in which a day is given for a year.

It being necessary to premise so much concerning the prophetic account of time in this period, I shall only farther observe, that we have three distinct representations of it in the eleventh, twelfth, and thirteenth chapters.

The first, by the figure of measuring the temple, and prophesying of the two witnesses.

The second, by the figure of the woman in the wilderness.

And,

The third, by the power and persecution of the beast.

I proceed to explain each of these, as they are severally represented, in their order.

1. *AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.*]

(1.) After this, I beheld in the visions of prophecy, a new representation of the future providence of God towards the church and world; for there was a measuring rod put into my hand, with which I was directed to measure the temple, and the court wherein the altar stood, in which the priests worshipped God, and performed the duties of their office, and into which such as offered private sacrifices for themselves were admitted. A proper representation of the true worship of God, and of such as were true worshippers of him.

2. *But the court which is without the temple leave out, and measure it not; for it is given unto the gentiles: and the holy city shall they tread under foot forty and two months.*]

(2.) But as to the other court of the temple, the place where the Israelites were used to assemble, when they come up to the temple to worship, I was directed not to measure it, for this reason, that it should become common and profane, being permitted to be used and possessed by gentiles. A fit representation of great corruption in the common and usual worship of God, by heathen doctrines and idolatrous modes of worship: which state of corruption, I was informed, was to continue for the space of forty-two prophetic months, or twelve hundred and sixty years. [1]

3. *And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth.*]

(3.) Yet in this prevailing state of corruption, God will raise up witnesses to the truth, who shall sufficiently testify against the prevailing false doctrines and idolatrous worship, and denounce the judgments of God against the apostacy. These witnesses, like the prophets of old, shall

* Vid. Preface.

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prophesy in garments of mourning, and meet with great oppression; yet they shall persevere with an immovable Christian courage, to assert the truth, and oppose the corruptions, of this period, during its whole continuance. [2]

4. *These are the two olive-trees, and the two candlesticks standing before the God of the earth.*]

(4.) This small church of faithful worshippers, who refuse to comply with the more general corruptions of faith and worship, shall be constantly supported and encouraged in the profession of true religion; faithful instructors shall excite them to constancy and perseverance, and they shall glorify God by a constant testimony of truth; as if a lamp was kept always burning, by a continual supply of oil from a living olive-tree, constantly feeding it with oil, that it may never go out. [3]

5. *And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.*]

(5.) Moreover, the judgments these witnesses to the truth shall denounce against such persons as reject their testimony, and persecute them for their sincere and faithful warnings, shall as surely be executed, as the judgments denounced by the former prophets were; God will assuredly punish those who reject and despise their warnings, with many great and severe judgments. [4]

6. *These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.*]

(6.) God will vindicate the honour of these witnesses, and the truth of their testimony, by as great and remarkable judgments in their times, as in the times of any of the ancient prophets; as when, for instance, Elijah prayed, and it rained not on the earth; or, as when Moses turned the waters of Egypt into blood. God will surely avenge their cause as his own, and punish their enemies with all those plagues, which, according to his direction, they shall denounce against them. [5]

7. *And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.*]

(7.) Notwithstanding, during the time these witnesses shall faithfully bear their testimony to the truth, and against the corruption of the Christian faith and worship, that persecuting power, which, according to a following representation, is to arise in this period, out of the bottomless pit, shall continually oppose these witnesses, and so far prevail, as to inflict many evils, even to death itself, upon them. [6]

8. *And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.*]

(8.) And these faithful witnesses shall be treated with such cruel severity by their persecutors, that they shall be denied the common decency of burial. Such persecuting powers may well be compared to Sodom or Egypt, for pride, wickedness, and cruelty, to those who put Christ himself to death, for bearing testimony to the truth: yet, in all their distress, they may comfort themselves, that they suffer with Christ, and for his cause, and from persons whose idolatry and cruelty make them as Sodom or Egypt. [7]

9. *And they of the people, and kindred, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.*]

(9.) The corruption in the days of this period shall be so very great, that the people in general, in all places, shall be violently prejudiced against these faithful witnesses; insomuch, that they shall, with great inhumanity, deny them the decencies of burial, and express the fierceness of their displeasure and wrath, by all methods of public disgrace. [8]

10. *And they that dwell upon the earth shall rejoice over them, and send gifts one to another; because these two prophets tormented them that dwelt on the earth.*]

(10.) And the inhabitants of the earth shall greatly rejoice in this persecution; they shall express it by sending gifts to one another, as a testimony of mutual congratulation, on occasions of public joy. For now they hope to be delivered from the trouble and uneasiness, occasioned by the reproofs of these prophets, and the judgments they threatened them with, on account of their corruptions. [9]

11. *And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them who saw them.*]

(11.) Yet, notwithstanding the cruelty of these persecutors prevailed, while the beast was permitted to make war with the saints, and to overcome them, it shall be however but for a limited time; then the power of God shall be manifested, in a remarkable manner, for their deliverance: as if dead bodies were raised to life, and made to stand upon their feet, those faithful witnesses shall, with surprising success, maintain and propagate the true worship of God, to the great terror and amazement of their persecutors. [10]

12. *And they heard a great voice from heaven saying unto them, Come up hither: And they ascended up to heaven in a cloud; and their enemies beheld them.*]

(12.) As these witnesses were represented raised from the dead, in conformity to the resurrection of Christ; so farther, in imitation of his ascension into heaven, they are represented as ascending in a public manner, in the presence and to the great confusion of their enemies, who shall behold them, after all their oppression, exalted by the glorious power of God, to a state of great honour and influence, as well as of security and peace. [11]

13. *And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.*]

(13.) This great power of the witnesses, and prevalency of their doctrines, shall however be attended with great commotions in the world, with great and signal calamities inflicted on that great city, which had for so long time opposed the truth, and oppressed the faithful. A very considerable part of its power shall be taken away, and many persons shall be cut off in her defence, and many others shall be affrighted with the judgments of God, and made sensible of the wickedness of oppressing truth and righteousness, and shall glorify the true God, by forsaking their idolatry, and assisting the cause of pure and true religion. [12]

14. *The second woe is past; and, behold, the third woe cometh quickly.*]

(14.) Let not, however, any person imagine, that the church shall be free, in this third period, from opposition

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and persecution, and try their faith and patience, any more than in the two former periods; for a third woe is to follow upon the second, to try them that dwell upon the earth. [13]

15. *And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*]

(15.) I then perceived in my vision, that the seventh angel sounded his trumpet, upon which proclamation was made with a loud voice in heaven, declaring, that the kingdom of God, and his Christ, the true Christian religion, should triumph over all opposition, and flourish with great success and prosperity throughout all the future ages of time.

16. *And the four-and-twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,*]

(16.) And the twenty-four elders, whom I saw in my first vision, representing the true church of God, as sitting on seats placed round about the throne of God, arose from their seats, and prostrated themselves before God, to worship him.

17. *Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken unto thee thy great power, and hast reigned.*]

(17.) And they worshipped God by a solemn act of praise, saying, We give thanks unto thee, O Jehovah the Almighty, and everlasting God, that it has pleased thee to shew thyself superior to all the opposition of the world, that thou art able to protect, and, according to thy promise, to exalt thy faithful servants in the end.

18. *And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldest destroy them which destroy the earth.*]

(18.) For though the nations of the earth have, with great fury, persecuted the true religion, now the day of thy wrath is come, to punish them in righteousness, and to vindicate the cause of thy servants, who have been faithful unto death: the time is come to finish the mystery of thy providence towards the churches, and to give the reward promised to prophets, and confessors, and all true Christian worshippers, of every kind and degree: and to destroy them at the last, who, for so long time, by their false doctrine and persecution, had corrupted and destroyed the greater part of the world. [14]

19. *And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*]

(19.) Upon this, I beheld the temple of God in heaven opened, so that I could see the ark of the covenant, the mercy-seat, and place of God's presence, for it was not hid behind a veil; representing not only a state of peace and liberty for the church, the place of worship being opened, but also that, in this state of the church, the true worship of God will be used in great perfection. This happy state of the church shall be attended with great and heavy judgments on the enemies of true religion; a storm of vengeance shall come down from heaven on their heads, terrible as when earthquakes are joined to thunder and lightning. [15]

ANNOTATIONS ON CHAP. XI.

[1] Ver. 2.] A MEASURING rod was a sort of pole about ten feet long, made of a kind of reed, which was both strong and light, such as was commonly used in measuring buildings and lands. Lightfoot* observes, "that (besides the priests who ministered in the court where the altar stood) persons offering a sacrifice came into the court of the altar to present their sacrifice before God, and lay their hands upon it."

This representation seems to be taken from the prophet Ezekiel's vision, (chap. xl.) in which he beheld a person with a measuring rod, taking the dimensions of the buildings of a temple; shewing the prophet, in vision, the model or plan of a new temple, to encourage the Jews to faithfulness in their religion, with the hopes of seeing the temple and true worship of God restored again. The temple and temple-worship was a proper figure of Christ's church, and of the spiritual worship instituted by him. It was, therefore, very proper to represent the state of the Christian church by like figures. What is peculiar in this, and wherein it differs from Ezekiel's representation, is the direction to measure only the temple and inner court, where the altar stood, but to exclude the other court. This signifies plainly enough, that, in this period of the church, but a small part should be preserved in purity; that there would be some sincere and faithful worshippers, but they would be few in comparison with a greater and more numerous part of the church, which should be corrupted with the doctrines of heathenism, and corrupt the worship of God with idolatrous customs; as if the outward courts had been given up to the gentiles to profane, while the few faithful worshippers of God, who adhere to the faith and worship taught in the word of God, shall be confined, as it were, within the inner court.

One general representation of this period, then, is after this manner: God will preserve a church in purity of faith and worship, but it will consist only of a small number, when, at the same time, the greater part of the church shall fall into great corruptions; in particular, they shall corrupt the Christian faith and worship with many false doctrines and practices, taken from heathen superstition and idolatry.

[2] Ver. 3.] This representation shews in general, that as God raised up prophets in the ancient church, to witness against the idolatrous corruptions of religion, and denounce the judgments of God against those who were guilty of them, so it should be in this corrupt state of the Christian church. It is a sufficient reason, why these witnesses are said to be two, as two was the legal number of witnesses, and as, in the times of the ancient prophets, on greater occasions, two were usually joined together, as Moses and Aaron in Egypt; Elijah and Elisha, in the apostacy of the ten tribes; Zerubbabel and Joshua, after the Babylonish captivity. As this testimony of the witnesses is to be of equal duration with the apostacy itself, it cannot well be meant of any two particular persons; nor is there, I conceive, any reason to understand it of any two particular churches, or bodies of men, in perpetual succession. It

* Temple-Service, chap. 1.

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sufficiently answers the prophetic description, if there be, during the time of the apostacy, a sufficient, though small number, who, like Elias and Elisha, shall testify and declare against the idolatrous customs and practices of their times.

Calmet justly observes, "These witnesses do not mean *two* particular persons, but all the martyrs in general." The name of prophesying here signifies persons full of the Spirit of God, preaching God's word, and bearing witness to the truth.

[3] Ver. 4.] This representation of the candlesticks and olive-trees seems taken from the prophecy of Zechariah, (chap. iv.) in which Zerubbabel and Joshua are represented by two olive-trees on each side of the candlestick, which empty oil through two golden pipes out of themselves, (ver. 11, 12.) to express, that Joshua and Zerubbabel should be protected by Divine Providence, to go through all the difficulties which lay in the way of finishing the temple, and re-establishing the Jewish state, not indeed by human force and power, but by God's protection, and his all-powerful providence; *not by might nor by power, but by my Spirit, saith the Lord of hosts.*

[4] Ver. 5.] When Ahaziah sent companies to seize on the prophet Elijah, *fire came down from heaven, and consumed them.* (2 Kings i. 10.) And God threatens those who rejected the warnings of the prophet Jeremiah, (Jer. v. 12. 14.) *They have belied the Lord, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine . . . Wherefore, thus saith the Lord God of hosts, Because ye speak these words, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.* That is, God would certainly bring on Judah and Israel, all those judgments with which he had appointed to punish them for their obstinate apostacy. The certainty of these judgments is well expressed in these words, *And if any man will hurt them, he must in this manner be killed.* The enemies of truth and righteousness shall have no power to protect themselves against the judgments of God, or find any means to escape, when God decrees their punishment.

[5] Ver. 6.] What God does, according to his word by his prophets, is, according to the style of prophecy, said to be done by them. *Behold,* (says God to the prophet Jeremiah, i. 9, 10.) *I have put my words in thy mouth. See, I have set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant.* In the prophet Hosea, *Therefore have I hewed them by the prophets; I have slain them by the words of my mouth,* are observed by interpreters to be equivalent expressions. (Hosea vi. 5.) Thus, when God brings those judgments upon the world, which he directed his prophets to declare in his name, they may be said, in the style of prophecy, to smite the earth with plagues, as they will; because God will accomplish what, according to his word, they shall denounce against the opposers and corrupters of true religion.

[6] Ver. 7.] What we render, *when they shall have finished their testimony,* Mr. Daubuz renders, *while they shall perform their testimony.* The original may mean, *the time of their testimony,* as well as *the end of it; ὅταν τελέσωσι,* as, *ὅταν παραδίδωσιν ὑμᾶς, when they deliver you up.* (Matt. x. 19.) And *τελέω* signifies *to perfect and complete a thing,* as well as *to end or finish it*: so Christ, upon account of his sufferings, is said *to be made perfect through sufferings.* (Heb. ii. 10.) The most probable sense appears to be, that the witnesses are to meet with opposition and persecution, during the whole of this period; as the woman was to be in the wilderness, and the beast was to have power twelve hundred and sixty days, so the witnesses were to prophesy, and to be persecuted during the same time. They are not single persons, but a perpetual collective body of men, or a succession of witnesses, against the errors and false worship introduced into the church.

[7] Ver. 8.] *The great city,* is that *city which reigneth over the kings of the earth,* (Rev. xvii. 18.) or Rome, the empress of the world. *Streets* of the great city, are its public places throughout its dominions; for the great city is not considered so much in its buildings, as a seat of empire. It is Rome, and the Roman empire, says the bishop of Meaux; and, taking the great city for Rome, and its empire, he adds, it is literally true, that Jesus Christ was crucified there, even by the Roman power. And it is moreover true, that the same Rome which crucified Christ in person, crucified him also every day in his members. The general meaning of this passage is well expressed by Mr. Daubuz; "The dead bodies of the witnesses shall lie throughout the extent, in the most conspicuous places, or the chief and principal parts of the antichristian jurisdiction."

[8] Ver. 9.] The time in which the people shall shew this inhumanity to the witnesses, is said to be three days and a half, which is not to be understood literally for so many natural days only. "Can any man believe (says Mr. Mede), that the small space of three days and a half, is sufficient either for spreading the fame of the death of the witnesses, or for sending the messengers with gifts to and fro among the nations?"—"Yet the expression (says Mr. Daubuz) is very suitable to the decorum of the symbol of a dead body, that will keep no longer unburied without corruption." There seems, I think, an allusion in the three days and a half, to the time of our Saviour's lying in the grave. Such was the humanity of the times in which Christ suffered, that they permitted his friends to lay his body in the grave; but such shall be the inhumanity of these persecutors, as to deny the rites of burial. Why the time is signified by three days and a half, we shall see farther on ver. 11.

[9] Ver. 10.] The prophets, who reproved the corruption of their times, were used to be accounted disturbers of the public peace, and were often an uneasiness to persons, who, however corrupt they were, could not bear reproof. Thus, when Ahab saw Elijah, he said unto him, *Art thou he that troubleth Israel?* The prophets, who preach against the errors of the world, are treated as public enemies, seditious persons, and even as the cause of those public calamities, which they foretell as the punishment of a perverse generation.

[10] Ver. 11.] A *day* sometimes signifies a season, or undetermined portion of time: *The day of temptation in the wilderness was forty years.* (Heb. iii. 8, 9.) Day and year are sometimes joined together, for season and time in general: Isa. xxxiv. 8. *For it is the day of the Lord's vengeance, and the year of recompence for the controversy of Zion.* So *dies* is used with elegance, by the best authors, for time in general: "opinionum commento delet dies."

It is a good rule to judge what portion of time may be

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designed by such indeterminate expressions, to consider what is necessary or proportional to the season spoken of. In this place, as Mr. Waple observes, it seems to be necessary that *three days and a half* should be brought to comport with three times and a half, twelve hundred and sixty days, and forty-two months. Thus the time of the witnesses' suffering will be in proportion to the time of their prophecy, which is to be a time of persecution. It will agree with the other representations of the same state of the church, by the woman in the wilderness, and the season of the beast, or time of his persecuting power, which relate to the same period, and help to explain it.

[11] Ver. 12.] To be exalted to heaven, or cast down to hell, signifies, in Scripture-language, the happy state of those who enjoy the blessings of true religion, or the miserable condition of those who are deprived of them for despising them. Thus our Saviour speaks concerning Capernaum: *And thou, Capernaum, which art exalted unto heaven, shalt be brought down unto hell.* (Matt. xi. 23.) The destruction of Satan's power by the kingdom of God, or the success of true religion by the gospel, against the idolatry and wickedness of the world, is expressed in the same figure, Luke x. 18. *I beheld Satan as lightning fall from heaven.* The pride of Babylon is, in like manner, described, by the prophet Isaiah, xiv. 13. *For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God.* The fall of that haughty persecuting empire is described in the same figurative language, ver. 12. *How art thou fallen from heaven, O Lucifer, son of the morning!* In this sense, the ascension of the witnesses into heaven, will mean the great success of the doctrines of pure religion taught by them, and the mighty efficacy with which they shall prevail, in the reformation of the church from idolatrous and superstitious corruptions.

[12] Ver. 13.] Interpreters are much divided, as to the tenth part of the city which fell by the earthquake, whether it denotes Rome under the papacy, as Mr. Mede supposes Rome at present to be just the tenth part of ancient Rome; or, whether it means some notable part of the ten kingdoms into which the Roman empire was divided in this period; or suppose, with some, the kingdom of France, or, with others, the fall of the Greek church and empire of Constantinople, under the power of a Mahometan government, or whether it may not mean the whole papal jurisdiction, because it is represented in prophecy under the figurative expressions of *ten toes, ten horns, ten kings.*

This diversity of opinion had its rise, it may be, from an endeavour to fix too particular a sense on a general expression. We have already observed, (ii. 10.) that the numbers *ten* and *seven* are figurative numbers, denoting multitude, frequency, and perfection. A deliverance out of the many troubles of life, is expressed in the book of Job, by being delivered out of *seven troubles*, (v. 19.) The seven Spirits of God figuratively express the perfect grace of God's Holy Spirit; the number *ten*, in like manner, is used to denote *many* or *often*. Jacob complained, that Laban had *changed his wages ten times*, or *very often*. (Gen. xxxi. 7.) When Elkanah said to his wife, (1 Sam. i. 8.) *Am not I better to thee than ten sons?* the plain meaning is, than *many sons*. In like manner, Solomon observes of wisdom, (Eccles. vii. 19.) *Wisdom strengtheneth the wise more than ten mighty men which are in the city;* or, *than several mighty men.* These instances, more of which may be seen in Mr. Daubuz,* are sufficient to shew, that the numbers *seven* and *ten* may be understood of *many*, or a sufficient number of any thing. The tenth part of the city falling by an earthquake, may then be understood very properly of some considerable part of the empire, the city being considered as the seat of empire and government; it may signify the downfal of some considerable supporters of the beast's persecuting power. The slaughter of seven thousand men may, in like interpretation, mean, such as shall continue to support and assist the antichristian power of this period, in opposition to the kingdom of God and Christ, to the cause of truth and righteousness.

There seems to be a propriety, in these more general expressions, in a general representation of this period, the more particular account being reserved for the after parts of the vision: so that this part of the prophecy seems to shew, that judgment shall come on the persecutors of the true church, in full proportion to their iniquities, when the faithful witnesses to the truth shall be eminently protected, and their cause shall wonderfully prevail.

[13] Ver. 14.] We have the mention of three woes, ix. 12. *One woe is past, and, behold, there come two woes more hereafter.* This first woe was under the sounding of the fifth angel, when the bottomless pit was opened, with the rise of Mahomet's power and imposture; the second woe is reasonably understood, to be during the sounding of the sixth angel, when the four angels were loosed to slay the third part of men, (Rev. ix. 13—15.) when the Saracens were permitted to endanger the whole western empire, and the Christian name and profession every where; the third woe, which was soon to follow the second, will begin its proper order, in the day of the voice of the seventh angel. It may be proper to observe, the woes are designed to represent an afflicted state of the church, rather than calamitous times to the inhabitants of the world in general: so that we are, I think, to consider it as a useful prophetic warning, that this third and last period would call for as much caution and constancy as either of the former. They who will faithfully adhere to the purity of true religion, must expect to find opposition, and meet with woe.

[14] Ver. 18.] "Κρίνειν, judicare, sæpe est vindicare, itaque שָׁפַט, quod est κρίνειν, vel δικάζειν, judicare per ἐκδικεῖν vindicare vertitur," as Grotius† observes. So that, to judge, or try the cause of the dead, or of the martyrs for the truth of the Christian religion, may very naturally be understood to mean, a vindication of their cause, by some eminent act of Providence in favour of it; as to vindicate, is a proper sense of judging; and, I think, more proper to the order and intention of the prophecy, than to understand it of the general judgment, which, according to the order of these prophecies, is not to be till after the prosperous state of the church, in which Satan is to be bound for a thousand years.

[15] Ver. 19.] Grotius thinks, that the lightnings and thunderings belong to the next chapter, and refer to a new prophecy; but we may observe, the end of this period is described in the same manner, xvi. 18—21. These voices, thunders, lightnings, and great hail, are interpreted expressly of an exceeding great plague, so that men blas-

* Symbol. Dict. v. Number. † In loc.

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phemed on account of it. This is called, giving unto Babylon *the cup of the wine of the fierceness of God's wrath;* to express the great calamities and desolation with which God, at the end of this period, will punish the obstinate persecutors of his pure worship and true religion, and publicly vindicate the righteous cause of his faithful martyrs.

CHAP. XII.

SECT. X. *Second Description of the third Period.*

CONTENTS.

We come now to a second representation of the same third period of prophecy, that is, the state of the church and world in the days of the voice of the seventh angel; or, while the woman who fled into her place in the wilderness was nourished there for a time, times, and half a time, or three years and a half, equal to forty-two months, which are equal to twelve hundred and sixty prophetical days, the exact time in which the witnesses were to prophesy. As the former representation shewed, that true religion should be preserved among a few faithful confessors, though in a constant state of severe persecution, so this represents the state of the church, under the figure of a woman, persecuted so as to fly into desert places to hide herself; yet preserved and fed there, notwithstanding all endeavours of a furious serpent, ready to destroy her.

This plainly describes an afflicted and persecuted state of the church in general, during this period; in which, false and idolatrous worship shall be in great power, and the faithful profession of the true religion shall expose men to great danger: that however, still the true worshippers of God shall be preserved though in an obscure state, and be enabled, notwithstanding all opposition, to keep and maintain the truth unto the end.

1. *AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:*]

(1.) I beheld, in a second vision, another representation of this period: there appeared in heaven the figure of a woman, in the most glorious manner imaginable: she seemed to be surrounded with sun-beams, as with a glory; to stand upon the moon, and to have a crown upon her head, in which twelve stars were set as so many diamonds, an image that strongly expressed a state of great dignity and honour. [1]

2. *And she being with child, cried, travailing in birth, and pained to be delivered.*]

(2.) This woman was farther represented to me in the vision, as a fruitful mother, ready to be delivered of a child, and to bless the world with a fair and numerous posterity. [2]

3. *And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.*]

(3.) Besides the figure of the woman, I beheld a representation of another nature: there appeared a great red dragon, with seven heads and ten horns, and a crown on each of his heads, to shew there was a fierce and powerful enemy of the church, intent to make use of all its power, if possible to destroy it.

4. *And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was to be delivered, for to devour her child so soon as it was born.*]

(4.) The power of this dragon was represented so great, that he seemed, by his tail, to strike a great number of the stars out of their places in the heavens, and throw them down on the earth: he seemed to watch the woman with great attention, whom he perceived ready to be delivered, with manifest marks of a design to destroy the child, so soon as it should be born. A fit figure to express the great power of Satan, and his kingdom, their constant opposition to truth, and unwearied endeavours to stop the progress and success of the gospel. [3]

5. *And she brought forth a man child, who was to rule all nations with a rod of iron, and her child was caught up unto God, and to his throne.*]

(5.) However, the woman ready to be delivered brought forth a man child, to intimate, that the Christian church should be continued by a constant succession of converts, notwithstanding all opposition. Thus Christ's kingdom should prevail over all enemies, and break all opposition, as the ancient oracles prophesied concerning him, *That he should rule all nations as with a sceptre of iron.* As soon as this child was born, I beheld it caught up to God and his throne, to intimate God's care and protection of the true Christian church, and the safety of the church in God's protection. [4]

6. *And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.*]

(6.) I perceived also, that the woman was preserved as well as the child she brought forth; but it was by flying into a wilderness, where she found a place provided for her retreat, and where she was taken care of, by the protection of Divine Providence, during the time of this period: to intimate, the condition of the church would be difficult and dangerous in these times, like the Israelites, when they wandered in the wilderness; or, as Elijah, when he fled from the persecution of Ahab: yet a Divine protection should preserve it, as the Israelites were fed with manna, and Elijah by ravens.

7. *And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels.*]

(7.) This state of the Christian church, was farther represented by a battle in the air, between Michael and his angels on the one side, and the dragon, or the devil, and his party, on the other.

8. *And prevailed not; neither was their place found any more in heaven.*]

(8.) In the conclusion of which, the dragon and his party were so far from obtaining a victory, that they were totally defeated, and driven out of the field of battle.

9. *And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*]

(9.) Thus the dragon, or old serpent, which in the Scriptures means the Devil, and Satan, who had deceived the

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world into error, idolatry, and wickedness, was cast down, together with his party and followers: to intimate, that there should be a smart contention between faithful Christians, and the maintainers of error, idolatry, and wickedness, which should at the last end in a complete victory over the enemies of true religion. [5]

10. *And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of the brethren is cast down, which accused them before God day and night.*]

(10.) I perceived this blessing of the church was acknowledged in a public act of praise and thanksgiving unto God, who had thus manifested his power in the deliverance of his people, and the advancement of his own spiritual kingdom, by the profession and practice of Christianity. For now Satan had lost the opportunity of accusing Christians as guilty of impiety, for refusing to conform to the religion of the empire and idolatrous worship of the gods of Rome, or censuring their zeal for the true Christian religion as insincere; asserting, that they would soon renounce the profession of it, if they were to suffer on account of it. [6]

11. *And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.*]

(11.) The patience, faith, and perseverance of the church, were sufficient to shew Satan a false accuser, and obtained a great advantage for them; as they were an eminent proof, that they preferred the cause of true religion to every thing else: and as their Saviour confirmed his doctrine with his blood, they were ready to confirm their testimony, by constancy unto death, according to the grace and spirit which the church should receive from Christ their Lord.

12. *Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.*]

(12.) Let therefore angels and saints, and the whole church rejoice, and be thankfully sensible what salvation Christ has obtained for his people, and shall assuredly bestow upon them. Yet let all the inhabitants of the earth consider, that this victory over Satan notwithstanding, his power is not yet quite destroyed, he will still be able to do great mischief, and will attempt it with the more wrath, as the time of his opposition is much shortened.

13. *And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.*]

(13.) The devil will shew his wrath upon this great loss of his power, now the profession of Christianity so universally prevails against heathen idolatry, so long supported by the power of the empire; he will still find out new ways to persecute the true church, and those who are careful to preserve the purity of true religion.

14. *And to the woman were given two wings of a great eagle, that she might fly into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.*]

(14.) However, the true church, represented by the woman, appeared to be assisted against the wrath of the devil; eagles' wings were given unto her, that she might escape into a place of retirement and safety, which was provided for her during the time of this period. [7]

15. *And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.*]

(15.) The devil, as the inveterate enemy of true religion, attempted, if possible, to prevent the escape of the church, into a place of safety, though in a secret retirement; he cast out, as it were, a flood of waters, to destroy her, before she should be able to reach the wilderness. [8]

16. *And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.*]

(16.) But this danger of the church shall be prevented, by a remarkable protection of Divine Providence, raising several of the inhabitants of the earth to help the escape of the faithful worshippers, as if the earth had been commanded to open itself and receive the flood, that it might not overtake them who were flying from it. [9]

17. *And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*]

(17.) It was moreover represented to me, that though this providential assistance of the church favoured its escape, it rather increased the rage of Satan: he continued with fresh fury, and in all possible methods, to excite and carry on the persecution of the true worshippers of God, according to the purity of the gospel, and revelation of Jesus Christ; who would not submit to the idolatrous doctrines and corrupt worship introduced into the church in this period.

ANNOTATIONS ON CHAP. XII.

[1] Ver. 1.] IT was a well-known custom, at the time of this prophecy, to represent the several virtues and public societies by the figure of a woman in some peculiar dress, many of which are to be seen in the Roman coins; in particular Salus, the emblem of security and protection, is represented as a woman standing upon a globe, to represent the safety and security of the world under the emperor's care, as in a coin of Hadrian's: "Globum pede calcans, significans, se imperante, orbi salutem publicam datam."* The consecration of the Roman emperors is expressed in their coins by a moon and stars, as in two of Faustina, to express a degree of glory superior to any on earth.†

Never was any image more expressive of honour and dignity than this in the vision, to stand in the midst of a glory made by the beams of the sun; and upon the moon, as above the low condition of this sublunary world: to wear a crown set with the stars of heaven, as jewels, is something more sublime than any thing whereby antiquity has represented their societies, their virtues, or their deities.

The reader may farther observe in this representation, if he please, with Mr. Daubuz, that the sun may signify Christ; the moon, the Holy Ghost; and the twelve stars, the twelve apostles. Or, he may understand it with Mr. Mede, of the church shining round about, by the faith of

* August. de Num. p. 30. † Biæi Numismata, Tab. 49. 23, 24.

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Christ, the sun of righteousness, treading under foot the rudiments of the world, whether Jewish shadows or gentile superstitions, and glorious with the ensigns of the apostolical offspring. Or, he may consider with Mr. Waple, that the apostolical doctrine is the chief ornament, crown, and glory of the church.

But, however he shall choose one or other of these more particular allusions, this will remain a sure general meaning,—that the blessings of true religion, in the revelation of Jesus Christ, as taught by his apostles, that is, of the true Christian religion, deserve the highest esteem and honour, however they may be despised by the world.

[2] Ver. 2.] The metaphor of a mother, blessed with a fair posterity, is very proper to represent the public happiness, by an increase both of numbers and strength. It is an easy figure to consider the church as a mother, and the converts to truth and righteousness, the true worshippers of God, as her children. The expressions which represent her as a woman in travail, may principally mean her fruitfulness, and denote the number of converts to true religion, rather than the afflictions of the church on account of her profession. The happiness of the empire in the fruitfulness of the imperial family, is often expressed in coins, "Fecunditas Augustæ, seculi felicitas."

[3] Ver. 4.] The devil is often represented in Scripture as a dragon, and the old serpent; and the prophecy itself so explains it, ver. 9. *And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world.* He seems represented by a great, and red, or bloody-coloured dragon, to describe both his power and cruelty in opposing true religion. The seven heads, and crowns, and ten horns, is a description so exactly agreeable to the description of the beast, in the thirteenth and seventeenth chapters, that it may, I think, be justly understood as a limitation of the opposition here meant, to the times of the beast, or to that time when the Roman power was represented by ten horns, as well as by seven heads and crowns; or not before ten kingdoms were erected by the nations which broke in upon the Roman empire, and divided it into many independent governments; that is, properly during the time of this third period.

[4] Ver. 5.] Grotius supposes, I think with great probability, that these expressions, *And her child was caught up unto God and his throne,* are an allusion to the preservation of Joash, in the time of Athaliah's usurpation, when she put to death all the rest of the royal family; (2 Kings xi. 2, 3.) *Jehosheba took Joash the son of Ahaziah, and stole him from among the king's sons which were slain. . . . And he was hid in the house of the Lord six years.* He was kept safe in one of the chambers of the temple, till he was brought out by Jehoiada the high-priest, and restored to the kingdom of David. Thus the true worshippers of God shall not all be destroyed by the enemies of religion; some, like Joash, shall be kept safe, as if in heaven, the true temple, till they shall appear publicly with victory over their enemies.

[5] Ver. 9.] Many interpreters understand this victory over Satan, in which he is represented cast down from heaven with his angels, to be intended of the heathen power of Rome; so that idolatry had lost the advantage of the civil establishment throughout the Roman empire. In this period, the temporal power of Rome, as we shall hereafter see, was to be in the hands of one, who styles himself, *The head of the Christian church.* It was a great victory over Satan and his power, when Christianity had fully prevailed over heathenism in the empire; and we may add, it was also a considerable victory over Satan, when an effectual stop was put to the Mahometan imposture in these western parts: though, as we shall observe in the following parts of this representation, the devil, notwithstanding this diminution of his power, is still to retain sufficient to do great mischief within this period, and will use it with much wrath, against the true worshippers of God and his faithful servants.

[6] Ver. 10.] These expressions, says Mr. Waple, are taken from Job and Zechariah, where the Scriptures, speaking after the manner of men, represent Satan as accusing good and pious men before God. This he does, by aggravating their faults and imperfections, and by exciting wicked men to raise false accusations against them, as was notoriously done against the primitive Christians. Mr. Daubuz observes, the accuser, according to the custom of the eastern nations, and in some cases by the law of Moses, was appointed to be the executioner: (Deut. xiii. 9.) so that when the church is no longer in danger of persecution for the profession of Christianity, Satan is said to be thrown down, as having lost the power of accusing and executing such as make open profession of it.

[7] Ver. 14.] To *bear on eagle's wings,* is an allusion to the strength and swiftness of an eagle's flight, and does well express the readiness and power with which God does often deliver his church out of its dangers; but whether the two wings of an eagle are here put to signify the eastern and western parts of the Roman empire, of which an eagle is the armorial ensign, I shall leave to the reader's judgment.

[8] Ver. 15.] Floods and inundations often come so suddenly, and with such violence, as to drown or carry away all things within their reach, and give no time for an escape. They are a proper figure to express some great and sudden danger. Nahum thus describes the judgments of God, which shall utterly destroy his enemies, (i. 8.) *But with an overflowing flood, he will make an utter end of the place thereof.* So that by this similitude, we may well understand some quick and smart attempt of the enemies of true religion, to cut off all hope of safety for the true worshippers of God, even in retirement.

[9] Ver. 16. *And the earth helped the woman.*] The figure in general is a natural representation of stopping the course of a flood, by receiving it into some great opening or gap in the earth; and earth, taken in its most natural interpretation, for our habitable world, and the inhabitants of it, will fully answer the meaning of the figurative expression. Thus, the general meaning will be to this purpose: The providence of God will raise up some persons, who shall aid and assist true Christians, notwithstanding the violence of persecution. I do not perceive there is need of a more particular application of the word *earth,* to the corrupt part of the church, and that it became master of its conquerors; the barbarous nations at length receiving the manners, religion, and the very name of Romans.

It seems more agreeable to the design of the prophecy, and of this representation, to understand it of assistance from some persons of power and authority in the world, giving protection to the witnesses, against the growing

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corruptions of these times, not permitting the decrees and edicts for establishing idolatrous doctrines and worship to be immediately executed, or so suddenly as to suppress all opposition, and not give time for a sufficient number of confessors to stand up in the cause of truth, and continue to maintain it. The historical events, answering this prophetical description, which we shall afterward see, will, I hope, more clearly explain it.

CHAP. XIII.

SECT. XI. *Third Description of the third Period.*

CONTENTS.

In this chapter we have a farther account of the state of the church and world, in this third period. The representation of the wild beasts in this vision, refers to the same times with the two former visions, of the witnesses prophesying in sackcloth, and the woman flying into the wilderness. Power is given unto the beast to continue, or to make war, and prevail forty-two months, (ver. 5.)

This vision gives a more distinct account of the manner and means by which the true church and worshippers of God should be persecuted, and so greatly oppressed, as is represented by the woman's flying into the wilderness, and slaying the witnesses. So that this representation, in conjunction with the two former, will afford us a sufficient description of the state of Providence, and the church, with the useful lessons of caution, patience, and faithfulness, in times of great corruption and great danger, which are the principal intentions of the Spirit of prophecy, in the whole of these revelations.

1. *AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.*]

(1.) After the two foregoing visions, I beheld a third, farther to explain them: I seemed standing by the sea-side, when I perceived a wild beast rising out of the sea, of a very remarkable form. It had seven heads and ten horns, with a crown on each horn, and a blasphemous inscription on each of his heads, to denote a new form of government, that was to be erected in the city of Rome, by the great commotions of the world, after the imperial power had been destroyed, and the empire should be divided into ten distinct and independent kingdoms or sovereignties. [1]

2. *And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.**]

(2.) The form of this wild beast, which I saw in my vision, was made up of some likeness to the several beasts of prey, the leopard, the bear, and the lion; the persecuting empire, in Daniel's vision, being represented by these beasts, famous for strength and rapaciousness, in seizing and devouring their prey. They were a proper figure to signify the rise of a new empire, powerful, tyrannical, and cruel: and that the old serpent, the devil, who had hitherto persecuted the true worshippers of God, by the several great monarchies of the world, would engage this new power, advanced in the seat of the last of these monarchies, the Roman empire, to use that power in the persecution of true religion, as the preceding tyrannies had done before it. [2]

3. *And I saw one of his heads as it were wounded unto death; and his deadly wound was healed: and all the world wondered after the beast.*]

(3.) I perceived also, that one of the seven heads of this beast appeared to have received such a wound as seemed to be mortal; but this mortal wound was healed up, though the scar remained as a mark of it. This cure was so remarkable, as occasioned wonder and astonishment in all who beheld it. To signify, that this new power arose in the Roman empire, after that empire had received such a blow in one of its heads, or forms of government, as left no human probable prospect that Rome should ever rise to power and empire any more; and it would be greatly to the astonishment of the world, to see the power of Rome revive again, in the new form of government represented by the beast. [3]

4. *And they worshipped the dragon which gave power unto the beast: saying, Who is like unto the beast? who is able to make war with him?*]

(4.) The world was generally seduced to comply with the idolatrous practices the old serpent, the devil, introduced anew, by means of this new-erected power in Rome, the greater part of the world acknowledged this authority, and submitted to it without opposition, as thinking it would be in vain to withstand it. [4]

5. *And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.*]

(5.) The manner in which the beast exercised the power he had received was thus represented, that he greatly magnified himself above others, and claimed unlimited powers and authority to enforce what he required; and the time wherein the beast was permitted to establish idolatry, was the same with the term of the church's state of persecution, represented by the witnesses, and the woman flying into the wilderness, or forty-two months, equal to twelve hundred and sixty prophetical days, or so many years. [5]

6. *And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.*]

(6.) And this new-erected government of Rome used the authority it had attained, in making and publishing constitutions for the establishment of idolatry, in contempt of God and his true worship, and by all methods of oppression and persecution, forcing the church to comply with them, and yield obedience unto them. [6]

7. *And it was given unto him to make war with the saints, and overcome them: and power was given him over all kindreds, and tongues, and nations.*]

(7.) The power of this new Roman government became so great by Divine permission, that it prevailed against the worshippers of God, either to force them to a compliance with the corruptions established by its authority, or to persecute them for their constancy; and this oppressive

* Dan. vii. 4—6.

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power was extended far and wide over many nations and people.

8. *And all that dwell on the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*]

(8.) Insomuch, that all the inhabitants of the earth, where this new power reached, were prevailed upon to receive his idolatrous constitutions, and yield obedience to his tyrannical authority; such true and faithful servants of God only excepted, who were enrolled in the registers as heirs of eternal life, according to the promises of Christ's gospel, who, from the beginning, was the true propitiation and mediator of acceptance and blessing. [7]

9. *If any man have an ear, let him hear.*]

(9.) And now let every good Christian, who is desirous to preserve himself in an hour of temptation, and preserve the hopes of eternal life, attentively consider the cautions, warnings, consolation, and encouragement, of this prophecy.

10. *He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.*]

(10.) For every one may be assured, that God, the righteous governor and judge of the world, will finally render to every man according to his works, and punish the enemies of his church in due time, with a punishment equal to their tyranny and persecution. This consideration may support the patience and faith of the saints; they shall triumph in the end over all their enemies, God shall vindicate their cause, and maintain his own honour, in the punishment of their oppressors.

11. *And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.*]

(11.) I farther beheld in my visions another appearance, as of a second wild beast, rising out of the earth, which had two horns, like the horns of a lamb, but his voice was like that of a dragon, to represent another persecuting government, exercising its authority with a show of meekness and charity, but carrying on the opposition of the devil, the old serpent, to pure religion, and promoting idolatry by persecution.

12. *And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed.*]

(12.) And this second persecuting power had all the powers of the first or new-revived form of Roman government, and used its authority to spread the power of this new Roman government beyond the bounds of its own proper dominion, so as to oblige the several nations to yield obedience to the new authority revived in the city of Rome, after it had been so long deprived of all authority, and seemed to have lost all hope of recovering it. [8]

13. *And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.*]

(13.) This persecuting power shall also promote idolatrous worship by pretended miracles, as if, with Elijah, they could cause fire to come down from heaven,* at whose prayer fire from heaven burned the sacrifice, and consumed those whom Ahaziah sent to seize him.† [9]

14. *And deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had a wound by a sword, and did live.*]

(14.) The advantages these pretended miracles had obtained over a great part of the world, by their credulity and superstition, were artfully improved to deceive them yet farther, so far as to persuade them to deify the pope, or erect an idol to his honour; so that they were taught it was their duty to pay a religious obedience, in all things, to his authority and orders, as to God himself, and his word.

15. *And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.*]

(15.) This image whereby the pope was deified, is not to be understood of a lifeless and dumb idol; but, like those statues of the heathen gods, which gave forth oracles, as if animated by an indwelling spirit: so the orders and constitutions of the pope were published to the world by the subordinate clergy, as oracles, obliging all nations to a religious obedience, and supporting their authority with all their power, treating all men as worthy of death, who should refuse an entire submission to them in any particular.

16. *And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:*]

(16.) The obligation of this entire submission and obedience to the papal decrees was carried so high, that every person, of whatever rank or condition, was to make some public acknowledgment of it, as servants were used to be marked by their masters, or as persons consecrated to some heathen deity were used to mark themselves with some figure, as a badge, denoting the deity to whom they were consecrated.

17. *And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*]

(17.) It was made so penal, for any to omit this profession of obedience to the papal constitutions, that no man was permitted to buy or sell, but was deprived of all commerce with men, and civil privileges of life, if he did not, some way or other, make this profession. [10]

18. *Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.*]

(18.) It will be a considerable point of knowledge, in this mystical description, to find out, by a given number, the name of this beast, so as to know when this idolatrous tyrannical power shall arise; and from thence know what power is meant by this prophetical representation. Now there is a certain number, which, in a way of reckoning usual among men, will teach it; that number is six hundred and sixty-six. [11]

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 1.] A BEAST, θηρίον, signifies a wild savage beast. In the prophecies of Daniel, beasts are known symbols of

* 1 Kings xviii. 37, 38. † 2 Kings i. 10. 12.

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the monarchies represented in his visions, (chap. vii.) In the after parts of this prophecy, it is expressly interpreted by an angel to mean a king, kingly authority, or government; *And there are seven kings, five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth* (king or government), *and is of the seven, and goeth into perdition,* (xvii. 10, 11.) The horns are, by the same angel, interpreted to mean kings, or kingdoms, (ver. 12.) *And the ten horns which thou sawest are* (or, signify) *ten kings, which have received no kingdom as yet* (at the time of the vision); *but receive power as kings one hour with the beast:* μιαν ὥραν, in the same season or time with the beast.

The rising of the beast, then, will signify, the rise of some new dominion or government; the rising of a wild beast, θηρίον, the rise of a tyrannical government; and rising out of the sea, that it should owe its original to the commotions of the people: so *waters* are interpreted by the same angel, ver. 15. In the visions of Daniel, the four great beasts, the symbols of the four great monarchies, are represented rising out of the sea in a storm: *I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea, and four great beasts came up from the sea.* (Dan. vii. 2, 3.)

Seven heads are interpreted by the angel to signify seven mountains, and seven kings, (xvii. 9, 10.) Hence, we may sufficiently understand, that by this beast was meant a Roman government, different from that in being at the time of the vision, and which was to arise after the imperial government should be passed away, as five other forms of government had passed before it. That some form of government in the city of Rome is signified by it, seems very evident; for the seven heads are, in one figurative meaning, interpreted to signify seven mountains; and it is expressly called, *The great city, which reigneth over the kings of the earth,* xvii. 18. "Urbs septicollis, orbis caput," and "orbis terrarum domina," are sufficient descriptions of Rome in Roman authors, and as well understood as if Rome itself had been expressly named. Upon the heads of this beast were names or inscriptions of blasphemy. This government is elsewhere described as a mystical Babylon, full of names of blasphemy, xvii. 3—5. to signify, that it should establish and propagate idolatrous doctrines and worship; for as idolatry is a reproachful contempt of the one true God, worshipping and serving the creature more than the Creator, it is called blasphemy in the style of prophecy. The idolatry of the Jews is called, *burning incense upon the mountains, and blaspheming upon the hills,* Isa. lxv. 7. so the prophet Ezekiel, xx. 27. *In this your fathers have blasphemed me;* that is, by offering their sacrifices on high places, and in groves, according to the rites of the heathen idolaters.

This beast had also ten horns, and upon his horns ten crowns, or each of his horns was crowned. According to the interpretation of the angel, xvii. 12. *The ten horns which thou sawest are* (or, signify) *ten kingdoms which have received no kingdom as yet, but receive power one hour* (or, in the same hour, at the same time,) *with the beast.*

This state of Roman government then, as it was to be a new form of government, it was also to be contemporary with ten kings or kingdoms, which were to be so many distinct governments, at the same time and in the same period with it. But neither of them was to receive his power, till the king or form of government then in being, that is, the imperial, should pass away, and another was come, which was to continue a short space.

These several descriptions together, all which must be united in the kingdom of the beast, seem plainly enough to denote a new form of Roman government, after the imperial government should cease, and after the exarchate of Ravenna should be suppressed, when the Roman empire should be divided into ten distinct governments or kingdoms; which can be no other than the government of Rome in the hands of the popes.

[2] Ver. 2.] From hence it appears, says Mr. Waple, that this was the fourth or Roman monarchy (in one form of it), because it is made up of the three former, whose people and nations it conquered, and out of whose ruins it grew; and because it had all the qualities of subtilty and cruelty which are thought to be signified by these beasts. It is observed by Mr. Daubuz, that the powers constituting the beast carried on the same design against true religion, though in another form, as the dragon did, when the empire was pagan. The description itself naturally expresses a new power rising up in the Roman state, mighty and terrible, directed by the perpetual enemy of true religion, to persecute the faithful worshippers of God. The general meaning of this part of the vision, is well expressed by Mr. Mede. I saw, saith St. John, the type of the last state of the Roman empire, wherein, governing under the seventh head, it should be divided into ten kingdoms; and yet, even as he had done under his former heads, he should blaspheme the only true God, by the worship of idols. May we not here observe, that the prophecy speaks of the civil power of Rome? why should we then search after it in an ecclesiastical supremacy?

[3] Ver. 3.] The seven heads being interpreted by the angel to signify seven kings, or forms of government, may well direct us to understand, this deadly wound of one of these heads to be the destruction of one of those forms of government, in such manner as to threaten the utter overthrow of all power in Rome, as in Babylon; so that it should never rise to be the seat of empire again: therefore, they that dwell on the earth shall wonder, when they behold *the beast that was, and is not, and yet is.* (Rev. xvii. 8.) The most natural interpretation of which expressions seems to be, that the world beheld with great wonder, a city once so powerful quite destroyed, for some time ceasing to be an empire, and deprived of all authority, yet rising again to empire, and regaining a great authority, in a very surprising manner. It seems also plain, by comparing this description with the seventeenth chapter, that the head which was mortally wounded, was the sixth head or form of government, at the time of the vision; *five of the seven kings are fallen,* (says the angel to St. John, ver. 10.) *and one is, and the other is not yet come.* The form of government in being at the time of the vision was the imperial; and after the imperial government ceased in Augustulus, Rome was no seat of government during the exarchate of Ravenna, and had no human prospect of being the seat of empire again, till this new power arose, when the exarchate was given to the popes, and Rome became the seat of their government, and has continued so ever since. It seems also

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intended by the angel's interpretation, that we should consider the city of Rome, as marked out in this prophecy for the seat of government, to prevent mistakes, that we should not understand this prophecy of an empire or government, in any other place than the city of Rome, though it should take the name and style of the Roman empire, as the Greek emperors, and the emperors of Germany, have severally done. This may give us a good reason, why the city of Rome, in this prophecy, is described by its natural situation, as well as by its government, and why seven heads are interpreted to mean seven mountains, as well as seven kings.

[4] Ver. 4.] They did freely yield themselves in obedience to the beast, says Mr. Mede, as to one who so far excelled in power, that none was able to make resistance. The admirers of the beast, says Mr. Daubuz, look upon him as superior to all other powers, and therefore obey his commands in committing idolatry; and, in doing this, worship also the beast. For to commit idolatry, through fear of any power, makes that power his God, because master of his conscience: as to worship the beast, in the eastern style, was to be subject to it; so to be subject to it, in its idolatrous constitutions, or exercising the great authority and power which it had received from the dragon, may be said to worship the dragon in worshipping the beast, and yielding obedience to its idolatrous constitutions.

[5] Ver. 5.] The *mouth speaking great things*, seems to be taken from the description of the little horn in Daniel's vision, vii. 8. and is explained, ver. 11. *by the voice of the great words which the horn spake:* and yet farther, xi. 36. by the description of a king, *who shall do according to his will, and shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods:* this mouth, speaking great things, may then well signify claims of unlimited authority, a proud and severe execution of tyrannical power. We may here note, says Mr. Daubuz, that to speak great things and blasphemies, are put together, as the one signifies tyranny, and the other idolatry, if we join both together, they will signify to establish idolatry by tyranny; or, according to Mr. Mede, he exercised his power in two things, in blasphemy against God, and persecution of the saints. Power was given to him (the beast) to continue (in the margin, *to make war*), in the original, ἐξουσία ποιῆσαι· this seems well explained by a power to do what he pleased; meaning either an authority to make what constitutions he should think fit, or power to put those constitutions into execution, by punishing every one who should refuse obedience to them.*

[6] Ver. 6.] Any acts of idolatrous worship may well be expressed by blaspheming God and his name, as they deny to the true God his distinguishing honour, and give it to creatures, whether to images, saints, or angels. The church, as it is called *the temple of God*, the place of God's presence, is properly also called *his tabernacle; they that dwell in heaven*, are understood by Grotius of all saints, all Christians, whose conversation is in heaven. This form of expression seems to be taken from the prophet Daniel, viii. 10. where it is said of the little horn which came up out of one of the four horns of the he-goat, or one of the princes which arose in one of the four kingdoms into which the empire of Alexander the Great was divided, that *it waxed great even unto the host of heaven, and it cast down some of the host, and of the stars to the ground, and stamped upon them.* On these expressions, Mr. Lowth seems justly to observe, that as the faithful are heirs of the kingdom of heaven, so the names and titles of the heavenly church are sometimes given to that on earth; the Christian church is called, *The Jerusalem which is above*, Gal. iv. 26. and the governors of it are styled *angels*, Rev. i. 20. In like manner, the host of heaven means here the Jewish church: *they which dwell in heaven*, especially when mentioned with the *tabernacle of God*, may be understood according to the prophetic language of the true church, and worshippers of God. Then to blaspheme *them that dwell in heaven*, will signify the contempt and injurious manner with which this new government of Rome shall treat the true worshippers of God, as well as God himself, and his name. But as many interpreters of great judgment and learning, Mede, Waple, Daubuz, &c. give another sense of the *tabernacle of God*, and *them that dwell in heaven*, it will be fit to set it before the reader. By the tabernacle of God, they understand the body of Christ, which is blasphemed by the doctrine of transubstantiation, and the idolatrous practices consequent thereupon, adoring the bread, instead of Christ the tabernacle of God, and blaspheming the heavenly inhabitants, the angels and saints in heaven, by giving them worship and adoration; and, as Mr. Mede adds, disgracing the blessed spirits with contumelious and wicked fables and miracles. Which of these the reader will prefer, must be left to his own judgment; the former seems to me the more probable, as well as the more natural and easy interpretation.

[7] Ver. 8.] Perseverance in the faith of the gospel and true worship of God, in this great hour of temptation, which would deceive all but the elect, is very usefully represented as the character of those whose names are registered in the Lamb's book of life; to shew, that they who endure to the end, shall be saved; and that the salvation of God, through Christ, belongs to none but those who shall persevere. A powerful motive and encouragement to constancy, the great design of the whole revelation; and which is therefore most properly kept in view, in every part of it. We have already observed, to *write names in the book of life*, is an allusion either to the registers in which the families of the priests, or freemen of cities, were used to be entered upon record, (iii. 5.)

[8] Ver. 12.] Interpreters differ very much as to the true intention of this prophetic description, and what is meant by this second beast coming up out of the earth.

With some * it signifies philosophy, and, in particular, the Pythagorean, a great support of the Roman idolatry, with its pompous speculations and pretences to divination and miracles.

Others suppose it means some one or more sorcerers, or magicians, who were heathen, and made use of by the devil, to support and advance heathenism and idolatry; so that an author of great name† concludes, it is most reasonable to interpret this second beast of Apollonius Tyanæus, who is reported to have done such feats and miracles, as are compared by Hierocles to the miracles of Christ, and preferred before them.

* Clarke, Connexion of Prophecy, p. 44.

* Meaux, Grotius. † Dr. Hammond.

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Others * understand this second beast of the pope with his clergy: they observe, "The pope himself, and alone, though he may be termed a false prophet, yet he maketh not up the beast, except his clergy be joined with him; since the beast doth signify a company of men, composed of a certain order of members, like as a beast hath, not one man alone."

Mr. Whiston's † notion seems much the same with this of Mr. Mede: he understands the second beast, of the rise of antichrist, strictly so called, the pope of Rome, and his subordinate hierarchy.

Mr. Waple ‡ observes, "As by the former beast, the papacy, as monarchic and imperial, was fitly represented; so, in this type, there seems to be a representation of the apostate hierarchy, or of the whole body of the ecclesiastics, as antichristian; and a body politic (signified by a beast in prophecy), under two co-ordinate powers or horns, by which the hierarchy of the eastern and western parts of the empire, before the popes came to be a horn, or to have his antichristian supremacy, is very fitly typified."

Mr. Daubuz supposes "the former wild beast consisted of the antichristian civil powers, which were to be in the Roman empire during the second period of the church, and that the Christian ecclesiastic powers, in the said empire, during the said space of time, are the beast which is here intended; and therefore, that the two horns are the successive lines of the bishops of Rome and Constantinople, having under them the whole body of the corrupted clergy, as the former beast had that of the laity; both these bishops having pretended to be universal bishops of the church."

Finally, The illustrious Sir Isaac Newton § observes, "The second beast which rose up out of the earth was the church of the Greek empire; for it had two horns like those of a lamb, and therefore was a church, and it spake as the dragon, and therefore was of his religion; and it came out of the earth, and by consequence in his kingdom."

To take off somewhat of the uncertainty so great a variety of opinions is apt to occasion, let us attend more closely to the prophetic description itself: it will, I apprehend, lessen the number of opinions, to shew some of them inconsistent with plain and obvious circumstances of the prophetic description.

It is an observation of consequence, that the vision of this second wild beast, arising out of the earth, was after the vision of the first beast which rose out of the sea, and cannot signify any power to arise in the Roman empire before that time.

This second beast, moreover, exercised the power of the first beast before him, as a sort of lieutenant or deputy to him; in particular, to bring all persons, where his power reached, to receive the authority of the first beast, to worship the first beast, whose deadly wound was healed, says the prophecy expressly. So that this description is inconsistent with any power opposite to the authority of the first beast, as well as it is with any power that rose up before it.

It seems also very probable, that this second beast, whatever is meant by it, had a power and authority very like the power and authority of the first beast, and very nearly resembling it: *he exerciseth all the power of the first beast*, ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ. He had the exercise of the whole power; so that of what nature or kind the authority and power of the first beast were, the authority and power of the second beast were of the same kind. Hence this description will be also inconsistent with any supposition that makes the authority and power of the second beast contrary to, or different from, the power of the first.

We have already observed, from many concurring circumstances, that the first beast did not arise till the imperial government had passed away; till Rome seemed to have lost irrecoverably the seat of empire; till the Roman empire was divided into ten kingdoms; till the city of Rome should receive a new form of government, and become a seat of empire again; till a government should be erected in the city of Rome, in the days of the voice of the seventh angel, which was to persecute the saints one thousand two hundred and sixty years. All these considerations determine the rise of the first beast out of the sea to be, when the exarchate of Ravenna was given to the papacy, when Rome was made the seat of the pope's temporal dominion, and the last form of Roman government began, which has lasted ever since to this day.

We fully know in history what this power of the papacy is: the popes claim supreme authority, as heads of the church in things religious, and they have civil authority, as sovereign princes, in their own dominion, which is expressively called, *The patrimony of St. Peter.*

This plain account of the prophetic description, will much lessen, I think, the variety of opinions before mentioned; not to remark, that the philosophy, or magic, of Apollonius Tyanæus, is no form of government, which is the true meaning of beasts and horns, in the language of the prophets. It may be sufficient to shew, that the philosophy of the bishop of Meaux, that the magic and miracles of Apollonius Tyanæus, with the learned Grotius and Dr. Hammond, are absolutely inconsistent with the time of this period, wherein the first beast rose up out of the sea, which yet was before the time when this second beast rose up out of the earth; neither will the prophetic description, for the same reason, agree with Mr. Waple's opinion, that this second beast means the hierarchy of the eastern and western parts of the empire, before the pope came to be a horn, or to have his antichristian supremacy. The same reason holds against Mr. Daubuz's opinion, that the first beast consisted of the antichristian civil powers; and the second beast of the antichristian ecclesiastical powers, especially as he understands it, that, from the times of Leo, there was in the church a double ecclesiastical monarchy of two bishops œcumenical, who pretended to have all the power of the Lamb. For this dispute between the two sees of Rome and Constantinople, was long before the city of Rome became the seat of empire in the papacy; nor can a contest for power between the two metropolitans of the eastern and western empire, be well understood of the power of the second beast, which was to exercise all the power of the first beast; not to weaken or suppress it, but to promote the power of the first beast, and to force all persons to submit themselves to it. And this observation is also a considerable difficulty in Sir Isaac Newton's opinion, that this second beast was the church of the Greek empire. We may observe, that to place the rise of the two beasts, at the division of the empire between Gratian and

* Mede. † P. 242. ‡ P. 288. § P. 283.

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Theodosius, A. D. 379.* greatly antedates the true time of the last form of Roman government, and throws back the third period very far into the second, contrary to the order of the prophecy. It is farther to be observed, that the Greek church was so far from using its power and authority, to force all persons to submit to the papacy, that it was used in continual opposition to the authority of the Roman church; it not only denied the pope's supremacy, but separated also, with great warmth, from its communion: and the Roman church is so far from esteeming the Greek church as a friend, that it treats it as an apostate church, in a state of schism and rebellion.

Finally, Mr. Mede's opinion, that the second beast is the pope with his clergy, has many difficulties attending it. The first beast is represented as distinct from the second, and from the ten kings or kingdoms, though they give their power and strength to the beast; and therefore cannot well be the whole state of the ten kingdoms growing up again into one Roman commonwealth, united with the pope as high-priest. Besides, if the power of the pope in Rome be the first beast, the same papal power can hardly be intended, with very little alteration, by the second beast. It must, in all likelihood, signify some distinct persecuting power, of like nature and kind with the first, supporting and advancing the authority of the first. Perhaps it may be said, these observations, by lessening the uncertainty occasioned by so many different interpretations, may make the matter worse, and leave no certain interpretation at all.

I hope not. Let us see, then, whether we cannot find out, what will answer this prophetic description in all its circumstances.

We are then to find out a power, which is to arise after the first beast, in which a supremacy in spirituals was united with the authority of a temporal prince, in the popes.

We are, moreover, to find out a power, like that of the papal government, which is to execute all the power of the first beast; which seems to express a like power, in which civil and religious authority shall be united.

We are also to find out such a power, as shall be used to support and advance the authority of the popes, and force obedience to it.

We need not look far in history, I think, to find a power that fully answers all these characters.

We have seen at large in the preface, how Pepin of France gave the exarchate of Ravenna to the church of Rome: this was the rise of the first beast, in the temporal dominion of the popes over Rome, and the countries that compose the state of the church, as St. Peter's patrimony.

A little after this time, the emperor Charles the Great, and his successors, endowed several churches in their states, with large temporal estates, to which were annexed the jurisdictions and royalties which, in those times, were used to belong to the most honourable tenures, such as earldoms, dutchies, and principalities; whereby they had a temporal authority added to their spiritual, very nearly resembling that of the church of Rome, in virtue of St. Peter's patrimony.

These powers went on still increasing, till, in some short process of time, especially in the Germanic empire, they became to be real principalities. Several bishops of Germany have been, for many centuries, in the rank, and have enjoyed the full powers and authority of sovereign princes; some have attained the highest dignity, and chief administration of the empire, as electors, in all things equal, in some things superior, in dignity and authority, to the other princes of the empire, not excepting such electors of the empire as are kings. This has been long the fixed and settled constitution of that principal government of Europe, which now uses the style of the *sacred Roman empire*.

It is easy to see, how nearly this authority resembles the powers of the papacy, or first beast; and it is easy to observe, in the constant course of history, that this authority has been used all along, to cause the earth, and them that dwell therein, to worship the first beast, or to obey his commands in all things. By this it is, that popes have had the power, as well as the insolence, to tread on the necks of kings and emperors. And it has been the great support of the idolatrous worship of that church, against all the powerful and promising attempts of reformation.

It is a just remark of Bishop Burnet,* that this appeared so early as the days of Charles the Great himself. "He had raised the church so high, and given it such dominions, and had, by so many repeated laws, established their jurisdiction and temporalities, that it was not perhaps in his power, chiefly in his old age, when the vigour and heat of his spirits had failed, to rectify what was amiss."

To this, I think, all the other parts of this prophetic description will agree, as we shall more fully see hereafter. Nor does it much differ from the opinions of Mr. Mede, Waple, Whiston, and Daubuz. It supposes this description to mean the same body of men, the clergy, subordinate to the pope, promoting his power and authority; it only takes in a point of view, and period of time, more agreeable to the order and circumstances of the prophetic description.

[9] Ver. 13.] The idolatry of the church of Rome has been greatly supported by a pretence to miracles, though the most of them have plain marks of falsehood and imposture; yet the Roman church is so fond of a pretence to miracles, that it has made it one of the marks of the true church, and has persuaded the credulous, ignorant, and superstitious, to believe it, who are always the larger number of mankind.

[10] Ver. 17.] Many learned men have thought these expressions relate to the manner in which Ptolemy Philopater persecuted the Jews; "He forbade any to enter into his palace, who did not sacrifice to the gods he worshipped: whereby he excluded the Jews all access to him, either for the suing to him for justice, or the obtaining of his protection, in what case soever they should stand in need of it." He ordered, by another decree, "That all of the Jewish nation that lived in Alexandria should be degraded from the first rank of citizens, of which they had always hitherto been from the first founding of the city, and be enrolled in the third rank, among the common people of Egypt; that all of them should come thus to be enrolled, and at the time of their enrolment, have the mark of an ivy-leaf, the badge of the god Bacchus, by a hot iron, impressed upon them; and that all those who should refuse to be thus enrolled, and be stigmatized with the said mark, should be made slaves; and that if any of them should

* Sir I. Newton, p. 282.

* Rights of Princes, p. 135.

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stand out against this decree, he should be put to death." Thus the history is related by Dr. Prideaux,* from the third book of the Maccabees.

[11] Ver. 18.] The number six hundred and sixty-six, is given as a number by which the name of the beast may be found out. The number is designed to have some sort of secrecy in it. The number itself is the same in all the places of units, tens, and hundreds, 666. This some have observed as a part of the mystery; but they should have observed, that though this is true in the English way of numeration, the original does not use three figures, but three different letters of the Greek alphabet, χ ξ ϛ. Prophetic numbers will often require some skill in calculation; to find out, for instance, when days are to be taken for years, or from what time any particular calculation is to take its date.

In the application of this number, some wisdom will be required; perhaps it will principally lie, in finding out after what manner the calculation is to be made. The exhortation, *Let him that hath understanding count the number of the beast,* seems to intimate, that if men hit on the right way of counting or calculating, they will find the meaning of it; for it is *the number of a man,* a way in which men are used to number, says Mr. Waple, as, *the measure of a man,* is a measure in use among men: (Rev. xxi. 17.) and, *to write with a man's pen,* is to write with such a pen, and with such characters, as are in use among men. (Isa. viii. 1.)

The great authority of Irenæus, who wrote so near the time, within less than a hundred years of the Revelation itself, and whose master Polycarp was a disciple of St. John, gave great weight to his opinion. Many have taken his manner of counting for granted, that it must be some name, the letters of which will make the number six hundred and sixty-six. And many have been satisfied in the name he proposes to answer this number, which is the Greek word Λατεινος.

There had been more reason to follow Irenæus, had Irenæus himself been fully satisfied in his own interpretation.

It is justly observed by the bishop of Meaux,† that Irenæus does not propose his opinion with any authority, as an interpretation coming from St. John, but as a conjecture of his own. Farther, Irenæus mentions two other names, as answering this number, besides *Lateinos; Euanthas* and *Teitan.* He expressly adds, that he is not positive in that matter; and gives this reason for it, if it had been necessary to know the name exactly, St. John would himself have revealed it more clearly. "Nec asseverantes pronunciabimus, hoc eum nomen habiturum, scientes quoniam, si oporteret manifeste presenti tempore præconari nomen ejus, per ipsum utique editum fuisset, qui et Apocalypsim viderat, neque enim ante multum temporis visum est, sed pæne sub nostro seculo, ad finem Domitiani imperii." Thus expressly does Irenæus‡ himself declare, that he delivers his opinion only as a conjecture of his own, and that he knew no particular interpretation of it from St. John.

This number has been found out in so many other names, that this way of reckoning may seem at least very uncertain. The bishop of Meaux finds the number six hundred and sixty-six, in the word DIoCLes AVgVstVs; Grotius in the word ΟΥΛΠΙΟΣ, *Ulpius,* the name of Trajan; Mr. Daubuz finds it in the Hebrew word רומית, or Roman; and, besides many other names, F. Feuardentius* mentions, in his annotations on this passage of Irenæus, he finds the number six hundred and sixty-six, in the name of *Martin Lauter,* which, he says, was the original way of spelling the name of Luther. He farther finds the same number in the word Moametis, as he chooses to spell the name of Mohammed. Many more instances may be seen in Calmet.†

Every one may be sensible, with Irenæus,‡ there is much uncertainty in this way of reckoning; it is with him, "suspicari et divinare nomina, quando multa nomina inveniri possunt, habentia prædictum numerum." And this makes him so cautious, not to appear positive in delivering his own opinion.

Many learned persons have thought, that this way of counting the number of the beast, is not the true secret of calculation. They observe another method of calculation used in this prophecy. One hundred and forty-four thousand is the mystical number of Christ's kingdom, or the true church. It is agreed by interpreters, this number is a square number, raised from twelve as the root; for twelve, multiplied by itself, gives one hundred and forty-four. Twelve is a remarkable number in the Christian church, on account of the twelve apostles, on whose doctrines the faith and worship of the church is built: as it was a remarkable number in the Jewish church, on account of the twelve patriarchs, heads of the twelve tribes of Israel; and as the twenty-four elders seem to be these two numbers added together. Mr. Potter, therefore, and many who follow him, think this number of the beast ought to be calculated in like manner. They observe, this number of the kingdom of antichrist, is to be raised from the number twenty-five, which is not an exact square root, but gives six hundred and twenty-five, near enough to six hundred and sixty-six, which is not a precise square number. They farther observe, that twenty-five is a very remarkable number in the antichristian Roman state, describing the papacy in many of its most essential parts. The particulars of which may be seen at large in Mr. Potter's discourse, and in other authors from him. But this way of calculation is not without its difficulties and uncertainty, any more than the former.

May there not be another method of calculation, more natural and easy than either of the forementioned? A number, that shall shew the time of his becoming the beast, to use Mr. Waple's words? The learned Grotius seems to have had such a method of counting this number in his view, when he explains the words of the prophecy, by the time when idolatry shall revive, and recover strength: "Qui sapit, notet tempus idololatriæ, animos et vires resumentis; ubi id evenerit, apparebit Christi præscientia."

The number six hundred and sixty-six may then be a number, which, counted from a given period in prophecy, may very nearly point out the time when this wild beast shall arise, or when the forty-two months are to begin; in which period, power was given him to make war with the

* Connex. par. ii. lib. ii. An. C. 216. † Pref. p. 58.
‡ Irenæus, adv. Hæreses, lib. v. cap. 30.

* Feuardentii Annot. in Iren. p. m. 486.
† Diss. sur l'Antichrist, vol. i. p. 763. ‡ Irenæus, ib.

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saints, and to overcome them. Thus, the years in Daniel were to be computed *from the going forth of the commandment,* (Dan. ix. 25.) and the time of the coming of the Messiah was to be learned from that calculation.

If we thus compute the number six hundred and sixty-six, from the time of this prophetic vision, we shall find it falls in exactly enough with the time wherein the papacy received the temporal power, and became the beast, or was constituted the last government of Rome, which is a principal character of the beast in this prophecy.

This new government of Rome was erected, A. D. 756. taking the general received opinion, that the time of this Revelation was about A. D. 94. counting six hundred and sixty-six years from that date, will be A. D. 760. within four years of the time wherein the beast is supposed to rise. And this small difference will be easily accounted for, either by allowing some small uncertainty as to the time of vision, or some small variation from the precise year, for the sake of making the number just six hundred and sixty-six, which has more of the air of a prophetical number than six hundred and sixty-two. Possibly this number may reach four years beyond the investiture, to take in the full and actual possession of what was granted to the church, as St. Peter's patrimony.

This way of counting is sufficiently certain to determine who the beast is, as it points out the time when he was to receive his power, with such certainty, that it cannot be mistaken, with as much certainty as Daniel's weeks pointed out the time of the coming of the Messiah.

And it is a considerable part of knowledge in this prophecy, and would have prevented many mistakes, into which many good and learned men have fallen, with respect to the time when the power of the beast was to begin, and by consequence when it was to end, to have observed, that this number was to be a period of years, from the time of the vision, before which the beast was not to receive his power; and that from the end of that period, he was to continue one thousand two hundred and sixty years.

Nor ought this method of calculation to be set aside, as new and singular; Grotius, we have already seen, seems to have had it in his thoughts. The very learned and industrious Calmet takes notice of this way of computation expressly, that some have thought the number of the beast does not signify the cipher of the beast, but the time when he was to appear. "Que le nombre de 666 ne marquoit pas ici le chiffre de la bete, mais le tems auque elle devoit paroitre." *

SECT. XII. HISTORY OF THE THIRD PERIOD.

THE three foregoing chapters, xi. xii. xiii. are a prophetic description of the third period: they represent the state of providence, and the church, in so many views, in which so many particulars are to concur, that if they shall be found to answer exactly, in time and circumstances, to real historical facts, it will add great weight to the prophecy, to the directions, exhortations, and encouragements, designed by it, to faithfulness and constancy in the Christian faith and worship, to patience in persecution, to hope and trust in the care and power of God, who will assuredly make good all his promises, and encourage us to consider all the prophecies of this book as such.

The prophetic description of this period is the largest and most particular of any, and points out the time when it is to begin, and when it is to end, with greater exactness. The state of the church in this period is agreeable, in general, to the representation of the church in the foregoing periods; a state of danger and persecution, from the enemies of truth and righteousness, under the influence of Satan, endeavouring to deceive the world, and to corrupt it by idolatrous doctrines and worship.

It is represented as a state wherein the number of faithful confessors shall be few, yet enough to bear testimony to the truth, and preserve it, though they shall be persecuted unto death for their testimony, which yet shall continue twelve hundred and sixty years, in spite of all endeavours to suppress it; and, in that space of time, the providence of God shall often appear to vindicate their cause, by severe and heavy judgments on their enemies: and this afflicted state of the church shall end at the last, in victory, peace, and happiness.

The church is farther represented in this period in a state of danger, like the Israelites in the wilderness, or like the prophet Elijah in the persecution of Ahab; that it will have no safety but in places of secrecy and retirement; or, as David was forced to fly for refuge to the wilderness, from the persecution of Saul, so the woman flies into the wilderness from the dragon, who was ready to devour her. In this retirement, the church shall be preserved; so that no attempts of error to corrupt it, or of persecution to destroy it, shall prevail against it. But the prophetic description of this period is most particular, in the account it gives of the means by which the church, in this period, shall be brought into such danger, and the faithful confessors of truth be so oppressed and persecuted.

It describes therefore in this period the rise of a new idolatrous and persecuting power; it describes it by so many and so particular circumstances, as distinctly shew the time when it is to arise, the place where it is to have its seat of empire, the manner in which it shall use its authority, and how long it shall continue; and these are, on many accounts, so uncommon and extraordinary, that nothing but a true Spirit of prophecy could foresee or foretell: for it represents this new idolatrous persecuting power in these remarkable particulars. It is a new government or dominion, arising out of the commotions occasioned by the invasion of the Roman empire.

It was a new government to arise after the imperial government had ceased, and Rome had been under another form of government, which was to continue for a short time.

It was a new government to arise, after the Roman empire was cantoned and divided into several distinct kingdoms, or into ten independent royalties and dominions. It was a dominion to be erected in the city of Rome, so as to make the city founded on seven hills, and once mistress of the world, a seat of empire again in this new government. It was to be a new dominion arising in Rome, at a time when all human views represented the power of Rome so totally subverted, as not to allow any hope of its recovery.

It was to be a government resembling the former Roman

* Calmet. Annot. in loc.

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empire, in propagating idolatrous doctrines and worship, in opposing the truth, and oppressing all who should make profession of it.

The power and authority of this new Roman government were to be supported, and extended by another power like unto it in nature and kind, by pretended miracles and wonders, and, by outward force, obliging all people to submit to the authority of this new-erected empire in the city of Rome. This new dominion is to continue the persecution of the true church for the space of twelve hundred and sixty years.

And it is a government, which they, who have wisdom in the calculation of numbers, according to the usage of Scripture-prophecy, may find out by the number 666.

These several particulars appear in the description itself, as we have seen in the foregoing explanation of it.

Are there then any real historical facts, that answer to all these various and circumstantial descriptions of prophecy? if there are, they will greatly confirm the truth of the revelation, and should awaken our attention to the design and meaning of it.

The two former periods ended two states of danger to the Christian church; the first, from the opposition of the heathen Roman emperors, by the conversion of Constantine, about A. D. 322. The second danger was from the heathen northern nations who invaded the Roman empire, but who were converted to Christianity themselves, and received it in their several dominions; and from a greater danger, by the surprising progress of the Mahometans, from which this western part of the world was delivered, by that memorable battle in which Charles Martel defeated their numerous army, and slew three hundred and fifty thousand of them, A. D. 734.

About this time, several of the characters of the first beast which rose out of the sea exactly fall in together.

This is a period of time, when the imperial government of Rome entirely passed away. Momyllus, or Augustulus, the last of the Roman emperors, was deposed, and the kingdom of the Goths was established in Italy, the exarchate of Ravenna had taken from Rome all show of authority, and Rome had been governed, for some time, as a small dutchy, in all things subject to it, as a parcel of the exarchate. This seemed a mortal wound to the city of Rome; so that when the exarchate was conquered by the Lombards, A. D. 752. Aistulphus claimed Rome, as belonging to the exarchate.

At this time, the Roman empire was cantoned out,* and divided into many separate and independent kingdoms; so that the ten kingdoms, in the prophetic description, were ready to support this new dominion of Rome with their power.

About this time, the exarchate of Ravenna, which, for some years, kept up a show of Roman government in Italy, under the lieutenants of the Greek empire, was subdued by the kingdom of the Lombards, and that form of government was never revived again.

These very remarkable circumstances, which were all to fall in together at this time, appear to agree very well with the known truth of history.

And if we calculate the number 666. from the year 94. the time of the vision, it falls in with the time in which the order of the prophecies directs us to place the beginning of this period.

But let us proceed, and farther consider some extraordinary events, which happened at the same time, and which answer to the most particular circumstances of the prophetic description.

We find in history, that the exarchate of Ravenna was conquered by Aistulphus king of the Lombards, A. D. 752. Upon this conquest, he claims Rome as a part of it, marches to besiege the city; and Rome, which had been so long in subjection to the exarchate, was, in all human probability, like to remain in subjection to the kingdom of the Lombards: nor was there any reasonable prospect of defending itself, or preserving its own liberty, much less of rising to empire and dominion.

But the pope, who had lately obliged Pepin of France,* flies to him for protection.

Pepin undertakes to support the pope, enters Italy, forces Aistulphus not only to quit all claim to the city of Rome, but to give up the exarchate of Ravenna to Rome; which, after some contest, was solemnly ratified, A. D. 756.

Thus Rome acquired a new state and dominion, in this new patrimony of St. Peter, of which Rome became the seat and capital; and thus, contrary to all expectation, a new form of Roman government arose, which has continued now for near a thousand years: so that this new unexpected government of Rome has already continued longer than any preceding form of government whatever, and has continued in this extraordinary form of government, without any alteration, when the several kingdoms of Europe, especially the several states of Italy, have often changed their masters, and altered even the very forms and constitutions of their government.

That this new Roman government has proved a persecuting power, promoting idolatrous doctrines and worship, will appear, with the plainest evidence, from history.

About this time, superstition was running fast into idolatry; the worship of images, the most common act of heathen idolatry, though expressly forbid by the second commandment, began to be received among Christians. The emperor Leo endeavoured to put a stop to it in the eastern empire; he appointed, by an edict in the year 730. to take all images out of the churches, and burnt them, says Du Pin:† an author whom I the rather choose to use in this historical account, because of his religion as a papist, that his testimony may be freer from all suspicion.

His son Constantine Copronimus followed his father's example, called a council at Constantinople, A. D. 754. of three hundred and thirty-eight bishops, who made a decree against the worship of images. This council, says Du Pin, was not received in the church of Rome, but the emperor ordered his decree to be executed in all parts of the east.

When Irene became mistress of the eastern empire, she resolved upon a new council at Nice, to which she invited pope Adrian, about the year 787. The pope's legates had the first place; Tarasius, patriarch of Constantinople, the second; and the deputies of the bishops of the east, the third. The letters of pope Adrian were read, approving of the worship of images. The council proceeded to decree,

* Vid. Preface.

* Vid. Pref. † Hist. de l'Eglise, viii Siecle, vol. ii. p. 540.

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that the images of Jesus Christ, the holy Virgin, angels, and saints, were to be placed in churches, to renew their memory, and express the veneration men have for them; and to salute, honour, and worship them, but not with that adoration which is peculiar to the Divine nature.*

Thus ready and zealous were the popes to promote the worship of images: as soon as the acts of the council were brought to Rome, the pope sent extracts of them to France; Charles, then king of France, caused the extracts to be examined by the bishops of his kingdom; they composed a treatise, which was published in the name of Charles the Great, against the decision of the council at Nice; Charles sent this treatise to Rome, and presented it to pope Adrian by Engilbert; but the pope returned an answer, in which he maintained the decrees of the council of Nice.

The authority of the pope could not however carry his point in France, at that time:† a council was held at Frankfort, in the year 794. in which the worship of images was debated, and the council condemned all sort of adoration or worship of images. France and Germany continued long to follow this council of Frankfort, in opposition to the council of Nice, and authority of the pope.‡

It may be of use to remark this opposition to the worship of images, at the beginning of it, for two reasons; the one, to shew that it was all along supported by the authority of the pope, and at length established by their power. The other, to shew in this memorable instance, that *the earth helped the woman;* the western princes opposed themselves to the pope's authority, gave time and opportunity to the church to confirm the faithful worshippers of God, against this dangerous idolatry, which has been so much increased since, and so fully established by the popes in the councils of Lateran and Trent.

The council of Lateran confirmed the doctrine of transubstantiation, after it had been long contested and opposed in the church. "Verum Christi corpus et sanguis, in sacramento altaris, sub speciebus panis et vini veraciter continentur, transubstantiatis, panc in corpus, et vino in sanguinem, potestate divina."§

This doctrine being thus settled, the proper adoration of the sacrament of the altar was an easy consequence. The council of Trent therefore, over and above the adoration of images and invocation of saints, expressly requires the same adoration of the consecrated elements, as are due to the supreme God himself. "Nullus itaque dubitandi locus relinquitur, quin omnes Christi fideles, pro more in catholica ecclesia semper recepto, Latriæ cultum, qui vero Deo debetur, huic sanctissimo sacramento in veneratione exhibeant Nam illum eundem Deum, præsentem in eo adesse credimus, quem Pater æternus introducens in orbem terrarum, dicit, Et adorent eum omnes angeli Dei."‖

Innumerable instances of history will farther shew, how far this new Roman power has supported idolatry by persecution; which is a principal part of the prophetic description. They have not only practised persecution on many occasions, but they have given it the solemn sanction of general councils. By the council of Lateran, all are declared heretics who oppose their decisions, which they call, The holy, orthodox, and catholic faith; of which the doctrine of transubstantiation and the worship of the bread and wine were declared a part. They excommunicate and anathematize all whom they have thus made heretics. Thus condemned, they are given over to the secular powers to be punished: and all the civil powers are obliged to take an oath, on pain of ecclesiastical censures, that they will endeavour to exterminate all who are declared heretics by the church, out of their dominions; and if any civil power shall refuse to do so, after admonition, it shall be certified to the pope, who shall declare all his subjects absolved from their allegiance; and declare, it is free for any catholic to seize his dominions, and exterminate the heretics, to preserve it in the purity of the truth. "Si vero dominus temporalis, requisitus et monitus ab ecclesia, forsan suam purgare neglexerit ab hac hæretica fœditate, per metropolitanum et comprovinciales episcopos, excommunicationis vinculo innodetur: et si satisfacere contempserit intra annum, significetur hoc summo Pontifici, ut ex tunc, ipse vassallos ab ejus fidelitate denunciat absolutos, et terram exponat catholicis occupandam; qui eam, exterminatis hæreticis, sine ulla contradictione possideant, et in fidei puritate conservent." *

We have a remarkable instance how this decree has been executed, in the case of the count of Thoulouse, for not suppressing the Albigenses in his dominions: an army of cross-bearers was raised against him by the pope's means: it consisted, according to Mezeray,† of five hundred thousand persons (though, he supposes, not all soldiers), among which were five or six bishops. They took the town of Beziers, and put all to the sword, to the number of sixty thousand persons; pursuing the war with like cruelty and fury in many other places. And Montfort, the general of this holy war, was rewarded with the greatest part of the count of Thoulouse's dominions; having deposed him, as a favourer of heretics, he was, for his good service, declared lord of all the countries he had conquered.

Immediately after this famous decree of a general council for persecution, and as a comment upon it, the Inquisition began:‡ Dominick was made first inquisitor by pope Innocent III. This holy office, in the style of the Roman court, has improved the methods of persecution far beyond what was known in the days of ancient Babylon and Rome, and has long been the most dreadful and barbarous tribunal the world ever saw, for all ensnaring arts of injustice in persecution, all inhuman severity and cruelty in punishment; as is evidently proved at large, in Limborch's History of the Inquisition.

To shew, in one instance more, how exactly this persecuting power answers every particular of the prophetic description, I shall just mention the bull of pope Martin V. which directs the persecution of the followers of Wickliffe, John Huss, and Jerome of Prague. "We will and command, that, by this our authority apostolical, ye exhort and admonish all the professors of the catholic faith, as emperors, kings, dukes, princes, &c. that they expel out of their kingdoms, provinces, cities, towns, &c. all and all manner of heretics, according to the effect and tenor of the council of Lateran. . . . That they suffer none such

* Hist. de l'Eglise, viii. Siecle, vol. ii. p. 547. † Ibid. p. 548.
‡ Ibid. p. 550. § Concil. Lateran. Can. i. de Fide Catholica.
‖ Concil. Trident. sect. xiii. cap. 5.

* Concil. Lateran. Can. iii. de Hæreticis. † Hist. de France, ad an. 1209.
‡ Limborch, Hist. Inquisit. lib. i. cap. 11.

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within their shires or circuits, to preach, or to keep either house or family, either yet to use any handicraft or occupation, or other trades of merchandise, or else to solace themselves any ways, or frequent the company of Christian men. And furthermore, if such public and known heretics shall chance to die (although not so denounced by the church), yet in this so great a crime, let him and them want Christian burial. . . . The residue let the foresaid temporal lords, &c. take amongst them, with condign deaths, without any delay to punish." * They are enjoined to punish heretics with condign death; that is, they were to commit them to the flames, and burn them.

It is moreover to be observed, as a farther agreement with the prophetical description, that this tyrannical power, supporting idolatrous doctrines and worship by persecution, was greatly assisted by another like power, in which, as in the papacy, both spiritual and temporal authority were united.

Many bishops, especially the bishops of Germany, had large temporal dominions bestowed upon them, in which they have regal and sovereign authority; they receive homage, and an oath of fealty, from their subjects; they have the supreme power of the sword, both in the punishment of their subjects, and in making war; they coin money, levy taxes, make treaties with the other states of the empire, and with foreign princes; and have all the rights of sovereignty, in as full manner as any of the secular electors or princes of the empire.

A very great part of Germany is thus in the hands of ecclesiastical persons, with temporal jurisdiction. It has been observed, that in about seventy years, from A. D. 936. to 1002. the three Othos, who succeeded each other in the empire, gave two-thirds of the estates of Germany to ecclesiastics; as Heiss,† a Roman catholic historian, informs us. "On remarque meme, que son grand pere, son pere, et lui, ont donné aux ecclesiastiques les deux tiers des biens d'Allemagn."

These ecclesiastical princes of Germany, notwithstanding their temporal sovereignty, have great dependance on the popes; they are obliged to send immediately to Rome, for a confirmation of their elections; and to omit it, is a reason sufficient for the popes to set aside their election as defective; and to take care of the church, or present to it, in case they should find their elections uncanonical.‡

Besides their dependance upon the popes, their interests were so mutually linked together, that they supported them as one common interest with all their joint powers. It would be tedious to enter into a detail of particular instances; I shall only mention one, in the warm contest between the popes and emperors, about investitures.

Hildebrand, a man of business and intrigue, of a bold and pushing temper, was chosen pope about A. D. 1073. by the name of Gregory VII. He resolved to wrest out of the hands of the emperors the investiture of bishops, a power they had long been possessed of, to nominate the bishops in their dominions, and put them into the possession of their bishopricks and estates. The pope resolved to take this power from the emperors, as a thing unjust and sacrilegious; but the true motive, as Mezeray § honestly observes, was a design upon the empire of Italy, and to subject all princes to the power of the papacy. "Son vray motif estoit, le desir de l'empire d'Italie, et d'asservir tous les princes sous la puissance pontificale."

The quarrel between the pope and Henry IV. then emperor, ran so high, that the pope excommunicated and deposed him; and procured Rodolf, duke of Burgundy and Swevia, to be chosen emperor in his place. Many of the ecclesiastical princes, with Sigifrid, archbishop of Mentz, at the head of them, abjured Henry, took up arms against him, and vowed perpetual enmity. Thus an historian of great reputation: * "Atque hi omnes quos memoravimus, ad Saxones sine cunctatione, deserta Cæsaris optimatiumque causa, deficiunt. Ad prætextum mutatæ voluntatis religionem obtendunt, Henricum communi concilio abjurant, se perpetuo ejus fore hostes, quoad vita suppetet, jurejurando sanciunt; postea arma capessunt, Cæsari insidiantur; ejus rebus studentes oppugnant; insontes, et qui neutri parti favebant, qui fidem regi servabant, rebellare recusabant, pacem et otium bello præferebant, armis se commiscere abnuebant,—Simoniaci, Nicolaitæ, hæretici appellabantur, proscribuntur, in sceleratorum numero habentur, aris, sacris, convivio, colloquio, suppliciis, a conspectu conjuratorum arcentur." So zealous were they to cause all, both small and great, to submit to the decrees and authority of the pope.

After the death of Rodolf, the legate of the pope, then Pascal II. excommunicates the emperor again; upon which the diet deposed the emperor, and chose his son Henry (whom they had prevailed upon to rebel against his own father, and assist in dethroning him) for emperor in his room. The archbishops of Mentz and Cologne were deputed,† with the bishop of Worms, to take the crown and imperial ornaments from the emperor; which they executed accordingly. Sigonius himself, a very zealous papist, thus reports it: "Henricum mox, Moguntinus, Coloniensis, et Wormaciensis, antistites, a conventu missi, adierunt, eumque nomine omnium imperatoria insignia sibi reddere imperarunt, quibus filium ejus induerent." Then alleging some crimes against the church, in his appointment of bishops, said to be committed by him, they added, "Ob has res, pontifici et principibus Germaniæ placuit, te non piorum communione solum, sed regni possessione etiam, deturbare." ‡

Henry V. having thus usurped his father's empire, was very careful at first to please the court of Rome, and favour the ecclesiastical states in all things; but, in some time, considering, that the papal party only made use of him for their own ends, resolved to stand up for the honour and authority of the empire. The quarrel grew warm between him and pope Pascal.§ The emperor enters Rome, takes the pope prisoner, with several cardinals. The pope, in this distress, consents to yield the investitures, in great measure, to the emperor; and, together with the sixteen cardinals, confirmed it by oath on the evangelists. The pope kept up appearances outwardly, but secretly managed by his legates to break his engagements. Hereupon, the better part of the ecclesiastical princes of the empire would not receive the agreement. Albert, who had

* Fox, Acts and Monum. vol. i. p. 738.
† Hist. de l'Empire, lib. ii. cap. 5. an. 1002. ‡ Heiss, lib. v. cap. 2.
§ Hist. de France, A. D. 1095.

* Aventini Annal. lib. v. p. 455. † Heiss, Hist. de l'Empire, A. D. 1106.
‡ Sigon. de Regno Italiæ, p. 238. § Ibid. p. 248.

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been the emperor's chancellor, and whom he had lately made archbishop of Mentz, moved by the pope's legates, who every where stirred up the bishops to arms against the emperor, as a person excommunicate, carried on such intrigues in the following diets of the empire, that they decreed, the pope had a right to revoke his agreement in a council.*

The pope accordingly assembled a council at Lateran, A. D. 1112. which burned the agreement between the pope and emperor, and excommunicated the emperor. Upon which the archbishops, bishops, prelates, and chapters, resolved to maintain themselves, in disposing their vacant benefices, by their own election, without any regard to the emperor.† Albert, or Adelbert, archbishop of Mentz, formed a powerful league against the emperor. "Hæc autem ubi trans Alpes perlata sunt (the decrees of the Lateran council) archiepiscopus Viennensis grave in Henricum anathema explicuit, et Moguntinus, cum quibusdam principibus, apertam contra eundem conjurationem inivit."‡

The infidelity of the archbishop of Mentz, against his former master and benefactor (as Heiss § himself, a Roman catholic, observes), was carried on under pretence of the interest of the church, and was supported by the intrigues of Rome; and proceeded so far, that armies on both sides took the field, and were near an engagement: when, to avoid the effusion of blood, and mischiefs of civil war, the emperor was forced to submit to the decision of another council at Rome. This council was held at Lateran, A. D. 1122. and, as was to be expected from such a method of deciding a question between the emperor and pope, it was decided for the pope, in favour of the ecclesiastical elections, and against the emperor's right of nomination and investiture.

Thus this great contested point was gained by the popes: in obtaining which, the ecclesiastical princes of the empire exercised the power of the ecclesiastical prince of Rome before him; *and caused the earth, and them that dwell therein, to worship him,* and submit themselves to his authority.

There are two other considerable parts of the prophetical description, the historical accomplishment of which we are also to inquire after. They are the *two witnesses,* and the *woman flying into the wilderness.*

Several learned persons have shewn, at large, a continual succession of faithful witnesses to the truth of the Christian faith, and who have bore testimony against the usurped authority of the popes, their idolatrous doctrines and worship, which are the main points of the antichristian apostacy.

A very great part of the church, from the beginning, opposed the worship of images: the council of Frankfort solemnly declared against all manner of adoration. "On condemna toute sorte d'adoration, ou de culte des images."‖

In every after age, some persons appeared in opposition to the idolatrous principles and practices countenanced in the church of Rome, and against the tyrannical persecuting power used in support of them.

In the following age, between the years 800. and 900. Claude Clement, bishop of Turin, a disciple of Felix Urgel, opposed not only the worship of images, but all religious use of them. And though Jonas, bishop of Orleans, and others, wrote against Claude, as carrying the point too far, yet, as Du Pin * observes, they disallowed all worship of images.

In the same age, about A. D. 931. Paschase taught the real presence in the sacrament, a doctrine that soon became the foundation of another idolatrous practice, in the worship of the consecrated bread and wine. No sooner was this doctrine published, but many found fault with it; particularly, Ratramnè, a monk of Corbie, wrote a book on purpose against it. John Scott, being also consulted by the emperor Charles the Bald, opposed the explication of Paschase; and, as Du Pin † allows, advanced propositions contrary to the doctrine of the church, concerning the real presence. Their opposition was not only to some expressions of Paschase, as the church of Rome would persuade, but to the doctrine itself, as it is received and taught in the church of Rome.

In the next age, the tenth, there remained many disciples of Claude of Turin, who, in the parts about Piedmont especially, preserved and maintained his doctrine against the worship of saints and images: ‡ or, as Aurelius Rorencus, a Piedmontese historian, observes, from the times of Claude of Turin, that heresy continued throughout the ninth and tenth ages.

There were many also in the same age who adhered to the doctrines of Ratramne, against the real presence, in the English church, as well as others. Odo, archbishop of Canterbury, about the year 934. found many who questioned it: so that he was fain to cure their infidelity by miracles; for, according to the tale, he actually changed the bread into flesh, and the wine into blood, and then turned them back again to their proper forms. "Plurimos, de veritate Dominici corporis dubitantes, ita roboravit, ut panem altaris versum in carnem, vinum calicis in sanguinem propalam ostenderet, et, denuo in genuinam speciem retorta, usui humano conducibilia faceret."§

I mention this instance the rather, as it is not only a proof that the doctrine of the real presence was opposed, but as it also shews what use was made of pretended miracles, to deceive men; as it is one part of the prophetical description, that the world should be deceived by such miracles *to worship the beast.* St. Dunstan, his successor, took the same course of deceiving the world; he was, in particular, famous for taking the devil by the nose, with a hot pair of tongs; a crucifix is said to have made a speech in favour of his zeal against the married clergy. Such mighty wonders as these had a great influence on men's minds, in those days of darkness and superstition.

And it may not be amiss to observe, once for all, that these miracle-stories are of such consequence in the Roman church,‖ that they are expressly made one of the marks of the true church. But to return:

In the next age, the eleventh, besides the many who adhered to the doctrines of Claude of Turin, Ratramne, and Scott;¶ Berenger, favoured by Bishop Bruno, publicly

* Heiss, lib. ii. cap. 40. A. D. 1112. † Ibid.
‡ Sigonius, de Regno Italiæ, p. 250. Aventin. lib. vi. p. 489. § A. D. 1120.
‖ Du Pin. Hist. l'Eglise, vol. ii. p. 548.

* Vol. iii. p. 6. † Vol. ii. p. 50, 51.
‡ Spanheim, Hist. Eccles. p. 1472.
§ Wilhelmus Malmsbur. de gest. Pontif. p. 114.
‖ Bellarmin. tom. ii. lib. iv. cap. 14. ¶ Du Pin, H. E. vol. iii. p. 146.

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opposed the real presence, and had many disciples. He was excommunicated, and his writings condemned, together with Scott's book, in a council held at Paris, about the year 1050.; and the doctrine of Berenger was condemned as heretical. The council decreed the author of that heresy, and his followers, should be obliged to retract it, or be prosecuted to death.*

How far soever Berenger might be prevailed upon by force to soften the doctrines he published, which is usually represented by papists as retracting them; Du Pin † acknowledges, that if he did really change his opinion, it could not be but a little before his death; that his doctrines occasioned a considerable controversy in his life, and many of his disciples continued firm to it after his death.

In like manner, in the following twelfth age, Du Pin ‡ observes, in general, "There were many heretics (as he calls them), in many places, who openly attacked the sacraments of the church, and despised her most holy ceremonies: that the severity with which they who were taken were punished, did not hinder the sect from increasing: that their doctrines spread through all the kingdom of France: many heretics appeared, whose chief view was to dissuade men from communion with the church in its sacraments, and to overturn its hierarchy, order, and discipline."

To omit particular persons, historians place in this age the Vaudois and Albigeois: the one so called from Peter Waldo, a merchant of Lyons; the other, from the city of Albi, in the diocess of Thoulouse, to which a great number retired for safety from persecution.

These Waldenses and Albigenses grew numerous and powerful in the following thirteenth age. Pope Innocent III. set himself to put a stop to them; he not only appointed his legates to preach against them, but excited the secular princes and the common people to destroy them. He published a croisade against them, which occasioned a long war between Montfort, general of the cross-bearers, and the count of Thoulouse, in which much blood was spilt, and many lives sacrificed, to the support of the pope's authority, and in defence of idolatrous doctrines and worship.

In the next age, the fourteenth, the Vaudois continued in great numbers, and their opinions spread in almost every country: John Wickliffe, a man of great reputation in the university of Oxford, began in England to oppose the power and authority of the pope, as well as the real presence, and several particular corruptions of the Roman doctrines and worship. He left many writings, says Du Pin, § to support his doctrines, and many disciples, who continued to teach his errors. Wickliffe was supported during his life by many great men; but they who followed his doctrines after his death were very severely persecuted. This occasioned the spreading of his opinions in Bohemia; for some of his writings were carried thither by one of his disciples, Peter Payn: so that, in a little time, the doctrine of Wickliffe corrupted, says Du Pin, ‖ many members of the university of Prague. It is also likely, that some of the Vaudois, who were in many parts of Germany, had also reached Bohemia, and had spread their doctrines there, at the same time that Wickliffe taught them in England.

In the next age, the fifteenth, John Huss, a man of great consideration in the university of Prague, and with him Jerome of Prague, opposed the condemnation of Wickliffe's writings. John Huss continued both to preach and write against the pope, and the corrupt usages of that church, till both were condemned by the council of Constance, and put to death.

Their death greatly moved the Bohemians: many of the nobles of Bohemia and Moravia entered into a league, not to receive the decrees of the council of Constance, and to defend the memory of John Huss and Jerome of Prague. These were called, *The Bohemian brethren.* They were divided into Calixtins and Taborites; the Calixtins, more strictly following the opinion of John Huss, principally opposed the corruption of the church of Rome in denying the cup in the sacrament to the laity. The Taborites received the common principles of the Vaudois and Wickliffe; denied the doctrine of transubstantiation, the pope's authority, and most of the corruptions of the church of Rome.

The next age, the sixteenth, brings us to the time of the protestant Reformation, by Luther, Calvin, and others; the history of which, and its opposition to the church of Rome, are so well known, that we need not enter into particulars.

Thus we see, how the providence of God raised up witnesses to the truth in every age, who appeared in a public manner, to testify against the general corruption of the church, its idolatrous doctrines and worship, and its persecuting power, notwithstanding all the arts and cruelties used to oppress them.

It may be proper to add a few remarks to this short account of these faithful witnesses, concerning the doctrines they maintained, and concerning the number of those who thus gave testimony to the truth.

Concerning the doctrines they maintained, it is evident, that Claude of Turin, and his followers in Piedmont, in the ninth and tenth ages, were express against all worship of images, one point with which the idolatrous corruption of the Roman worship began, and in which it still very much consists; and these idolatrous corruptions seem to be, what the witnesses were chiefly to prophesy against. Now Claude of Turin believed, says Du Pin,* as the Iconoclasts, "That images ought to be removed out of the churches. In defence of which doctrine, he opposed the authority of a council, and of the pope, who confirmed it, and commanded that images should be every where received."

The doctrines of Ratramne, Scott, and Berenger, opposed the doctrine of the real presence, as soon as it appeared; which soon became another occasion of idolatrous worship: for the council of Trent, as we before observed, decreed the same worship to the consecrated bread, as is given to the true God himself.

In this opposition to the doctrine of transubstantiation, the authority of the pope was directly concerned, as well as the truth of the question; for both councils and popes had made use of their authority in it.

Berenger was excommunicated by pope Leo IX.† in a

* Du Pin, vol. iii. p. 148. † Ibid. p. 151. ‡ Ibid. p. 231.
§ Ibid. p. 457—481. ‖ Ibid. p. 484.

* Du Pin, vol. iii. p. 6. † Ibid. p. 147.

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council, condemned by the councils of Verceil and Paris, and again by pope Victor II.: yet, in answer to pope Alexander II. who wrote to him to renounce his error, instead of obeying, says Du Pin,* he boldly acquainted him, he would do nothing; and remained in his opinions with obstinacy. It is worth remark, that this Alexander was predecessor to the notorious Hildebrand, who, when pope, by the name of Gregory VII. carried the authority of the popes to the highest pitch, and used it in the most tyrannical manner: yet this Hildebrand himself treated Berenger with great mildness, when he had prevailed upon him to make a confession, in words of ambiguous and doubtful meaning (often the case of subscriptions), though there was so much reason to believe he had not altered his opinion. This seems to shew, as Mr. Basnage † justly observes, "that they had a great regard for Berenger; that his doctrine made great progress; and that the Roman church itself was greatly divided about it."

When we come to the times of the Vaudois and Albigeois, we meet with a great deal of unfair management, to misrepresent them and their opinions. They are charged by some popish authors, more especially by the bishop of Meaux, with holding the doctrines of the Manichees.

It is not to be dissembled, says Basnage, ‡ that in the many parties who opposed the errors and usurped authority of the popes, there were some Manicheans out of Bulgaria, who, when driven from thence, spread themselves in Italy, and the northern provinces of France; but these are in justice to be distinguished from the Waldenses and Albigenses, and not confounded with them, as the learned Basnage has fully proved against the bishop of Meaux.

Du Pin plainly distinguishes the Manichees from the Vaudois, and assures us they were much worse heretics. There arose, says he, at the same time, many particular sects of heretics worse than the Vaudois, who revived the ancient errors of the Manichees. But he observes of the Vaudois, § "That they greatly increased in the thirteenth age, notwithstanding the Inquisition, and spread themselves into Arragon, and the valleys of Piedmont, where they continued still holding the same doctrines, till they united, in the year 1536. with Œcolampadius, and the other sacramentaries."

The judicious French historian, speaking of the several sects of those times, observes, it would require a volume to mention all the sects, their several names and opinions, which were alike in some points, and different in others; but I think, say he,‖ "they may be reduced to two, *viz.* the Albigeois and Vaudois; and that these had very near the same opinions with those whom we now call Calvinists."

He farther observes, speaking of the heretics in the province of Languedoc,¶ "that there were two sorts; the one ignorant, given to dissolute manners, with very gross and foul errors; and these were a sort of Manichees: the other, more knowing, less irregular, and very far from such foul actions, held almost the same opinions with the Calvinists, and were properly Henricians and Vaudois."

De Serres,** another French historian, though he warmly condemns the Albigeois for their separation from the church of Rome, yet acknowledges, "he had seen the reasons of their separation in a very ancient manuscript, and that they were perfectly agreeable to those which Wickliffe and Luther renewed; that they would not own the authority of the pope, nor acknowledge him to be universal bishop; that they rejected images, purgatory, the merit of works, indulgences, pilgrimages, vows, celibacy of the clergy, invocation of saints, and trading with sacred things."

A contemporary historian, Puy Laurens, has observed concerning these Vaudois, "that they disputed with great subtilty against the Manicheans. And, by many of their ancient writings, it appears they asserted Rome to be Babylon; that the mass was a pure human invention; that the prayers of the living are unprofitable for the dead; that the invocation of saints is criminal, and the adoration of bread, idolatry:" as may be seen at large in Mr. Basnage's excellent History of the Religion of the reformed Churches. As to the doctrines taught by Wickliffe in England, we may take them from one of our own historians,* a great enemy to Wickliffe and his opinions, which he censures as erroneous, heretical, absurd, and contrary to the catholic faith. But he informs us they were such as these: "That the sacrament is not the true body of Christ, but its figure; that the Roman church is not the head of all churches more than any other church, nor was greater authority given by Christ to Peter than to any other apostle; that the pope of Rome has no more power of the keys than any other priest; that the gospel is a sufficient rule for every Christian in this life. These were the doctrines his followers publicly professed and taught."

Concerning the number of these faithful witnesses, who thus testified against the corruptions of popery, it appears to have been very considerable, although all methods of oppression and persecution were used to destroy them. We have seen them arise in every age of the church, and appear in almost every place, in Italy, France, Spain, England, Germany, and Bohemia. They were so many who protested against the corruptions of popery, that their persecutors were fain to raise numerous armies against them. The many thousands which perished by these armies, and the Inquisition, are a full evidence that they were in themselves a great number, and that they persevered with a surprising constancy in their testimony against the corruptions of the Roman communion, though they were persecuted to death with great cruelty, and after death treated with great inhumanity.

So exactly does the general state of the church and world answer the description of prophecy, in a great variety of events, and for a long time together. We have already seen the prophetical description verified, in the history of near a thousand years, in so long a continuance of a tyrannical power, corrupting the faith and worship of the church, and persecuting the professors of the pure Christian faith and worship; who yet have continued, during all this time, faithful witnesses against these corruptions; who have constantly persevered in their testimony, though under the most cruel sufferings on account of it.

And what but a Spirit of prophecy could have drawn, so long beforehand, a description of so many concurrent events, so very unlikely to happen, and which were to

* P. 150. † Hist. de la Religion des Eglises Reformés, vol. i. p. 178.
‡ Ibid. p. 251. § Vol. iii. p. 316. ‖ Mezeray, tom. ii. p. 656.
¶ Ibid. p. 577. ** Hist. in Basnage Hist. vol. i. p. 235.

* Tho. Walsingham, Hist. Angl. p. 191.

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continue for so long a time; and yet so exactly agreeable to historical truth, and the general state of the church and world, for a thousand years together, and yet which was not to begin till near seven hundred years after the prophecy was published? These are strong marks of a real Spirit of prophecy in these revelations, which should greatly recommend them to us, and persuade our serious attention *to what the Spirit saith unto the churches.*

CHAP. XIV. SECT. XIII.

CONTENTS.

The description of the melancholy state of the church and world, during this period, in the foregoing chapters, might be apt somewhat to discourage good Christians, and the faithful worshippers of God; for though God, by a Spirit of prophecy, had before revealed this suffering state to the church, and so it was represented, as what the wisdom of Divine Providence thought fit to permit, and what was therefore reconcileable to the goodness and power of the great Governor of the world; yet it was a very useful design of these revelations, to subjoin proper principles of consolation and encouragement to such a melancholy representation of temptation, danger, and suffering.

This seems the intention of this fourteenth chapter, in which the scene of the prophetical vision is changed from earth to heaven, from a view of the church under the persecution of the beast, to a view of the church in the presence of the Lamb; delivered from the state of corruption and oppression, so much to be expected from this evil world, and arrived at a state of complete and perfect religion and happiness in the heavenly church.

This vision then represents the sure destruction of the enemies of truth and righteousness in the end, however they may prevail for a time; it shews the very great reward of the faithful, and dreadful punishment of the apostate, who shall fall from the faith and purity of Christian worship, in the day of trial. Thus, this part of the prophecy unites the strongest principles of warning, caution, encouragement, and hope, than which nothing could be more proper or useful for the church, in such a state of providence; or, to the general design of the whole prophecy, which is to exhort and encourage the constancy and patience of the saints, in all their trials. When we consider this chapter in this view, it will shew a more easy, natural, and proper connexion between this vision and the foregoing, than is usually observed; and make the whole plan and design appear more regular and exact, than it is usually thought to be.

1. *AND I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads.*]

(1.) After the very melancholy representation I beheld in the foregoing visions, of the state of the church and world, I saw a more comfortable and encouraging vision, in another figurative description of the state of the church. It was represented to me, as if a Lamb (which signified Christ in former visions) was standing on Mount Sion, the place on which the temple stood, and therefore an emblem of the church;* and having with him the symbolical number of a hundred and forty-four thousand, which before had represented the true church apostolical, consisting of faithful worshippers, who had the seal of God, the Father of Christ, represented by the Lamb, a mark of their consecration to God, and that they were owned of God as his chosen and favoured people. [1]

2. *And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:*]

(2.) I observed farther in my vision, how this glorious heavenly church was employed; for I heard the sound of a voice as from heaven, strong as the roaring of the sea, and loud as thunder, but musical and harmonious, as if a great number of voices were joined in full concert, with symphonies of musical instruments, as in the solemn worship of the temple. [2]

3. *And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.*]

(3.) For they were engaged in a solemn act of worship before the throne of God, his most immediate presence, in company with those living creatures which represented the angels of God, and with the four-and-twenty elders, who signified the patriarchs and apostles,† as representatives of the Jewish and Christian churches, now united into one. The psalm of praise they sung was of a new composition; the full knowledge and understanding of which was peculiar to those persons who had been truly consecrated to God, and had been delivered from the corruptions so generally prevailing in the world.

4. *These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and the Lamb.*]

(4.) These persons were such as persevered in purity, not defiling themselves with any of those idolatrous corruptions, which are so properly called fornication and adultery in the ancient prophets. They did not forsake Christ and his true religion, to join in the service or worship of any idol. They were fixed in a constant purpose of following the directions of Christ, and the institutions of his gospel, in whatever they taught, though contrary to the principles and practices in fashion, though they were exposed to trouble and persecution on account of it. As the first-born and first-fruits under the law were holy and consecrated to God, so were these persons redeemed from the rest of mankind, freed from the antichristian corruptions of the church, to serve God according to the truth of the Christian religion, faith, and worship.

5. *And in their mouth was found no guile: for they are without fault before the throne of God.*]

(5.) They were such as worshipped God in sincerity and truth; they were upright and honest in their profession, to hear and obey the voice of the Lord their God, not teaching the commandments of men for doctrines of Divine authority, or by false traditions making the commandments of God of no effect. They are accepted of God, however censured or condemned by the world, and declared by the

* Heb. xii. 22, 23. † Rev. iv. 4. 6.

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supreme Judge of all members of his true church, which is a glorious church, holy, and without blemish.

6. *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.*]

(6.) As a farther motive to Christian patience and constancy, this vision of the happy state of faithful Christians was followed by another. I perceived an angel flying through the air, as a messenger of some important news from the upper to the lower world. This was to publish to all people the unchangeable constitution of the Christian religion, which should remain always the same, in the truth of its doctrines, the certainty of its rewards and punishments, to everlasting ages.

7. *Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.*]

(7.) For the angel declared with a strong voice, to command attention, that God would surely inflict a severe punishment on all manner of antichristian idolaters; the hour of his judgment should as certainly come as it was foretold. It greatly therefore concerned all to fear God, and give glory to him only; for this is the worship due to the Creator of all things, the only supreme Lord and Governor of the whole world. [3]

8. *And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of her fornication.*]

(8.) This more general sentence of judgment against idolatrous corruptions of the Christian faith and worship, was applied more particularly to the antichristian corruptions of this period; for the former angel was followed in the vision by a second, who very distinctly proclaimed, That Babylon was to be destroyed, that great city Rome, which had abused her latter as well as former power, in maintaining and propagating idolatrous doctrines and worship.

9. *And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,*]

(9.) These two angels were followed in the vision by a third, to shew the great importance of the message, and of attention to it. This third angel declared the great danger of complying with the prevailing corruptions of those times; and denounced a severe judgment against all persons who should submit to this antichristian power, or any ways profess obedience to it, by any public act of acknowledgment or homage.

10. *The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:*

11. *And the smoke of their torment ascended up before God for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.*]

(10.) For he declared every such person liable to the most severe punishment, to the most fearful plagues of Divine vengeance, without hope of any mercy to soften or allay them; the wrath of God shall be as a cup of poison, composed of the strongest ingredients, without any mixture to weaken it: the deadly effects of which no antidotes can prevent. Such shall be the wrath of God, that even death itself shall not free them from it, but their torment shall be great, as if they suffered the pains of the fiercest fire; and they shall suffer this punishment to their greater shame and confusion, in the presence of Christ and his holy angels. (11.) And their torments shall be endless, as well as most severe; the fire that torments them shall never be extinguished, and the smoke of it, which shall ascend up for ever and ever, shall shew it everlasting. Nor shall they have any time of respite or ease; neither day nor night shall bring them any relief; their torments shall never cease, or their pains be lessened for ever. [4]

12. *Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*]

(12.) In this the patience of the saints shall be manifested and perfected; herein their perseverance will consist, that notwithstanding all the evils of persecution, they continue constant in obedience to the commands of God, as the rule of their religion, and steadfastly maintain the truths of Christ's revelation, the rule of their faith and worship, in opposition to all doctrines and worship contrary to it, by what authority soever they shall be imposed on the church.

13. *And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*]

(13.) As a farther encouragement of faithfulness and constancy, I was directed by a particular voice from heaven, to declare the unspeakable blessing of all such who shall be faithful; as they die in the faith, they die in the favour of God and of the Lord Jesus Christ. The Spirit of revelation assures them, not only of an end to all their afflictions in a short time, but that all their patience and faithfulness, in the hour of temptation and persecution, shall be rewarded gloriously in a state of perfect and unmixed happiness. [5]

14. *And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.*]

(14.) The sure execution of the judgments denounced against the corrupters of the Christian religion, was farther confirmed by another vision. Christ himself was represented sitting upon a bright cloud, which was spread under him, as a seat of judgment. He appeared as a man, or like the Son of man, in the visions of Daniel,* with a golden crown on his head, the ensign of royalty and sovereign power; and, to express the meaning and design of his appearance to judgment, he bore in his hand a sharp sickle, wherewith men are used to cut down or to reap corn.

15. *And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.*]

(15.) Soon after, I beheld an angel come out of heaven, the true temple, and most glorious seat of God's presence;

* Dan. vii. 13.

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he came to bring order, or give the word, as from God, when the execution of his judgments should begin; and spake with a very strong voice to him that sat on the bright cloud, Thrust in thy sickle, and reap, the appointed time of judgment is come, the world is ripe for it, let it be no longer delayed, but immediately executed.

16. *And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.*]

(16.) Whereupon the order of God was immediately executed; the inhabitants of the earth were cut off as corn is cut down with a sickle, at the appointed time of harvest.[6]

17. *And another angel came out of the temple which is in heaven, he also having a sharp sickle.*]

(17.) I farther beheld in my vision, another angel coming out of the true temple, which is in heaven; he also appeared with a sharp sickle in his hands, to assist in this execution, and finish the destruction of the enemies of true religion.

18. *And another angel came out from the altar, which had power over fire; and cried with a loud voice to him that had the sharp sickle, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.*]

(18.) And another angel came out from the altar, on which fire was used to burn continually; he was sent to bring orders to the angel that had the sharp sickle, which he delivered in a loud voice, saying, Begin to put in execution the righteous judgments of God on this wicked generation. The time of God's vengeance, his appointed time is fully come, and the iniquities of the inhabitants of the earth have made them fully ripe for destruction.[7]

19. *And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.*]

(19.) Immediately upon this order, the angel began to cut down those wicked persons, whose iniquities had made them ripe for destruction, and delivered them over to Divine vengeance, which should press them hard with grievous afflictions, as grapes are pressed in a wine-press.

20. *And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.*]

(20.) The destruction of those enemies of God and true religion, the supporters and favourers of that tyrannical idolatrous power, which had so long and so cruelly persecuted the saints, was great beyond expression; as if their blood had been shed in such quantity, that it covered the earth for many miles, and yet was so deep, as to reach up to a horse's breast. [8]

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 1.] MOST of these expressions will be found explained in the notes on vii. 10. This seems farther to confirm what we there observed, that we are rather to understand these praises of the heavenly church, than of the church on earth. The plan of these prophecies often introduces the church in heaven as a chorus, with great propriety and elegance, as a noble and moving part of the drama. The church in heaven making suitable reflections on the events foretold in these prophecies, greatly serves to raise the attention of good Christians, and teach the high concern they have in them. How wisely is the church on earth instructed, animated, and encouraged, by the sentiments, temper, and devotion, of the church in heaven, in its most perfect state of glory and happiness!

Some copies read, *having his name* (the name of the Lamb) *and his Father's name written on their foreheads.* The sense will be much the same, which way soever we read it.

[2] Ver. 2.] These expressions are a plain allusion to the strength and harmony of the temple-music, where so great a number of voices and instruments were used, in singing psalms and praises to God, in their most solemn acts of worship.

[3] Ver. 7.] In the style of prophecy, to shew the certainty of the prediction, things to be after accomplished are represented as already done. This shews the propriety and elegance of the expression, that an angel should say, *The hour of judgment is come,* so long before the accomplishment, as another angel, to foretell the future downfal of Babylon, followed, saying, *Babylon is fallen, is fallen.* The record of this prophecy by St. John, is a constant preaching of the everlasting constitution of the gospel to men; whether it means any particular opposition to the corruptions of the church in this period, as several learned men have thought, whether it intimates by whom such opposition shall be made, wherein they much differ, I shall leave altogether to the reader's choice. The certainty of the revelation thus solemnly delivered by an angel, seems to me the chief, if not the only, design of the prophecy.

[4] Ver. 11.] We have already seen, that to worship the beast and his image, to receive his mark, in the forehead or in the hand, mean a submission to the authority of this wild beast, the persecuting power revived in the last government of Rome, and so manifestly used to establish the idolatrous doctrines and worship of the Roman church. The wine of the wrath of God, and the cup of his indignation, are expressions taken from the language of the prophets. The portion assigned by the providence of God to men, is called the portion of their cup. It was not only customary to treat friends with a cup of wine, as a mark of affection, but to execute also the sentence of death on offenders, by making them drink a cup of wine in which some strong poison had been infused. Such was the noted execution of Socrates, by a cup of poison. The Scriptures mention *a cup of blessing and consolation,* and *a cup of trembling and astonishment.* God speaks to the prophet Jeremiah, of *the wine-cup of his fury, which he was to cause the nations to drink,* Jer. xxv. 15. and ver. 18. this is explained by making them, *a desolation, an astonishment, a hissing, and a curse.* Grotius seems to give a just account of the expression *without mixture,* κεκερασμένου ἀκράτου, to intimate, that the poisonous ingredients were infused in pure unmixed wine, to take a stronger tincture, and become a more deadly potion. The judgment itself may well be understood of all the heaviest evils we feel in the present life, or fear after it, without cessation, and without end. A most useful warning, in an hour of so dangerous temptation; a most powerful encouragement to undergo any sufferings in the cause of truth, when all who betray it, or forsake it, are sure to suffer so much more than any can suffer for their faithfulness and constancy in the defence of it.

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[5] Ver. 13.] Some interpreters understand *dying in the Lord,* to signify being put to death for constancy in the true religion. Others think, *to die in the Lord,* may mean more generally to die in the faith and obedience of the gospel of Christ, as the bishop of Meaux. "Qui meurent dans le Seigneur, c'est en general tous les saints, et en particulier les saints martyrs, qui meurent pour l'amour de luy."

The expression *from henceforth,* ἀπαρτὶ, may admit of different interpretations; it will well mean, That as they who die in the Lord have, from that time, finished their state of temptation and affliction, and from thenceforth *rest from their labours,* in like manner *their works follow them;* and from that time they receive their reward.

Mr. Daubuz's observation seems natural and just: "The blessedness promised consists in their being happy in their separate intermediate state, and in their having at the resurrection their full reward."

Every one will see, how great this encouragement is to patience and perseverance, the great intention and principal doctrine of all these prophecies.

[6] Ver. 16.] The opinions of interpreters differ very much as to the meaning of this part of the vision. Many seem very wide of the purpose. *Harvest* may sometimes be taken in a good sense, in some places of Scripture, and may mean God's bringing or gathering together his people; or, in particular, gathering together the saints departed in Christ. But as these expressions are plainly taken from the prophet Joel, iii. 13. *Put ye in the sickle, for the harvest is ripe: come, get ye down; for the press is full, the fats overflow; for their wickedness is great:* the harvest and vintage are expressive of judgment. *The harvest is ripe,* means the same thing as, their wickedness is great, or their iniquity is fully ripe. This sense gives a proper and easy connexion to the several parts of this vision with each other. According to the bishop of Meaux, "After the denunciation of the judgment of God, behold the execution." The general ideas of a harvest and vintage, express the vengeance of God on the enemies of his people. The person who executes this vengeance is Jesus Christ, who himself comes to execute this judgment upon his enemies: so that we may here also observe, it is not an angel, as elsewhere, but the Son of man, Jesus Christ himself, who strikes this blow, who has the chief and principal hand in it, though angels are also sent to accompany him, and assist in the execution; to shew, that this stroke of vengeance on Rome is with all the force of a Divine hand. It is executed, on orders brought by an angel from the temple, or presence of God, *out of the temple which is in heaven,* (ver. 17.) This may well mean, that there is an appointed time, when the judgment of God shall come on his enemies, as there is in the course of natural providence, a time appointed for the season of harvest. The one shall as surely come in its appointed time as the other.

[7] Ver. 18.] The *angel who had power over fire,* is an allusion, according to Mr. Daubuz, to the office of that priest who was appointed by lot, in the temple-service, to take care of the fire upon the altar, and who was therefore called *the priest over the fire.** Grotius, more simply, *having the office of God's vengeance;* "habens potestatem supra ignem, habens ministerium iræ divinæ." According to the theology of the Jewish doctors, "Omnis virtus vel facultas, quam præfecit Deus alicui rei, vocatur angelus illi rei præfectus."

[8] Ver. 20.] To *tread a wine-press,* is a prophetic description of destruction. The expressions of the prophet Isaiah, lxiii. 3. *I have trodden the wine-press alone, and of the people there was none with me;* are thus explained by the prophet himself, *I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.* The images in this vision are very strong and expressive; the largest wine-presses were used to be in some places out of the city. This is *the great wine-press of the wrath of God,* and seems to intimate the great numbers that shall be involved in this general destruction. The great quantity of blood mentioned in the vision, is a strong image representing some great slaughter of the enemies of God, and true religion; but what particular judgment this prophecy describes, is not well agreed by interpreters. The order of these prophecies, and the series of this part of them, will not, I think, allow us to understand it of any judgment on Rome heathen, or indeed of any judgment before the time of the third period, in which the beast arose; for before that time none worshipped the beast, or his image, or received his mark, but these are the persons to whom this prophecy plainly relates.

Nor does there seem sufficient reason to understand *the harvest* of the reformation began by Luther,* whereby the good corn was separated from the earth, or protestants from the idolatry of the Roman church: for the harvest, as well as the vintage, is designed to express an approaching day of great wrath. Nor did the state of Europe, during the reign of Queen Anne,† so exactly answer, I think, to all the characters of this prediction, as some have observed.

The order of these prophecies, and the more natural connexion of this part of them with the rest, direct, as I apprehend, with more propriety, to understand it of the great judgment to be inflicted at the end of this period, on the beast and his followers. It will then mean, that great judgment which is more particularly and fully explained in the eighteenth and nineteenth chapters, and which is to make way for the happy state of the church, prophesied of in the twentieth chapter.

This judgment then seems still to be future. It will be prudent therefore to leave the time of its accomplishment more fully to explain it. In the meantime, we may have, however, as much encouragement to patience and perseverance, as awful warnings against apostacy, and yielding to the common corruptions of the age, as if all circumstances of the judgments foretold had been more particularly revealed. We know, in the strong and lively images of the general description, that this judgment will as certainly come, as the appointed time of harvest; that in the appointed time it shall be executed by a hand which no power can resist, and from which none can escape; that in this day of judgment, God's wrath, and the destruction of his enemies, will be so great and terrible, that the boldest images can hardly represent to our imagination

* Maimon. More Nevoch. p. 282.

* Daubuz, p. 449. † Ib. p. 456.

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what the enemies of true religion shall feel them to be in reality.

Mr. Waple observes upon this chapter, that a certain order of voices is plainly represented, which being also seven in number, and distinctly reckoned up, may very well be accounted the seven thunders, opened into loud and distinct voices. It is fit the reader should be acquainted with this conjecture, and then that it should be left to his own judgment.

CHAP. XV. SECT. XIV.

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The prophecy proceeds in this and the following chapters, to open farther the appointed punishment of Rome, for her oppression of the truth, and persecution of the saints. This chapter represents the solemn manner in which preparation is made for the execution of these judgments, as the next describes the actual execution of them. The happy state of God's faithful servants, and the joyful thanksgivings with which they celebrate the goodness of God in the protection of their cause, are very elegantly represented, to encourage their constancy and perseverance.

1. *AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.*]

(1.) I beheld another wonderful vision, which the Spirit of prophecy represented to me, as in heaven; seven angels appeared, agreeable to the number by whom God executed his judgments in the former periods, who were appointed for the execution of God's last judgments, on the enemies of the Christian church, in which the wrath of God was to be finished, in the full and final destruction of his antichristian enemies.

2. *And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.*]

(2.) I moreover saw, as in my former vision of the Divine presence,* that there was a large crystal vessel, like the molten sea, in the temple, but far more glorious. It seemed more shining and lively than bare crystal, having the lustre of a red or fiery colour intermixed with it; round about the crystal vessel stood those happy servants of God, who, by their faith and patience, had preserved themselves from the antichristian apostacy; who had not acknowledged the authority of the beast, by an act of submission. They had, as in the temple-service, harps in their hands, to accompany their psalms of praise with symphonies of music. [1]

3. *And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.*]

(3.) These happy saints, who had obtained the victory by their patience and constancy, were employed in a grateful acknowledgment of the goodness of God, from a joyful sense of their former deliverance and present happiness, as the Israelites sang the praises of God for their deliverance at the Red Sea, in a hymn composed by Moses: so these saints, having obtained a greater deliverance and salvation by Christ, sang a psalm of praise, of the same spirit with that of Moses, but in a style suited to their deliverance and salvation by Christ; saying, Thy works, O Lord God Almighty, are most great and wonderful; thy ways, as the King of saints, are most righteous and faithful.

4. *Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.*]

(4.) What abundant reason have all people, from what thou hast done for us, to worship thee as God, and give honour to thy name, as glorious in holiness; so that none among the gods is like unto thee! All nations shall acknowledge thee the one true God, by worshipping before thee; being convinced, by thy judgments, that in the greatness of thine excellency, thou hast overthrown them that rose up against thee; that thou art the strength of thy people, and their salvation. [2]

5. *And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:*]

(5.) When this hymn of praise was ended, the last judgments of God were farther represented to me in vision. I beheld, as if the most holy place, or inmost part of the temple, the seat of God's glory and of the oracle, was opened, as when the high-priest went into the holy of holies. [3]

6. *And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.*]

(6.) And I beheld seven angels appointed to execute these judgments, coming out from the most holy place, as having received their instructions from the oracle of God himself. They appeared in habits, like those the high-priest wore, when he went into the most holy place, and consulted the oracle.

7. *And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.*]

(7.) When these angels, having received their commission, came out of the most holy place, the contents of their commission were revealed in the following prophetic representation: One of the four living creatures, representatives of the angels, gave to each of them a vial or cup, not with incense in it, as in the temple-worship, but each of them was filled with ingredients of deadly qualities, by which were signified the wrath of God; who, as he is the everlasting God, is ever able to judge and to punish his enemies according to their works.

8. *And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*]

(8.) Hereupon I farther beheld, as if the cloud of glory, the symbol of God's presence and power, filled the whole temple, as when the presence of God entered the tabernacle of Moses, so that it was not to be approached till the judgments of God should be finished, to express that the glory of God's justice, power, and truth, was highly concerned to see these judgments duly and fully executed. [4]

* Chap. iv. 6.

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ANNOTATIONS ON CHAP. XV.

[1] Ver. 2.] INTERPRETERS are not agreed what is meant by this *sea of glass, mingled with fire.* It is supposed by some* to signify the pure state of the church, and the fiery indignation to be poured out of the vials. Or to denote a multitude of saints,† whose state is to be like a *sea of glass,* a pure and holy life in a very unsettled condition, while they also endure the fire of persecution; or it is supposed to denote, that God, the searcher of hearts, finds them pure as crystal, and warmed with the love of God,‡ as love is compared to fire, or a holy people, perfectly pure, and inflamed with the love of God. It is also supposed,§ that it is an allusion to the deliverance of the Israelites from the hands of the Egyptians, when they had passed the Red Sea; whereby is signified the preservation and security of the saints, during the pouring out of the vials upon the wicked. But as the scene of this vision is in heaven, and as the vision represents the happy state of those faithful servants of God, who had overcome the corruptions of the world, it does not seem so natural a description of their state in this life; it has a more easy allusion to the sea, or large vessel of water in the temple: but this being a crystal vessel, shining with rays of a lively red, as if fire or some bright light shone through it, it may well represent the more perfect purity and active zeal of the heavenly church; and how much more glorious every thing is in the state of the church above, than the faint and typical representations of it were in the material temple.

[2] Ver. 4.] The bishop of Meaux justly observes, the song of praise, after the passage of the Red Sea, agrees perfectly well to the martyrs, after they had shed their blood, or to those who were passed through a state of persecution to a state of rest and happiness; that, by the song of Moses and the Lamb, we may understand two psalms of praise, or one and the same psalm, composed in imitation of the song of Moses.

In fact, most of the expressions of this psalm, though not in the very same words, yet, in their plain sense and meaning, seem to be taken from the song of Moses, of which it is a sort of Christian abridgment.

[3] Ver. 5.] *The temple of the tabernacle of the testimony,* seems plainly to be meant of the most holy place. The whole tabernacle was called, *The tabernacle of the congregation which is without the veil, which is before the testimony,* Exod. xxvii. 21. It is also called, *The tabernacle of witness,* Acts vii. 44. In this tabernacle, there was the sanctuary, or holy place, without the veil, and another room within the veil, called the most holy place, in which was the visible testimony of God's presence, and seat of the oracle, between the cherubim over the mercy-seat. (Exod. xxv. 22.)

This prophetic representation seems intended to shew these judgments of God, threatened, in these prophecies, to be inflicted on the enemies of truth and righteousness, were surely to be accomplished in their appointed time, as the oracle of God was a sure declaration of his will. It is pronounced as a decree from the throne of the great Lord and Sovereign of the whole creation, which he will certainly put into execution.

[4] Ver. 8.] The cloud of glory was the visible manifestation of God's presence in the tabernacle and temple; it expressed the presence of God, for protection and for judgment. The glory was a sign of protection, at erecting the tabernacle, and at the dedication of the temple: but in the judgment of Korah, the glory of the Lord appeared unto all the congregation, when he and his companions were swallowed up by the earth. (Numb. xvi. 19.) In like manner, when the congregation of the children of Israel murmured against Moses and Aaron, (ver. 42.) and were gathered together against them, they looked towards the tabernacle of the congregation, and behold the cloud covered it, and the glory of the Lord appeared. This was the forerunner of judgment: for immediately Moses directs Aaron to go quickly and make atonement, because *wrath is gone out from the Lord, and the plague is begun,* (ver. 46.) So proper is this emblem of smoke from the glory of God, or from the cloud of glory, to express the execution of judgment, as well as to be a sign of favour. Both proceed from the power of God, and in both he is glorious.

* Waple.
‡ Grotius. Meaux.
† Daubuz.
§ Waple. Daubuz.

CHAP. XVI. SECT. XV.

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This following chapter contains the judgments themselves signified by the seven vials full of the wrath of God; and gives us a prophetic representation of each of them in their order; and are an exact description of the greater and more eminent judgments of God on the inhabitants of the earth, for their enmity to true religion, and persecution of the saints, during this third and last period.

1. *AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.*]

(1.) All things being thus prepared, the angels having received their instructions from the oracle, and their vials full of the wrath of God from one of the cherubim, I heard the voice of the oracle give the word of command to the angels, to pour out their cups in their order; for the inhabitants of the earth were ripe for those judgments which the justice of God had appointed for their punishment.

2. *And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.*]

(2.) The first angel immediately obeyed the voice of the oracle, and poured out his cup upon the earth. This was followed with a grievous plague upon those who had fallen in with the corruption of the Christian faith and worship, or were assisting in the persecution of the faithful witnesses against the prevailing corruptions. They were themselves punished with great afflictions, as if a noisome and painful ulcer had broke out on their bodies. *(See the history of the first vial at the end of this chapter.)*

3. *And the second angel poured out his vial on the sea; and it became as the blood of a dead man: and every living soul died in the sea.*]

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(3.) After the judgments of God signified by pouring out the first cup on the earth, the second angel obeyed the command of the oracle, and poured out his cup on the sea. Upon which the waters of the sea became as congealed blood, so that no creature could live in the sea, but died; to represent another great judgment, the effect of the wrath of God upon the promoters of the great apostacy, and persecutors of God's faithful servants and witnesses. [1] *(See the history of the second vial at the end of this chapter.)*

4. *And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.*]

(4.) After this I beheld the third angel poured out his cup full of the wrath of God, in its order. This cup was poured on the rivers and fountains of waters, so that they were changed into blood. An emblem of great bloodshed, the righteous punishment of those antichristian powers, for shedding the innocent blood of God's faithful servants. [2]

5. *And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus.*]

(5.) The angel who ministered in the execution of this judgment of God on the kingdom of the beast, acknowledged the righteousness of God, and began his praise, saying, How does thy righteousness appear in thy ways of providence, O God, who art unchangeable in thy perfections, and constant in thy righteous administration of government, throughout all ages! How manifest hast thou made it to them who will attentively consider thy ways, by this judgment on the kingdom of the beast!

6. *For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.*]

(6.) They have, with a cruel execution of tyrannical oppressive power, shed the blood of thy saints and prophets; and now thou hast inflicted on them the punishment they have so justly deserved, and given them blood to drink by a great effusion of their own. [3]

7. *And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.*]

(7.) This praise of God was continued by another angel, who stood by the altar, in the presence, to express the consent of the heavenly church, to praise the Lord God Almighty, and to celebrate his justice and faithfulness in punishing the enemies of truth and righteousness, and the persecutors of his faithful servants. *(See the history of the third vial at the end of this chapter.)*

8. *And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.*]

(8.) I farther beheld in my vision, the fourth angel obeyed the voice of the oracle; he poured out his cup full of the wrath of God upon the sun, whereby the heat of it was so violently increased, that, like a burning season, it gave great uneasiness and pain to the inhabitants of the earth.

9. *And men were scorched with great heat, and blasphemed the name of God, which had power over these plagues: and they repented not to give him glory.*]

(9.) They were greatly afflicted, as in those violent heats, which are used to burn up the fruits of the earth, to produce scarcity and famine, with an unhealthful air, dangerous distempers, great faintness, and pains. Yet these judgments of God, one after another, made no impression on their hearts, they were still hardened in wickedness; they even blasphemed the name of God, who thus justly punished them, instead of repenting of those sins which had deserved these judgments, and so justly brought them upon them. *(See the history of the fourth vial at the end of this chapter.)*

10. *And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain.*]

(10.) I farther beheld in my vision, that the fifth angel poured out his cup in his order; in which period the wrath of God was more remarkably to affect the seat, or throne and kingdom, of the beast. The extent, authority, and power of his antichristian empire were to be greatly obscured, and the influence of his government much diminished; so that they bit their tongues for vexation, as persons full of anguish and rage.

11. *And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.*]

(11.) Yet still these judgments had no effect to reform these enemies to the truth and purity of the Christian faith and religion; they rather blasphemed the supreme Governor of the world, by accusing his providence, on account of the evils which came upon them, but had no thoughts of repentance for those evil actions, the true reason why they were punished. *(See the history of the fifth vial at the end of this chapter.)*

12. *And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.*]

(12.) The sixth angel poured out his cup also, in his order, immediately after the foregoing. The punishment figuratively represented by it, was drying up the river Euphrates, so famous as a boundary against the invasions of the eastern nations, that they might have an easy passage to invade their neighbours; signifying, a way should be prepared for the enemies of this antichristian kingdom to break in upon it. [4]

13. *And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*]

(13.) I farther saw, in my prophetic vision, another figurative representation, as if the dragon, or emblem of the devil, and the beast, the emblem of this antichristian power, and the false prophet, the emblem of those who, by false doctrines and all the arts of deceit, endeavoured to support and propagate these antichristian corruptions, sent forth unclean spirits resembling frogs; each of them one. [5]

14. *For they are the spirits of devils, working miracles, which go forth to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*]

(14.) These three unclean spirits were a representation of persons who had the bad qualities of demons or devils, fully possessed with their bad temper, and engaged to oppose the truth and power of religion, by all the deceitful arts of error and false reasoning, by imposing upon the weak and credulous, by pretences to wondrous and miraculous works. These were employed to use all their evil arts and wicked policy, to excite the princes and great men of the world to unite more firmly against truth and righteousness, the cause of God and religion, and to make a new effort to establish error and corruption.

15. *Behold, I come as a thief. Blessed is he that watcheth,*

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and keepeth his garments, lest he walk naked, and they see his shame.]

(15.) When it was thus foretold, that these evil agents would manage with great art and address, in support of their bad cause, the Spirit of wisdom added a useful caution, that the faithful servants of God should use great care to preserve themselves from being deceived; they should remember the warning of Christ their Lord, that his coming would be with surprise, as when thieves come unexpectedly in the night. Let all then who would faithfully persevere, watch over themselves, to maintain their purity and integrity, lest, when Christ shall come, they be exposed to shame and disgrace, without any covering for their sin and folly.

16. *And he gathered them together into a place called in the Hebrew tongue Armageddon.*]

(16.) For Satan, by these evil seducing spirits, shall gather many of all ranks of men, into a place where they shall be destroyed, which may therefore, in the style of prophecy, be called the mountain of Mageddo, famous in the history of God's people for several memorable slaughters, and which became a proverbial expression for a place of destruction and mourning. [6]

17. *And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.*]

(17.) Upon this great and last effort of the antichristian powers, to support the throne of the beast, the seventh angel, who had the last cup, full of the wrath of God to pour out, poured it into the air, the seat of Satan's empire, and his residence. The meaning of this judgment was explained by the oracle, for a voice from the throne of the temple in heaven declared, It is done, the mystery of God is finished; and this last cup of God's wrath has fully finished God's judgments on the persecutors of his church, in their final destruction. [7]

18. *And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.*]

(18.) When the voice of the oracle had pronounced, It was finished; the air on which the vial was poured, appeared in violent commotions; there followed thunders and lightnings, as if nature was in convulsions; there was such an earthquake as had never been before, since God had placed man on the earth to inhabit it; to represent the very great and terrible commotions of the world, when God should appear in so remarkable a manner, to destroy the powers of the prince of the air, with his associated antichristian powers of the earth.

19. *And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*]

(19.) The effects of this tempest and earthquake reached the several cities of the antichristian nations, and the great imperial city itself. It quite threw down several cities to the ground, and split the city of Rome in several parts; to represent, that this judgment should punish mystical Babylon with very great and exemplary severity.

20. *And every island fled away, and the mountains were not found.*]

(20.) This punishment was so general on all the antichristian powers, that it reached every place, nor could men find protection against it any where; it was like a hurricane, that reached islands and mountains, and utterly destroyed them, as well as it threw down cities and towns in valleys, and on the land.

21. *And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.*]

(21.) Yet farther, to shew how terrible this judgment should be, besides the representation of thunder, lightning, and an earthquake, by which cities and towns were thrown down and destroyed, there fell a great hail, with stones of so extraordinary weight, as were sufficient to kill all who fled into the open fields for safety; to represent, this severe and heavy judgment was general every where; that none were able in any place to escape their share in the punishment: yet even these judgments could not overcome the obstinacy of the enemies of truth and righteousness. The anguish of their minds on account of these plagues, made them more uneasy and discontented; they blasphemously censured God's government of the world, which at once served to aggravate their guilt, and illustrate the justice of God, in the severity of his righteous judgments upon them. [8]

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 3.] EARTH and sea, in Scripture-language, are a description of our habitable world, as heavens and earth are of the universe in general; as we have observed in the note on x. 2. As by *earth* in the former vial, we understood the countries, with their inhabitants, subject to the new western empire erected in this period, and owning the authority of the beast: so the *sea* will best be understood of the same persons, under a different figurative description. The difference between the expressions of earth and sea, may very probably mean, that the former judgments were chiefly inflicted on the inhabitants residing in the inland provinces of the western empire; but that the judgments of this vial are chiefly inflicted on such of the subjects of this empire as went out by sea to foreign countries, and aboard fleets, especially on the Mediterranean Sea; which is used to be styled, in Scripture, *the sea*, and *the great sea.*

The sea becoming *as the blood of a dead man*, so that every living soul died in the sea, are descriptions which seem to be taken from the description of the plagues of Egypt; by one of which, (Exod. vii. 20, 21.) *all the waters were turned into blood, so that all the fish that was in the river died, and there was blood throughout all the land of Egypt.*

The general meaning of these figurative expressions seems to point out some very great mortality or slaughter, so that many persons shall perish in some undertaking, and lose their lives in some expedition, chiefly carried on by sea. Mr. Daubuz observes, from an expression in the prophet Daniel, vii. 2. *That the four winds of the heavens strove upon the great sea;* that hereby is meant a comprehension of several kings or kingdoms in a state of war, fighting against each other to enlarge their dominions.* He applies this interpretation to our present prophecy.

* Sym. Dict. Sea.

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This vial has its effect in war, the sea being a symbol of a multitude in war. He adds, It must be such a war, that all the corrupted church must be concerned therein; and it must also be on a religious account: the corrupted Christians must, as it were, bring it upon themselves: and that the men concerned in the wars predicted, should die therein.

[2] Ver. 4.] It is observable, there is a great conformity between these three first vials and the three first trumpets, chap. viii. especially as to the parts of the world on which these judgments were to come. In the first trumpet, hail and fire, mingled with blood, were cast upon the earth; at the sound of the second trumpet, a burning mountain of fire was cast into the sea, and the third part of the sea became blood; when the third angel sounded, a burning star fell from heaven, upon the third part of the rivers and fountains of waters. Here the plagues of the first vial, in like manner, fall upon the earth; of the second vial, upon the sea; and of this third vial, upon the rivers and fountains of waters.

We have seen the general meaning of *rivers* and *fountains of waters*, according to the style of prophecy, in the note on viii. 10. It may be sufficient just to mention here, that as the countries belonging to any state are divided into earth, sea, and rivers, so this distribution of the kingdom of the beast is an intimation, according to the figurative style of prophecy, that every part of that kingdom should, in proper time and order, receive the punishment due to its apostacy and wickedness.

Dr. Hammond observes, that there is no reason to fix any new critical notion singly to either of these expressions, but to take them altogether for what was meant by the land: as when God is described, xiv. 7. the Creator of heaven and earth, and the sea, and the fountains of water, the latter three are set to denote what is elsewhere ordinarily called the earth, and no more, in opposition to heaven, that is, this inferior terrestrial globe, and all in it. According to this meaning of the expressions, these plagues will chiefly denote some judgments to be inflicted on the kingdom of the beast, and the more considerable parts of it. It is a judicious observation in general, that we should carefully avoid carrying any figurative expression of prophecy too far, which has often lost the true meaning in the end.

Probable reasons are however alleged for a more particular application of these expressions. *Rivers* and *fountains of waters* may not unfitly signify the original countries, or seats of empire, in distinction from the provinces, as fountains are the original of rivers, which run in one common collection of waters into the sea; and as waters are necessary for life, so, when they are infected and become deadly, they are an emblem of such judgments as should cut off the very supports of life. Finally, the waters becoming blood, so that God gave them blood to drink, because they shed the blood of his saints and prophets, seems farther to shew, that this judgment was to consist in much bloodshed and slaughter; as they persecuted the martyrs by shedding their blood, they should suffer in like manner, and their blood should be shed by each other's hands, according to the expressions of this prophecy, xiii. 10. *He that killeth with the sword, must be killed with the sword;* or, in the words of the author of the Wisdom of Solomon, concerning the punishment of Egypt, *That they might know that wherewithal a man sinneth, by the same also shall he be punished,* (xi. 16.)

[3] Ver. 6.] The remark of the bishop of Meaux on these words deserves to be taken notice of; They have their bellyful of blood, of which they are so greedy, especially in civil wars, where each one seems to drink the blood of his fellow-citizens.

[4] Ver. 12.] The antichristian kingdom of the beast is described all along in expressions taken from the ancient prophets. It has, therefore, in prophetic style, its barrier, called Euphrates, in allusion to that river so memorable in the history of the Assyrian and Babylonian empires, and so often represented in Scripture, the frontier and boundary of the holy land; great rivers, such as was Euphrates, being usually both boundaries and barriers: so that to dry up a river, or the waters of it, that the kings on the other side may pass over it, is a very natural figure to express the invasion of one kingdom by another, and that the usual boundary or barrier is not sufficient to prevent an invasion, or to keep the nations on each side within their own bounds.

The *kings of the east*, in the language of Scripture, were such as reigned to the eastward of Judea, or on the east side of the river Euphrates. These were, in their order, the Assyrian, Babylonian, and Persian, who all were to pass the river Euphrates, when they invaded Judea. So that the expression of drying up the water of the river, that the way of the kings of the east might be prepared, will very properly signify such kingdoms or empires as shall border on the kingdom of the beast, especially to the east, or to the eastward of the boundaries and barrier of his dominions.

Some interpreters consider this expression as a more particular allusion to the memorable taking of Babylon by Cyrus: for Cyrus took the city by night, having first dried up the stream of the river Euphrates, which ran through the city, by turning the channel into a lake, according to the account given both by Herodotus and Xenophon, as well as by the Scriptures, as Dr. Prideaux observes.*

The Turks are originally an eastern people; their dominions are the eastern boundaries of the pope's territories, especially as Naples and Sicily are accounted fiefs of the Roman see. They may then be intended by the kings of the east, and the river Euphrates may signify the Adriatic Sea, or Gulf of Venice, which is the eastern boundary of the pope's dominions, even of the exarchate of Ravenna, which is most properly the patrimony of St. Peter, in the style of the Roman court. As this sixth vial or cup is to be answered by some historical event, after the preceding weakening of the papal power by the protestant reformation, it seems probable this prophecy is not yet accomplished; I shall not therefore attempt to apply any particular history to it, but shall leave a fuller explication of it to future times, and shall only make these general remarks upon it.

First, That it seems to intend some farther judgment on the pope's kingdom, and most likely by some invasion of his dominions; as it is pouring out a vial or cup full of the wrath of God, it must, I think, be understood of some punishment inflicted on the beast's kingdom, as all the former vials were; and as it is preparing a way for the kings

* Connex, par. i. lib. ii. an. ant. Chr. 539.

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of the east, it most likely means some punishment to be inflicted by an invasion from some empire or kingdom on its eastern boundary.

Secondly, This judgment most probably means some descent of the Turks, who are now the eastern neighbours of Italy, and may some time or other have an opportunity, as they always have an inclination, to break in upon a country that lies so near, and is so inviting; or if any other nation should become the eastern neighbour of Italy, even the empire itself might not spare the Roman territories, the better to support its own pretensions and claims on the other kingdoms and states of that fine country. But this I propose only as a probable conjecture.

Yet I may observe, that I apprehend the order and series of these prophecies will not admit the interpretation of some authors, who understand it of the conquest of the eastern empire, by the taking of Constantinople. This would greatly confound the periods, and throw the prophecies out of all order. This period must, according to the series of the vials, fall in, I think, within some time between the years 1700 and 1900.

Besides, the conquest of the eastern empire will not, as I apprehend, answer a particular judgment on the papal power and kingdom, which seems to be the plain and direct intention of the prophecy itself; so that, without saying what in particular, we may probably conjecture, it will be some future judgment on the papal power, by some future invasion of the pope's dominions from the east. Though it is proper to acquaint the reader farther, that some learned men understand a figurative Euphrates, some obstacles that stopped the princes of Europe from attacking directly the church-empire, especially in its ecclesiastical capacities; that this Euphrates will be dried up, or these obstacles removed, when the terror formerly arising from the bulls, edicts, and censures, of Rome shall be shaken off, and the neighbouring princes and states shall attack the popes themselves, if they shall either excite their subjects to rebellion, or disturb them in their government: or even, if they shall refuse what their powerful neighbours require and demand of them, of which we have some eminent instances in the chief Roman catholic powers, Spain and Portugal themselves not excepted.

[5] Ver. 13.] This is the first time in which the *false prophet* is mentioned. It is observable, he is always mentioned together with the devil and beast, as one of the three principal enemies of pure religion; he is referred to, as a known character taken notice of before; he is represented as one who wrought miracles before the beast, (xix. 20.) Now, in the description of the enemies of true religion, (chap. xiii.) we have express mention of three chiefs: the devil, the first beast that rose out of the earth; the second beast, that rose out of the sea: this second beast *was to do great wonders, to cause them that dwell on the earth to worship the first beast.* This agrees so exactly with the character of the false prophet here, that I think we may consider it as a different title of the second beast: for the meaning of which, see notes on xiii. 12.

[6] Ver. 16.] Mageddo, or Megiddo, was a city belonging to Manasseh, out of which they could not drive the Canaanites, when the kings of Canaan fought by the waters of Megiddo. (Judg. v. 19.) It was also famous for the defeat of Ahaziah and Joram, by Jehu, when both the kings of Judah and Israel were slain. (2 Kings ix. 27.) It was afterward memorable for the death of king Josiah, slain by Pharaoh-Nechoh, king of Egypt. (2 Kings xxiii. 29.) So that the mourning in the valley of Megiddo, is used as a proverbial expression by the prophet Zechariah, for a great mourning, (xii. 11, 12.)

Whoever the three unclean spirits are, whether, as Mr. Daubuz has hinted, the monks, the religious knights, and the secular clergy, of the Roman church, or, more at large, all who warmly engage in support of this antichristian throne and kingdom; they yet seem plainly to intimate some powerful league or confederacy, by which the principal popish powers shall be engaged with all their forces in some war, in which they shall be totally overthrown, and which shall end in their final destruction, as seems to be more fully expressed in the description of the seventh vial, or last cup. So that we may conjecture, the fulfilling of this part of the prophecy is reserved for the times near the end of this period; the more full explication of which ought, as I apprehend, to be referred to those times themselves.

[7] Ver. 17.] Satan is represented in Scripture, the god of this world, the chief director and agent of all the corruption in it, and is called the *prince of the power of the air*, Eph. ii. 2. So that *pouring the vial into the air*, is a proper expression to point out the very seat and foundation of Satan's power and authority, as god of this world, whereby he worketh in the children of disobedience. Satan is perhaps called the prince of the power of the air, to signify that his power is only in this lower world, or, in the language of Scripture, over things done under the sun, where there are so many children of disobedience, whom he may work up to serve his evil purposes. And this representation seems to intend, that when this last vial shall be poured out, Satan shall be bound up; his power shall be so restrained, that he shall no longer be able to prevail, either to corrupt the truth of the Christian religion, or persecute the faithful professors of it.

[8] Ver. 21.] The fulfilling of this part of the prophecy is, according to the order and series, at so great distance, that we can only guess at the historical events which are to answer them, and even such conjectures will likely be very uncertain too: yet, as these prophecies are designed for the benefit of the church in every age, to encourage patience and faithfulness, from hope in God's promises of protection and deliverance, we learn in general this useful and certain truth,—that the remaining efforts of the antichristian powers against the truth and purity of the Christian faith and religion, whatever they may be, shall as surely be punished in the times yet to come, as we have seen they were punished in the times already past. And farther, we may well be satisfied, that this plague, which will fall in with the times of the last period, at the end of it, suppose, from about the year 1900. to about the year 2016. shall quite destroy the tyrannical and persecuting power of the antichristian kingdom, and make way for the next period, the pure and happy state of the Christian church, which, in the order of these prophecies, is to follow upon the downfal of mystical Babylon, when the dragon, which is the devil and Satan, shall be bound and shut up in the bottomless pit. (Rev. xx. 2, 3.) This may then be looked upon as a sure word of prophecy, that this antichristian power must and shall certainly fall in God's appointed

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time, though all the powers of wickedness unite all their strength, and collect all their force together to defend it; the last vial shall have as sure an effect, as all the former vials have already had. This should encourage the faith and patience of all saints, exhort them to *be steadfast and unmoveable, always to abound in the work of the Lord; for his counsel shall stand for ever, and the thoughts of his heart unto all generations.*

HISTORY OF THE VIALS.

First vial.—THIS plague of the first vial, or cup, seems to be an allusion to one of the plagues of Egypt, when Moses and Aaron took up ashes of the furnace, and sprinkled it up towards heaven, and it became *a bile breaking forth with blains upon man and beast;* (Exod. ix. 10.) or to the afflictions of Job, when Satan, by God's permission, smote him *with sore biles from the sole of his foot unto his crown.* (Job ii. 7.)

Painful and noisome distempers of the body are very proper emblems of an afflictive condition of life; hence, for *every man to know his own sore and his own grief,* are expressions of the same meaning in the language of Scripture. (2 Chron. vi. 29.)

Such general interpretations of these plagues, would give us a very useful sense of this part of prophecy, if we were to understand no more of it than this—That the justice of God will, by a series of events in providence, to the end of the world, punish the enemies of true religion, and those who persecute his faithful servants. This would be an encouragement to faith and patience; a reasonable warning not to be partakers in such guilt, lest we also be partakers of such punishments, even though we should be of the same opinion with an eminent author:* "As to the vials, though they do plainly reach in a series to the end of the world, I am not satisfied with any exposition I have yet met with concerning their precise time or contents."

The plan of these prophecies, the order of the periods, the successive series of events, may however, I conceive, give a farther light to the general expressions, and furnish us with particular facts in providence, important in themselves, and properly applicable to the several prophetical descriptions; such as may shew, that the historical events of this period are as agreeable to the revelation of prophecy as any of the former.

It is true, as the same ingenious author observes, "Modesty and sobriety are in all things commendable; and in nothing more, than in the explication of these sacred mysteries." I shall endeavour, therefore, with the modesty due to such inquiries, to mention such events in history as I think applicable both to the description and order of the prophecies; leaving it to the judgment of the readers, to give them what degree of evidence they shall think they deserve: only premising this observation—there is a general use to be made of a more general meaning, for the encouragement of faith and patience, and to warn us against falling in with the great apostacy of this period, though we should not be satisfied with the precise time or contents of each particular judgment signified by the several vials in their order.

These vials, full of the wrath of God, seem plainly determined as to their time, to this third period; and this renders all expositions of them improbable, which refer them to any part of history before the period itself begins. This one consideration may set aside many of the expositions which learned men have given us of them: they are to be poured out upon those who had the mark of the beast, and who worshipped his image; they are therefore to be considered belonging to the times in which the beast reigns, and are to be looked for in the times after the popes were invested with the temporal power of Rome, which is evidently the last form of Roman government, and has now continued to be so for near a thousand years to our times.

It seems farther a very natural rule of interpretation, to consider the vials in successive order, describing the events of providence, at proper intervals, one after another, during the twelve hundred and sixty years in which this third period of prophecy is to continue; so that the last plague is to end with the downfal of this mystical Babylon. Let us then see, whether, following this guide, we may not find out something concerning the times and contents of these vials, which may give us reasonable satisfaction.

This plague of the first vial will then be the first in order; and, in time, this will direct us, I think, to look for it, in the times next to the rise of the beast; and, for its contents, in the first remarkable punishment on the supporters of this antichristian power.

We have already seen, that the pope received the temporal power of Rome, together with the exarchate of Ravenna, as the patrimony of St. Peter, about the year 756. by the assistance of Pepin, king of France.

Charles the Great, son of Pepin, was proclaimed emperor by the pope's means, A. D. 800. This prince carried the French monarchy to a very large extent, having France, Germany, and Italy, within the bounds of his dominion; in quality of emperor, he confirmed the grant of the exarchate to the popes, and enlarged the donation of his father Pepin.*

Charles the Great, like another Constantine, seemed to have laid the foundation of a great and prosperous empire for his family, and a state of great outward prosperity for the church.

But it appeared in a very few years, that notwithstanding all the care of Charles the Great, and his son Lewis, surnamed the Pious, that all sorts of corruption gained ground, and continually prevailed both in church and state. The worship of saints and images, the doctrine of purgatory, and masses for the dead, the doctrine of the real presence, and adoration of the consecrated bread, the perfection and merit of a monastic life, the superstitious and idolatrous worship founded on these doctrines, became the sum of religion. The state of the church in these times is not unfairly represented by a very learned historian.† "Nimis increvit hoc sæculo per civiles et bellicas calamitates, indulgentiamque principum, vitio cleri, ambitione pontificum, desidia monachorum, fœda corruptio et vere antichristiana, in doctrina, cultu, moribus, regimine."

The doctrine of the pope's supremacy and power over the whole church was in particular carried to a great height; great indeed, as represented by the Roman writers;

* Burnet, Theory, lib. iii. cap. 5.

* Heiss, Hist. de l'Empire, vol. i. p. 51.

† Spanheim, Hist. Eccl. Sæcul. 9. cap. 5. p. 1343.

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in particular, that the imperial dignity was conferred, and the translation made of the empire from the Greeks to the French, by the proper authority of the Roman bishops: so that cardinal Baronius observes, that the title of the western empire was taken from the Greeks, by the pope's authority, for heresy: "Jacuisse absque possessore titulum occidentalis imperii, a Græcis ob hæreses, auctoritate pontificia, sublatum." This authority is asserted to be seated in the pope, and, by Divine right, in him primarily: "Ex insita ipsi Romano pontifici, concessa divinitus, auctoritate, ex potestate quæ in ipso primario resideat." Hence the whole power of the emperors is said to be wholly from the grace of God, and of the apostolic see: "Igitur Dei, et apostolicæ sedis gratia, totum hoc esse, quod consecuti sunt occidentalis orbis imperatores." * More may be seen to the same purpose in the learned Spanheim.

It would be too long to mention the intrigues by which the popes endeavoured to weaken the imperial power, and render the emperors odious and contemptible, as a noted French historian † observes. "Pope Gregory IV. had a great hand in the troubles of the emperor Lewis the Pious, gave secret encouragement to his sons, in their unnatural rebellion, and to Ebbo archbishop of Rheims, and the bishops of France, when they actually deposed him at Compeign, A. D. 833." ‡ "Fovisse eum (Gregorium papam) nefario studio, rebellionem filiorum Ludovici, in optimum ac munificum in Romanam ecclesiam principem, demerendo sibi Lothario, cujus rei non unum documentum est Nec dubium est, quin clam a pontifice inducti fuerint episcopi Gallicani, principibus Ebbone Rhemensi, et Agobardo Lugdunensi, quum deposuere imperatorem, apud compendium diœcesios Suessionensis, anno 833."§ This was so fully known, that many of the clergy of France publicly charged pope Gregory with it. "Quare idem Gregorius Pontifex a Franciæ melioribus episcopis accusatus est, quod immemor esset pastoralis officii, moderationis, jurisjurandi facti imperatori." Du Pin‖ gives very near the same account with Spanheim.

A little after this, pope John VIII. assumed the authority of giving the empire to Charles the Bald of France, in prejudice to the rights of Lewis of Germany, the elder branch. "Mortuo Ludovico imperatore, in præjudicium Ludovici Germanorum regis, fratris natu majoris, ad imperii Romani sceptra provehit, ac coronam imponit, interpretatus sincerum beneficium, et jus apostolicæ sedis." ¶ "His holiness (says a popish historian **), with the other prelates, judging they had more to get by Charles than Lewis, gave him the preference, and crowned him emperor on Christmas-day, anno 875." But Charles, as the same historian observes, obtained this favour of the pope, at the expense of the rights of his imperial crown and sovereign dignity; insomuch, that, of a superior, which he was before, he became a sort of vassal. He also gave up many of the rights of the Gallican church, and promised by oath to protect the pope against all persons.††

These ambitious views and growing power of the bishops of Rome,‡‡ greatly weakened the government and authority of that family, to which it owed its greatness and support. It proved a painful sore, and incurable ulcer, and was in great measure the cause of those many evils, which for so long a time afflicted the inhabitants of the earth, during the quarrels and contests between the successors of Charles the Great, which ended at last in their ruin, carried the crown of France to Hugh Capet, and transferred the kingdom to another family, and the imperial dignity to the Germans, another nation and people; and in these evils, Italy and Rome itself had their share, according to the righteous judgments of God.

The sons of Lewis the Pious, among whom his empire was divided, could no more agree among themselves after their father's death, than they could with him while he was living, their differences were only to be decided by the sword. The battle of Fontenay, A. D. 841. was obstinate and bloody; a hundred thousand men were slain in battle: a blow that so weakened the family of Charles the Great, that it could never after recover itself. "Depuis le commencement de la monarchie Françoise jusque a ce temps que j'escris (says a celebrated French historian*) il ne s'est point repandu, tant de sang François en quelque journée que c'ait esté; il y perit cent mille hommes, horrible playe, et que affoiblit si fort la maison Carlienne, qu' elle ne s'en put jamais remettre." "Cædes miserabilis facta (says another historian †); omnis prope nobilitas Francica cæsa, pertinaci inter se certamine."

The emperor Charles, surnamed Le Gros, reunited most of the dominions of Charles the Great; he inherited Germany from his father, and upon the death of his cousin Lewis, succeeded him in the empire of Italy and kingdom of France. He was crowned emperor by the pope, A. D. 880. and received king of France, A. D. 884. the French passing over Charles the Simple, as too young for government: but this prince was soon forsaken by his subjects, who chose in his room Arnold, his brother's natural son, about A. D. 887. The defection was so general, that he was reduced to great misery and want; insomuch, that he had not a servant to attend him, nor a penny to buy him bread; only Luitprand bishop of Mentz had any pity for him, and at last kept him from starving. "En sorte (says Mezeray‡) qu'il ne luy resta pas un valet pour le servir, ne un seul denier pour vivre, il n'y eut que Luitperd evesque de Mayence, qui en eut pitié et luy donna a manger."

At the death of this Charles Le Gros, the family of Charles the Great was reduced to two princes, Arnold natural son of Carloman, and Charles surnamed the Simple; but there were several persons of great power descended from some of the daughters of Charles the Great,§ as Eudes earl of Paris and duke of France, Berenger duke of Friuli, and Guy duke of Spoleto in Italy. France chose Eudes for their king; this occasioned continual wars between him and Charles the Simple, till the death of Eudes, A. D. 898. But the differences between Berenger and Guy in Italy were much longer, and afflicted all Italy with great calamities, in which Rome itself could not avoid a considerable share. "Hi summam sibi rerum haud malo consilio asciscere nixi, intestinis populorum discordiis Italiam perturbarunt, ac seipsos prorsus una cum ecclesia perdide-

* Spanheim, ibid. p. 1348.
‡ Spanheim, ib. p. 1354.
‖ Du Pin, Hist. de l'Eglise, vol. iii. p. 9.
** Heiss, Hist. de l'Empire, vol. i. p. 91.
‡‡ Mezeray, vol. i. p. 347.
† Mezeray, vol. i. p. 292.
§ Ibid. p. 1355.
¶ Spanheim, ib. p. 1359.
†† Ibid. p. 92.

* Mezeray, vol. i. p. 314.
‡ Mezeray, vol. i. p. 370.
† Æmilius de rebus gestis Francorum, p. 82.
§ Ibid. vol. i. p. 371.

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runt: ea tempora in rempublicam inferentes, quibus nulla alia tetriora ac fœdiora fuisse, vel principum nequitia, vel populorum insania, in tota antiquitate inveniuntur."*

It is to be observed, that as the popes had themselves a very great hand in exciting these troubles, so they had a great share in them too. "Major pars, licet Berengarii causa justior esset, pontificis credo auctoritate impulsa, ad Vidonem se contulit."†

The quarrel soon spread itself into the Roman church. The parties of pope Formosus and Sergius raged against each other with uncommon fury; insomuch, that pope Stephen caused the dead body of Formosus to be dug out of its grave, and after condemnation to be thrown into the river Tiber; made all his acts null and void, and took care to make an emperor of his own party. "Lambertum vero regem Italiæ, factionis suæ partes, exemplo patris, fovent-em, inunxit imperatorem."‡

It would be endless to mention all the calamities these civil contentions brought upon Italy, for near fourscore years, till pope John XII. A. D. 960. implored the assistance of Otho the Great, emperor of Germany, "pro Christianæ religionis, atque Italiæ salutis amore."§ Who accordingly came, and put an end to the troubles of Italy; in acknowledgment of which service, he received the imperial crown from the pope, A. D. 962.

The forementioned calamities were great in themselves, and were also an occasion of many others: for these civil contentions had greatly weakened the western empire, so that the Normans were able to invade and ravage several parts of it; especially in France, where at last they forced a settlement, and erected a powerful dominion in Normandy, so called after their own name. The mischiefs these Norman invasions caused in France, are not to be mentioned, says Mezeray,‖ without horror. Their desire of plunder brought them into the richest provinces, the false zeal for their religion (they were then heathens) made them cruel and bloody, especially to churchmen. From sea to sea there was not a monastery that did not feel their rage, nor a town that was not ransomed, pillaged, or burnt, twice or three times; which, says our historian, made it sufficiently evident, it was one of God's terrible plagues.

On the other hand, the Saracens ravaged Italy, fixed themselves at Tarento, made excursions to the very gates of Rome, and carried off the riches] of the churches without the gates of the city. "Saraceni prædæ libidine stimulati, ex Africa classem Romanis littoribus intulerunt, et procursu ad urbem facto, opimas apostolorum Petri et Pauli suburbanas basilicas, nemine vim propulsante, diripuerunt, ac pretiosis omnibus earum ornamentis ablatis, ipsas etiam basilicæ Vaticanæ valvas argenteas asportarunt."¶

About the same time the Hungarians, then a barbarous and brutal people, broke in upon the German dominions, and plundered Bavaria, Swabia, Franconia, and Saxony. They afterward marched into Italy, routed Berenger, cut his army to pieces,** and often renewed their incursions, to the great terror and ruin of the inhabitants of those countries which they invaded.

This was the calamitous state of the western empire for above a hundred years from the death of Lewis the Pious, A. D. 840. to the settlement of the German empire in Otho the Great, A. D. 962. and well agrees to the prophetic description, to the time and order of the prophecies, with respect to each other. By the *earth*, in the prophetic style of these revelations, is meant the Roman empire, or the countries, with their inhabitants, subject to its dominion. The calamities of these times, as they are related in history, may very properly be called a noisome and grievous sore, Ἕλκος κακὸν καὶ πονηρὸν, *a painful malignant ulcer.* The order of the prophecies shews what state of the empire is meant, that state of it which falls in with the beginning of the reign of the beast, or of the third period of one thousand two hundred and sixty years. It may therefore sufficiently, I think, point out to us on what earth this first vial was to be poured, on whom this plague was to fall, what was the time, and what were the contents of this vial.

Second vial.—Let us follow our guide in the order and series of prophecy and history, and see whether there are not some very memorable events in the series of providence, which are very properly applicable to this prophetical description.

The pouring out of the first cup, foretelling the judgments of God on the successors of Charles the Great, and the new-founded dominion of the papacy, principally occasioned by the pope's ambition and intrigues, has brought us down to the latter end of the tenth century. Then the empire was fixed in Germany by Otho the Great, and the kingdom of France passed into the third race, the family of Capet, in which it still remains, about A. D. 987.

Let us observe what was the next memorable part of history, after these great revolutions in the western empire, and in the nations which owned the authority of the Roman popes; the order and series of the prophecies direct us to look there, as the proper time wherein to find the contents of the second vial.

From A. D. 1000. to 1100. the corruptions of true religion were greatly increased. A prodigious superstition spread every where during the eleventh century, not only among the lower sort and common people, but among persons of the first rank, even emperors and princes themselves; pretended miracles, apparitions of departed souls, dreadful tales of the pains of purgatory, improved the people's superstition, and enriched the church.*

The whole of religion was placed in penances, masses, legacies to redeem souls from purgatory, pilgrimages, especially to the holy sepulchre at Jerusalem, which ended at last in the holy war.†

This gave a fair occasion to the popes to carry on their ambitious designs, and enlarge their authority in things temporal as well as spiritual; the antichristian power began now to exert itself above all that is called God, and to claim a power of choosing and deposing emperors, and to deprive princes of all civil rights by excommunication. Hildebrand was pope, by the name of Gregory VII. A. D. 1073. he expressly claimed the authority of sovereign judge over all, of deposing emperors, and absolving subjects from their allegiance. He actually used this power towards the emperor Henry IV. and other princes of Europe. In the year 1076. he held a council at Rome, of one hundred

* Sigonius de Regno Italiæ, lib. vi. p. 139.
‡ Ibid. p. 144.
¶ Sigonius, ib. p. 120.
† Ibid. p. 140.
§ Ibid. p. 166.
‖ Vol. i. p. 319.
** Mezeray, vol. i. p. 384.

* Spanheim, p. 1510.
† Ibid. p. 1518.

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and ten bishops, who, after mature debate, concluded,* the pope had reason to deprive the emperor of his crown, and absolve the princes and members of the empire from their oaths. This resolution the pope put in execution, excommunicated the emperor and all his adherents.

Farther, in the year 1080. he renewed his excommunication against the emperor, declares he had forfeited the kingdoms of Germany and Italy, and all royal dignity, forbid all Christians to obey him, gives the kingdom of Germany to Rodolf, exhorting all the princes to take arms against him.†

What troubles, what unnatural rebellions, what bloody wars, this most extravagant claim of power occasioned, the historians of those times relate at large; they are such as in themselves might be esteemed justly a terrible judgment for this antichristian apostacy.

This pope Gregory had other differences with almost all the other Christian princes; he threatened to excommunicate Philip the First, king of France, and usurped a full authority over the bishops, and ecclesiastical affairs of France by his legates; and, in a word, he did all that he could to become the only sovereign monarch of the universe: "Enfin, il fit son possible, pour se faire declarer le seul monarque souverain de tout l'univers."‡ Besides all these flames which the ambition of the popes kindled in the western empire itself, it was the occasion of another most remarkable judgment, which fell grievously on the zealous abettors of superstition and supporters of the papal authority.

Pope Urban II. the next but one to this Hildebrand, continued the quarrel with the emperor, who supported Clement, formerly called Guibert, as pope against him.

Pope Urban went into France, A. D. 1096. and held a council at Clermont; he proposed, with great earnestness, to raise an army, which should march into the holy land, to recover Jerusalem and the sepulchre out of the hands of Mahometans. "Sacram Hierosolymorum expeditionem, incredibili sententiarum gravitate, verborum copia, atque animi ardore suasit."

It is incredible what effect so romantic a project had on the minds of a superstitious people; they received it for the manifest will of God, and fell in with the pope's proposal with wonderful zeal. "Postquam autem peroravit, universi qui aderant, divino quasi spiritu concitati, bellum pro sepulcro Christi recuperando, ingentibus studiis animorum jusserunt, atque in eo apertam se Dei voluntatem sequi velle, altissimis clamoribus responderunt."¶

The pope, to encourage their constancy in such a resolution, promises free indulgence for their sins, to take them into the church's protection, both for their persons and fortunes. "Gratias ego Deo maximas (said the pope) quod vos tanta animorum consensione atque alacritate arma pro Christo redemptore vestro suscepturos esse ostenditis; neque tam repentina in tam diversis gentibus conspiratio, sine gravissimo ipsius esse impulsu potest. Nos autem ut studia vestra, quoad possumus, adjuvemus, misericordia Dei, et beatorum Petri et Pauli auctoritate confisi, omnibus qui ad hoc bellum prodierint, omnia pro delictis suis piacula relaxamus, eosque sub ecclesiæ tutelam, et beatorum Petri et Pauli clientelam, tanquam veræ obedientiæ filios, suscipimus, et ab omnibus vexationibus corporum fortunarumque tutos esse statuimus."*

We here evidently see what hand the pope had in this enthusiastical expedition; but we should observe, there was something deeper than superstition or enthusiasm in this project of the popes, which caused so much effusion of Christian blood. These croisades and voyages beyond sea, says a judicious historian of the Roman communion, occasioned the ruin of many great men, and a multitude of common people; but the popes and kings had great advantages from it, to render them absolute. These (the popes) because they took the authority of commanding these expeditions, of which they were the head; they had the persons and estates of those who took the cross in their protection. It made the use of indulgences and dispensations more common than before; their legates had the management of the alms and legacies which were given for these wars; and it moreover gave the popes a pretence to raise the tenth on the clergy.† In effect, no policy could have so well served the pope's ambition, nor any means be better suited to render his authority supreme and absolute.

We have an immediate instance of the truth of these observations. Clement, who disputed the papacy with Urban, had possessed himself of Rome, but Urban, by the help of those who had listed themselves for this holy war, assaulted Rome, and took it, and forced Clement to retire. "Eo ardore (says Sigonius), quo bellum contra Saracenos suaserat, arma paravit, ac propriis multorum, quos ad sacram expeditionem accenderat, auxiliis usus, urbem oppugnavit."‡

An incredible number of persons soon prepared themselves for this holy war. Pope Urban travelled through Italy, to raise money; the people listed themselves so fast in this spiritual militia, that the countries seemed to be deserted, and all the coasts and havens filled with people setting out on their voyage to Asia. "Ex toto occidente, principes, populique adeo frequentes ierunt, ut crederes, vulgo urbes ab incolis deseri, agrosque incultos, solosque deseri; Urbanus Calabriam, Apuliam, et Siciliam, quas Normanni amici tum ecclesiæ obtinebant, lustravit, atque ingentem pecuniæ summam in commoda ecclesiæ profundendam confecit: Cruce signati, diversis itineribus, terra marique, ita ut omnes oras portusque complerent, trajecerunt."§

This first expedition is computed to consist of more than three hundred thousand men.‖ They met with some success at first. Godfrey of Bouillon, their general, had the honour of receiving the title of King of Jerusalem, having taken it A.D. 1099.¶ yet their victories were so bloody, that in a very short time there remained no more than five thousand horse and fifteen thousand foot of that numerous army.

Yet the fire of enthusiasm still spread through the west; another croisade was raised A. D. 1100. This again consisted of above three hundred thousand more. In this expedition my author** observes, that not only several great

* Heiss, vol. i. p. 170.
‡ Ibid. p. 177.
‖ Sigonius, lib. ix. p. 234.
† Du Pin, Hist. de l'Eglise, vol. iii. p. 176.
§ Ibid. p. 182.
¶ Ibid.

* Sigonius, ib.
‡ Sigonius, p. 235.
¶ Ibid. p. 513.
† Mezeray, Hist. de France, vol. i. p. 510. ib. p. 664.
§ Ibid. p. 235.
‖ Mezeray, p. 512.
** Ibid. p. 514.

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princes, but moreover many prelates, and even many great ladies, resolved to undertake the voyage. "Et plusieurs prelats, et quantité des dames illustres voulurent faire ce voyage."

Thus, in about four years, six hundred thousand men were sent to perish, through the ambitious views of the popes. These expeditions continued for many years, with an incredible effusion of blood. According to some authors, there perished above two millions of these enthusiasts: others observe, there were hardly any men left in the west, and almost no persons seen, but either infants or widows.

In fine, about the year 1190. the emperor Frederic, our king Richard, Philip Augustus of France, and others, made another fruitless and inglorious expedition; and, after the loss of the greatest part of their armies, were forced to leave what had been so long contended for, with so much bloodshed, in the hands of the Mahometans.

This is a very remarkable part of history; it falls in exactly with the order and series of the prophecies, and is so memorable a judgment on the supporters of the papal apostacy, that I shall leave it to the reader's judgment, whether it does not give light to the time and contents of this second vial.

Third vial.—We have supposed the judgment of the foregoing vial, or cup, to have been the croisade or holy war, by which the ambition of the popes, and gross superstition of the people, had involved a great part of the church and empire in many grievous calamities, and many hundred thousand lives were sacrificed to a wild enthusiasm.

The judgments signified by this third vial, or cup, then, according to the order of the prophecies, will be the next remarkable judgment upon the followers of the beast, which, according to the order of time, must be about A. D. 1200. for a proportional number of the twelve hundred and sixty years of this period. The contents of this vial, or nature of the judgments signified by it, is shedding of blood, in recompence for the blood of the saints shed by authority of the beast. This judgment is chiefly to fall on those parts of the western empire, which were the original seat of the beast's residence and dominion.—Let us then inquire, whether we have not historical events in this period of time, which very properly answer to the prophetical descriptions, and sufficiently verify the truth of this prediction.

We may observe, that the persecuting power of popery was fully established, and raged with greatest fury, during this period of time. It was in this time they were most eminently distinguished for shedding the blood of saints and prophets.

The Albigenses became numerous and powerful;* they were spread through Languedoc, Provence, Dauphiné, and Arragon; they were protected by persons in power, in particular by Raymond count of Thoulouse. Pope Innocent III. sent his legates to suppress them, about A. D. 1198. He gave them commission not only to preach against the Albigenses, but to excite princes and people to exterminate them by a croisade, in which he endeavoured to engage Philip Augustus, then king of France, and the great princes and lords of his kingdom.

Besides all former methods of proceeding against heretics, which one would have thought were severe enough; this pope Innocent III. found out, and established, the new method of the Inquisition.* Father Dominick was made inquisitor about A. D. 1216. When he received his authority from the pope, he declared that he was resolved to defend the doctrines of the faith, meaning the corruptions of the Roman church, with the utmost vigour; and that if the spiritual and ecclesiastical arms were not sufficient for this end, it was his fixed purpose to call in princes to take arms against heretics, that the very memory of them might be destroyed.

Thus, all the severe and bloody methods of persecution were set on foot; a vast army of cross-bearers was raised: Mezeray† says, they were not less than five hundred thousand. They besieged Beziers, took it, and put about sixty thousand to the sword, and proceeded with great cruelty, till they had ruined the count de Thoulouse, and given his estate to Montfort general of the croisade, as a reward for his services.

The severest methods of persecution were established by the famous council of Lateran.‡ The poor Albigenses were every where a sacrifice to the merciless rage of their enemies. The chief zeal of the church, in those times, consisted in putting those they called heretics to death in the most cruel manner they could invent. Thus they made themselves worthy of the judgment, *That God should give them blood to drink.*

And we shall find this part of the prophecy as fully verified in the events of providence as the former.

There had been great contests between the emperors and popes for a long time about investitures, or the right of presenting to bishopricks and ecclesiastical preferments. The emperors claimed this right, as belonging to their regale, a royalty belonging to the crown; on the other hand, the popes claimed it, as an unquestionable part of the pontifical authority. This contention had occasioned great confusion and disturbance at various times; parties were formed on each side, distinguished by the names of Guelphs and Gibellines: the Guelphs were the papal party, the Gibellines the imperial.

The emperor Frederic II. was excommunicated A. D. 1227. for not going in person to the holy war.§ This so angered the emperor, that he endeavoured every way to mortify the pope. He engaged several of the powerful noblemen of Rome against him; so that the pope was forced to leave Rome, and retire to Perugia. The Guelph and Gibelline faction strove in every place to raise their own party,‖ and to ruin the other; so that almost all the cities in Italy were in civil wars, and the blood of the citizens, in almost every place, shed by their own hands.

However, the emperor embarked the next year for the holy land, but soon found the pope had sent him into Syria, that he might make war against him the better in Italy. He therefore returned, recovered the places taken from him by the pope, ravaged all the pope's dominions even to the gates of Rome. In the year 1237. he beat the army of the league formed against him, after a furious and bloody battle, and put the general and other chief officers to death by the hands of the common hangman. The animosities of the two parties, the Guelphs and Gibellines, were so out-

* Du Pin, Hist. de l'Eglise, vol. iii. p. 318.

* Limborch, Hist. Inquisit. cap. 10. p. 61. † Vol. ii. p. 219.
‡ Concil. Lateran. can. iii. de Hæreticis. can. iii. de Inquisitionibus.
§ Heiss, Hist. de l'Empire, vol. i. p. 270. ‖ Ibid. p. 271.

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rageous, that not only the several cities of Italy were divided, but particular houses and families, so that they gave no quarter to each other.

The death of the emperor Frederic II. A. D. 1250. left the empire in great confusion. Many pretended to the imperial dignity. These contests were sensibly felt in Italy; such cities as held of the empire, either formed themselves into commonwealths, or were governed by princes of their own.* Pope Urban, jealous of the power of Manfred, who had possessed himself of the kingdoms of Naples and Sicily, and to recover the power of the Guelph party, which was almost ruined, made an offer of the kingdoms of Naples and Sicily to Charles earl of Anjou, brother to Lewis king of France, on condition he would bring sufficient forces into Italy, to support the almost ruined party of the Guelphs.† Charles accepts the pope's offer, was crowned by Clement IV. on condition to hold those kingdoms of the holy see, by homage, fealty, and an annual rent. His army was joined by the Guelphs, defeated Manfred's army, and so got into possession of both the Sicilies. Upon this, Conradin duke of Suabia, son of the emperor Conrad, and last of the family, was encouraged to enter Italy by the Gibellines, who were not able to endure the power of the Guelphs, so greatly strengthened by the protection of Charles. Both sides came to a battle, in which Conradin was beaten and taken prisoner, with Frederic of Austria who accompanied him, and both had their heads cut off: so that the two great families of Suabia and Austria became extinct, A. D. 1268. This dishonourable execution was by the pope's advice, who near his death gave it for a maxim, *The life of Conradin is the death of Charles;* "Conradi vita, Caroli mors; Caroli vita, Conradi mors."‡

Rodolph of Hapsburg, afterward emperor, who, by transferring these inheritances into his own family, raised the grandeur of the present house of Austria, could not be persuaded to meddle with the affairs of Italy; so that the government of most cities fell into several hands, just as the contending parties could prevail over each other.

The contest, upon the death of Rodolph, between his son Albert of Austria and Adolph of Nassau, kept the affairs of Italy in pretty much the same state. The feuds between the Guelphs and Gibellines continued and increased, "Jamais les deux partis des Guelphs et des Gibellines, ni furent si acharnez l'un contre l'autre, qu'ils etoient alors."§

Pope Boniface VIII. persecuted the Gibellines and the cardinals Colonna with great severity.‖ This more inflamed the parties against each other; so that the pope was taken prisoner by the Gibellines, the grief of which is supposed to have hastened his end, "Dolore animi confectus periit."¶

Pope Clement V. a little time after, consulted his own safety, and retired with the cardinals into France, where the court of Rome continued for above seventy years, in a sort of banishment from their own country and dominions; in all which time, the Guelphs and Gibellines made war on each other, and Rome was in the greatest confusion.

The emperor Henry VII. resolved to assert the rights of the empire in Italy. Pope Gregory, on the other hand, by secret practices, raised a powerful league against him. He engaged the king of Naples, the cities of Florence, Siena, Lucca, Cremona, Padua, and others, to oppose him. The city of Rome was in great distraction. The Colonnas, at the head of the Gibellines, seized on the Lateran, the amphitheatre, and other principal places of the city.

John, brother of the king of Naples, at the head of the Guelphs,* possessed himself of the capitol, castle St. Angelo, the mole of Adrian, and the Vatican. Platina has represented the disorders of these bloody civil wars, as if the Italians were in every place thirsting after each other's blood, without any bounds to their mutual rage and cruelty. "Intestina mala quotidie, cum magna hominum cæde, in unaquaque civitate, in quovis parvo etiam castello, committebantur, cædebantur cives, necabantur senes, allidebantur infantes, nec ullus crudelitatis modus inerat."

Benedict XII. in order to make as many friends as he could, and keep up an interest in Italy against the emperor, published an edict, whereby he confirmed to all persons, who had seized on the governments of Lombardy, that they should have a just title by that grant to what they had usurped. "Fece un decreto, che tutti i tiranni di Lombardia possedessero le terre, che se havevano usurpate, con giusto titulo."†

Platina farther observes, he pretended a right to make such grants, because, during the vacancy of the empire, all the power of it resides in the pope, who is the only vicar on earth of Jesus Christ, the supreme King. "Suo jure (ut ipse dicebat) tribuit, quod vacante imperio, omnis ejus potestas in pontificem recidat, Jesu Christi, supremi regis, unicum in terris vicarium."‡

The emperor, on the other hand, not to be outdone by the pope in liberality, presented all who had seized on any part of the estate of the pope or church, with a title to possess them as their own, by virtue of the imperial authority.§

Thus were the parties spirited up against each other. The contest continued for above a hundred years, spread itself throughout all Italy; so that there was not a city, scarce a village or a family, in which they did not shed each other's blood in this furious contention. It would be endless to mention particulars; I shall only take notice of one, the massacre in Sicily, usually called, *The Sicilian Vespers*, A. D. 1282. Pope Nicholas had the chief hand in the plot,‖ and managed the principal parts of it, though it did not break out till after his death, as Mezeray expressly declares. The French were murdered throughout the whole island; they massacred them at the very altars; they ripped up the women with child, and dashed out the children's brains against the stones: eight thousand were murdered in two hours, and they spared the life but of one single person.

When we see in history such bloody contentions, for so long a time, occasioned by the popes' ambition, to wrest the civil authority of the emperors out of their hands, and seize on it for themselves; we have evident proof of this righteous judgment of God, that he gave them blood to drink, as they had shed the blood of his saints.

We see their ambition proved as bloody and destructive to themselves, as to those whom they persecuted for their faithfulness in the cause of truth and righteousness. Here is a remarkable concurrence of persecution on the one

* Heiss, Hist. de l'Empire, vol. i. p. 274. † Ibid. p. 291. ‡ Ibid. p. 297.
§ Ibid. p. 324. ‖ Platina Bonifac. VIII. p. 231. ¶ Ibid. p. 233.

* Heiss, p. 325. † Machiavel, Hist. Fioren. lib. i. p. 30.
‡ Platina Vita Benedict. XII. § Machiavel, p. 16.
‖ Mezeray, vol. i. p. 674.

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hand, and of punishment, by civil contentions and bloodshed, on the other; which are the distinguishing marks of this vial or cup, as the time exactly answers to the series and order of the prophecies.

Fourth vial.—We may still observe a near resemblance between the prophecies of the vials and trumpets; on sounding the fourth trumpet, a third part of the sun was smitten; this fourth angel pours out his vial upon the sun; there is however this difference, that on sounding the fourth trumpet the sun was darkened, and the day shone not—on pouring out the fourth vial, the heat of the sun is so increased, as to become intolerable and painful.

The sun, says an illustrious interpreter,* is put, in sacred prophecy, for the whole species and race of kings, in the kingdom or kingdoms of the world politic, shining with regal power and glory. "Darkening, smiting, or setting of the sun, is put for the ceasing of a kingdom, or for the desolation thereof, proportional to the darkness: and the scorching heat of the sun, for vexatious wars, persecutions, and troubles, inflicted by the king."†

Great troubles are often expressed in Scripture, by burning the inhabitants of the earth. *Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore are the inhabitants of the earth burned, and few men left.* (Isa. xxiv. 6.) The elegance and propriety of the expression, to *scorch men with the heat of the sun,* was well understood by the inhabitants of the hot eastern countries, who well knew what great mischiefs hot and burning seasons often occasioned. Our Saviour, when he had used the same figure of a scorching sun in the parable of the sower, Matt. xiii. 6—21. interprets it himself, of tribulation and persecution.

I think it is not material to inquire, what particular effects of a scorching sun are the precise meaning of this prophecy; whether, for instance, famine, on burning up the fruits of the earth, or pestilential distempers, the effects of unwholesome seasons; or, more generally, some great and painful affliction, as the prophet explains a like expression, *In the city is left desolation, and the gate is smitten with destruction.* (Isa. xxiv. 12.)

We may understand this *scorching men with fire, so that they were scorched with great heat,* as a prediction, that the judgments of God should reach his enemies in every place; for the host of heaven and seasons of the year should fight against them, and smite them with destruction, so that they should find no room to escape.

Let us then see whether, in the times which fall in with this vial, according to the order of the prophecies, we shall not meet with such historical facts, as will fully verify this prediction.

The time answering to the foregoing vial brought us down to about the year 1371. when the factions were so well quieted in Italy, that the popes returned to Rome, from their banishment at Avignon in France. As, in the style of prophecy,‡ the *sun* is put for the whole species or race of kings, in the kingdom or kingdoms of the world politic, so the popes, as heads of this political state restored to the seat of their empire, will be most naturally meant by this figurative representation of the sun; so that the power given to the sun to scorch men with fire, will most probably mean some great and grievous evils brought upon the inhabitants of the earth, by their hot and burning passions of ambition, envy, and covetousness, the causes of many mischievous disorders.

Upon the death of pope Gregory XI. which happened soon after his return to Rome, there followed a great schism, which was the most memorable event, and of greatest consequence, in the history of those times, "L'histoire du schisme des papes est le plus considerable evenement de ce siecle," says the learned Du Pin.*

The citizens of Rome, in order to fix the residence of the popes among themselves for the future, warmly pressed the choice of a Roman, at least of an Italian; there were but four Italian cardinals among the sixteen then at Rome, the other twelve were Ultramontains; so there was little expectation of a plurality of votes in favour of an Italian. However, the multitude continually cried out, they would have a Roman pope, and threatened the French cardinals to cut them in pieces, if they did not choose a Roman, at least an Italian.† At length the people broke into the conclave, and seized the cardinals, continually demanding a Roman pope. Some of the cardinals' domestics having said to them, Have you not the cardinal of St. Peter? immediately, as if he had been duly elected, they clothed him in the pontifical robes, placed him on the altar, and proceeded to adoration, notwithstanding his own declaration, that he was not pope: yet the next day he caused himself to be proclaimed pope, by the name of Urban VI. The cardinals then publicly owned him, yet privately writ to the king of France, and other Christian princes, that it was a void and null election, which they did not intend should be acknowledged.

Urban, trusting likely to his party at Rome, behaved with great pride and insolence, and very much disobliged the cardinals. They retired from Rome to Fundi; there they chose another pope. The better to reconcile the difference between the French and Italians, they chose a German, Robert cardinal of Geneva, who took the name of Clement VII.

Thus a schism began, which continued many years, and divided the several kingdoms and states of Europe; some supporting the cause of Urban, others the interests of Clement, who left Italy, and placed his residence at Avignon.‡ Urban left his seat vacant by death, A. D. 1389. The Italian cardinals proceeded to a new election, and chose Boniface IX. a Neapolitan. In like manner, upon the death of pope Clement, A. D. 1394. at Avignon, the cardinals of that party proceeded to another election, and chose Peter Luna, of Arragon, who was named Benedict. Many attempts were made to heal this breach, but all to no purpose; a renunciation or cession of both the popes was proposed, but that suited the ambition of neither.

The Romans, after the death of Boniface IX. chose Innocent VII. and after him Gregory XII. his successors. The mischiefs of these contentions were at last thought to want the remedy of a general council. A general council was held at Pisa, A. D. 1409. The council deposed both popes, Gregory and Benedict, and chose a new pope, who took the name of Alexander V.

One would have thought this decision should have ended the dispute; here was the determination of a gene-

* Sir I. Newton on Dan. lib. ii. p. 17. † Ib. p. 18. ‡ Ib. p. 17.

* Hist. vol. iii. p. 401. † Ibid. p. 403. ‡ Ibid. p. 406.

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ral council, in which there were twenty-two cardinals, twelve archbishops, sixty-seven bishops in person, eighty-five deputies, a great number of abbots, proctors of orders, and chapters, with sixty-seven ambassadors of kings or sovereign princes: and yet both the popes found means to support themselves, and keep up a party; the one chiefly in Italy, the other principally in Spain. Alexander V. chose by the council of Pisa, was received as pope by the greater part of the nations. Upon his death, John XXIII. was chose in his place.

There was now three successors to St. Peter, in three lines of succession, at the same time. John XXIII. appointed a general council to be held at Constance, A. D. 1414. This council pressed him to resign, and declared he ought to do so, as well as Gregory and Benedict.* John did all he could to avoid this ungrateful proposal, but finding he could not gain his point in the council, he retired from it. The council notwithstanding continued, and cited John to appear. Upon his refusal, they declared him suspended from all government spiritual and temporal; and, at last, by a decisive sentence, deposed him. Gregory renounced the papacy, and was confirmed a cardinal; but Benedict continuing to oppose the council, was declared contumacious, a schismatic, and deposed.

The next business was to choose a pope, to whom all would submit, now the former were deposed. The council unanimously chose Martin, anno 1417. This seemed to put an end to a long schism, and to restore the peace of the church. But it soon appeared, the ambition of the popes was restless, and a continual source of disorders and mischievous contentions.

Pope Eugene IV. who succeeded Martin V. was greatly displeased with the council of Basil, for maintaining the authority of councils to reform the church both in head and members. Therefore, A. D. 1432. he published an order to dissolve it. The council could not prevail upon the pope to revoke the decree, yet continued to sit notwithstanding.† They cited the pope to appear before them; he was forced at last to revoke the dissolution, to allow and approve the continuation, with all that had been done by the council in that time; and the decree of the council of Constance was renewed, for the confirmation of the authority of general councils.

Yet still new differences arose: the pope translated the council from Basil to Ferrara, and opened a council there, Jan. 10, 1438. Yet many bishops continue still at Basil, and proceeded so far as to depose pope Eugene, and chose another pope, who was called Felix V.

Thus the schism was renewed by two popes, each at the head of a council‡—Pope Eugene presiding in the council of Florence, to which place he had translated the council from Ferrara; and pope Felix presiding in the council of Basil; and at the same time Germany proposed to call a third general council, to examine the rights of the other two. This schism continued to the death of Eugene, anno 1447. Felix then resigning all his pretensions to Nicholas V. his successor.

From this time (though the schism was ended) the popes were more taken up with the wars of Italy,§ enterprises against the Turks, aggrandizing their temporal power, and establishing their own families, than in any care of religion; which proved the occasion of great disorders.

Alexander VI. was one of the worst of men; he dishonoured his dignity, says Du Pin, by ambition, avarice, cruelty, and debauchery. According to Mezeray, he was one of the most impious and vicious of men; and if there was any one who exceeded him in abominable crimes, it was his own bastard son Cæsar Borgia.*

The disorders and calamities occasioned by these contentions, which the ambition, tyranny, and cruelty, of the popes were the sole cause of, appear every where in the history of these times; neighbour princes and nations were divided by their quarrels, and they set the whole world about them in a flame, by the fire of their contentions: all the principal wars and quarrels of this age had their rise from the ambitious projects of the popes.

This was the chief spring of those long and bloody wars about the kingdoms of Naples and Sicily. Pope Urban, to revenge himself of Jane queen of Naples,† offered the investiture of that kingdom to Charles of Durazzo, and persuaded him to attempt to dethrone her, though he was greatly obliged to her, and even designed by her for her successor. This ungrateful attempt, at the pope's solicitation, made the queen change her mind, and adopt Lewis duke of Anjou for her heir. Charles of Durazzo was crowned at Rome, anno 1380. took Naples without resistance, and put queen Jane to death, together with her husband Otho of Brunswick.

Upon this success of Charles, the duke of Anjou was somewhat in doubt, whether he should pursue his claim; but pope Clement, who had no other way to depose Urban, used all endeavours to press him to it, that it seemed, says Mezeray, he valued not the ruin of the church, both in temporals and spirituals, if he could but establish himself. "Qu'il sembloit, qu'il ne lui importoit pas de la ruine de l'Eglise, au temporel, et au spirituel, pourvu qu'il put procurer son establissement."

As these wars began, so they were kept alive by the intrigues of the popes for above a hundred years, in which France, Spain and Germany had their share as well as Italy.

But these evils, great as they were, were not the only mischiefs the ambition and contentions of the popes caused in these times.

The council of Constance persecuted John Huss, and Jerome of Prague, with great severity, and a dishonourable breach of faith; they were both burned by order of the council, notwithstanding the emperor's safe conduct. Such an unjust and perfidious declaration, *That faith was not to be kept with heretics*, quite enraged the Bohemians. The emperor Sigismund, who succeeded his brother Wenceslaus in that kingdom, was fain to use the army he designed against the Turks to quiet the Bohemians.‡ The pope sent a legate to raise a croisade against them. There were many lesser skirmishes and battles with the Hussite general Zisca. At length an army of forty thousand horse, and as many foot, was sent against them, anno 1431. with the pope's legate, and many princes of Germany, at the head of it. This great army was defeated by the Bohemians; and they were not at last subdued but with great difficulty, and by reason of differences among themselves,

* Du Pin, vol. iii. p. 439. † Ibid. p. 443. 449. ‡ Ibid. p. 452. § Ibid. p. 454.

* Mezeray. † Ibid. ‡ Heiss, vol. i. p. 375.

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which were raised and managed by the pope's agents, to weaken and destroy them.

Nor were these all the fatal consequences of these ambitious contentions of the popes; they caused a schism between the Greek and Latin churches, and a war between the Christians of the eastern and western empires, which greatly weakened the Christian interest against their common enemies, the Mahometan Turks. They kept up continual quarrels among the Christian princes, which the Turks, who were watching all opportunities, knew how to improve. Mahomet made great advances in Europe; and, A. D. 1453. put an end to the eastern empire, by taking the city of Constantinople, which has continued to be the seat and capital of the Turkish empire ever since. He soon passed over into Italy, took Otranto, left a garrison in it; and nothing seems to have saved Italy from the greatest danger, but the death of Mahomet, and a dispute between his sons about the succession; for Mahomet was eagerly bent on taking old Rome, as he had already taken new Rome, or Constantinople. But the providence of God cut off his power, and put an end to all his designs with his life.

If now we consider the events of providence in this period, not only in a few particular instances, but in the general history and state of the Christian world, in the mischievous effects which the ambition and contentions of the popes caused every where, do they not very fully and properly answer the prophetic description?

The many evils caused by the hot and furious zealots for the pope's ambitious views, were fitly represented by a hot and intemperate season, whereby men were scorched with great heat.

Some interpreters carry the meaning of these expressions yet farther, and conceive they are to be understood in a literal sense also, for intemperately hot and burning seasons, which should destroy the fruits of the earth, occasion famine and pestilential distempers; and it is certain, in the history of this period, that the prophecy is fully verified in this meaning too. Not to enter into a particular detail of the numerous instances the history of this period furnishes us with, there is one so remarkable above others, and which falls out at a time so proper to close this period, that I think it deserves particular notice.

A new kind of disease invaded Germany this year, A. D. 1529. says a very judicious historian: "Men being taken with a pestilential sweating, either died in twenty-four hours; or, if they sweated out the poison, they recovered by degrees their health again: but before any remedy could be found for it, many thousands perished. This distemper, in a very short time, spread itself from the ocean all over Germany; and, with incredible celerity, like a fire, raged far and near. It is commonly called, the sweating sickness of England; for, in the first year of the reign of Henry VII. of England, which was in the year of our Lord 1486. the same plague infested that country: and, because there was no remedy known for such a new distemper, it swept away a vast number of people. At this time also there was a great scarcity of corn and wine; so that all the judgments wherewith God, in his anger, uses to punish an unthankful people, as the sword, pestilence, and famine, fell upon Germany at one and the same time."*

It appears this was a new distemper, and but lately known, yet it was not the first time this period or age was punished with it: "There was a sweating sickness about eleven years before, (A. D. 1517.) being of that malignity, that it killed in the space of three hours; many persons of quality died of it: it was so mortal among the vulgar sort, that in some towns it took away half the people, in others the third part."*

About thirty years before this, *viz.* the beginning of the reign of Henry VII. "there reigned in the city, and other parts of the kingdom, a disease (says the Lord Bacon), then new, which, of the accidents and manner thereof, they called the sweating sickness; it was conceived to proceed from a malignity in the constitution of the air, and infinite persons died suddenly of it, before the manner of the cure and attendance was known."†

Here we see a new pestilential distemper returning three times in the space of about forty years, and the last time not confined to a particular country, but spreading itself through most parts of Europe.

I cannot leave this part of history, without the account a French historian gives us of it in his own country; as, I think, it greatly illustrates the propriety and elegance of the prophetic description.

"From the end of the year 1528. to the beginning of the year 1534. (says the historian,) Heaven was so angry with France, that there was a continual disorder of the seasons, or rather summer alone had taken all their places; so that for five years there was not two days of frost together. This intemperate heat enervated nature, if I may so express it, and made it impotent; it brought nothing to maturity, the trees blossomed immediately after the fruit, corn did not increase in the ground for want of water; there was such a quantity of vermin, as eat up the young shoots; the harvest did not produce sufficient for the next year's seed. This scarcity caused a universal famine; after which there appeared a distemper called *troussegaland*, and then a furious pestilence; by which three plagues, above a quarter part of mankind was carried away."‡

Thus literally, as well as in a figurative meaning, there was power given unto the sun to scorch men in this period.

What little effect these judgments of God had on the world for their reformation, to abate their enmity to the truth, or cruelty to the faithful professors of it, we may learn from the infamous conduct of the council of Constance, which, in open violation of the public faith, burned John Huss and Jerome of Prague; and gave a public sanction to that scandalous doctrine, *That faith is not to be kept with heretics:* and we shall have yet farther instances of it in the following periods of prophecy and history.

Fifth vial.—This vial or cup is poured out on the throne of the beast, so the word is in the original. In the Scripture-language, throne, kingdom, government, authority, dominion, and power, are of like signification: to *translate the kingdom from the house of Saul, and to set up the throne of David over Israel,* is to take the authority and power of government from the one, and give it to the other; (2 Sam. iii. 10.) to *establish the throne,* is to confirm the kingly power and authority, as God promised David, *And thine house and*

* Sleidan, Hist. Refor. lib. vi. p. 121.

* Ld. Herbert, Hist. Hen. VIII. p. 69. † Ld. Bacon, Hist. Hen. VII. p. 9.
‡ Mezeray, Hist. vol. ii. tom. iv. p. 570.

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thy kingdom shall be established for ever before thee: thy throne shall be established for ever. (2 Sam. vii. 16.) An enlargement of the throne, signifies an increase of dominion and power, as, when *Solomon was set on the throne of the kingdom,* the court congratulated David, and wished prosperity to the new king, in these words, *God make the name of Solomon better than thy name, and make his throne greater than thy throne.* (1 Kings i. 47.)

The throne then of the beast, which our translation has rendered his *seat,* seems plainly to mean, his authority and power, rather than the city or seat of his residence. For the prophetic language puts a *throne* to signify, not the seat of a kingdom, but its power and authority. And so this very prophecy explains it; this angel poured out his vial on the *seat of the beast, and his kingdom was full of darkness.*

Darkness is an emblem of affliction; a kingdom full of darkness will then naturally signify a great diminution of power and decay of authority: so that the distinguishing punishment of the beast in this period, that his kingdom shall be full of darkness, will most properly mean some great and successful opposition to the papal power and authority, which shall much weaken and lessen it, and give such uneasiness to the supporters of it, as shall drive them into a rage, and make them bite their own tongues, as it were, for anger and vexation.

Let us see, then, how this prophetic description is answered by the events of providence, in the times which fall in with this period of prophecy.

The last vial brought us somewhat beyond the year 1500. We shall easily perceive the most memorable events of history which next followed in order of time, were those which prepared the way for the protestant Reformation, and at last fixed and settled it in many considerable kingdoms and states of Europe.

The power and authority of the popes were attacked with success; entire nations were cut off from the kingdom of the beast. A very considerable part of those who had been long subject to his authority renounced it, and have continued freed from it to this day: even the nations which still profess obedience to the pope, have greatly abridged and restrained his power. They have learned to oppose his extravagant claims, and have rendered impracticable any ambitious views of a supreme unlimited authority in temporals and spirituals, which the popes had often aimed at, and at some conjunctures had a fair prospect of establishing.

The care of a wise and good Providence did not permit the kingdom of the beast to rise to such a degree of power, or even by the most cruel exercise of the power it had attained, to suppress altogether the cause of truth and Christian liberty. The blood of the martyrs, instead of destroying their cause, helped to promote it; many were justly displeased with so cruel usage of good men, pitied them for their sufferings, and began to have more favourable thoughts of their opinions. The corruptions of popery grew daily more visible to the world; the scandalous use pope Leo X. made of indulgences, to raise money every where by them, provoked Martin Luther to preach against them. This so nearly touched the power and interest of the pope, that he resolved to put a stop to all such disputes, so dangerous to his authority. He solemnly condemns the doctrine of Luther, and engages the emperor Charles V. to see his bull put in execution. Luther, under the protection of the elector of Saxony, not only continued to maintain his first doctrines, but openly declared himself farther against other corruptions of the Roman church; in which he was followed by many princes and cities of the empire. The doctrines of the Reformation spread so fast, and were propagated in so many places, that it was judged necessary to call a general council, as the only effectual means to put an end to those differences. So a council was appointed to meet at Trent, A. D. 1542. which, after many suspensions and intermissions, ended at last, A. D. 1563.

This council was so artfully managed by the popes, and ended so much to their advantage, so fully confirmed their corruptions, and condemned all doctrines tending to a reformation, that it was unanimously rejected by all who maintained the necessity of a reformation. Instead of proving an effectual remedy to restore peace, it greatly exasperated men's tempers; for, by the decrees passed in the council of Trent, all hopes of reunion or accommodation were entirely cut off. The kingdoms of England, Scotland, and Ireland, the northern kingdoms of Sweden and Denmark, many states of the empire and cantons of Switzerland, and great numbers in France, Hungary, and Bohemia, firmly adhered to the Reformation, separated from the Roman communion, and absolutely renounced the papal authority.

The popes, who were accustomed to use other arms besides spiritual, engaged the house of Austria, and several princes, by all possible means, to suppress the northern heresy, as they styled the Reformation; and left no methods they could think of untried, by which they could hope to ruin it: so that wars, invasions, assassinations, massacres, are the principal parts of the history of these times, for above a hundred years. We need but just mention the many bloody wars in Germany, in which Charles V. was endeavouring to destroy the liberties of the empire, with the protestant Reformation, the many civil wars in France, the long wars between Spain and the United Provinces, the Spanish invasion of our own kingdom, the massacre of Paris, the powder-plot in England, the many attempts against the life of queen Elizabeth, the actual assassinations of Henry III. and Henry IV. kings of France, and of the prince of Orange, founder of the Dutch commonwealth; all which are recited at large in every history, and recorded as the most memorable events of those times.

Yet the same histories also shew us, that all these attempts in aid of the pope's authority failed of success. Several kingdoms maintained the Reformation against all opposition, and, by full authority of the supreme civil powers, annulled and made void the usurped authority of the popes; in many countries where yet the government continued in obedience to the pope, as supreme head of the church, the free possession and exercise of the protestant religion was tolerated and indulged.

At length, after many and great struggles, the chief defenders of the pope's cause were brought to confirm and ratify the peace and liberty of the protestant states. The treaties of Westphalia, A. D. 1648. are well called, *the basis of the religious liberty of the empire.* The treaty of Osnabruck, between the emperor and Sweden, (art. v.) and the treaty of Munster, between the emperor and France, (art. xxxiii.) confirmed the protestant states in their religion, and quieted them in their possessions in the most

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solemn and authentic manner;* and, what deserves observation, notwithstanding the public and vigorous protestations of the pope to the contrary. Pope Innocent X. had vehemently opposed these treaties in their progress, and no sooner were they concluded and ratified, but he solemnly protested against them, as highly prejudicial to the catholic religion and holy see. He declared them null and void, and freed all persons from any obligations to keep them, though they had sworn to the observation of them. "Nous de notre propre movement, et de notre certaine science, et meure deliberation, et de la plenitude de la puissance ecclesiastique, disons et declarons par ces mesmes presentés, que les dits articles——ont eté de droit, sont, et seront perpetuellement, nuls, vains, invalides, iniques, injustes, condamnez, reprouvez, frivoles, sans force et effet, et que personne n'est tenu de les observer, ou aucun d'iceux, encore qu'ils soient fortifiez par un serment."†

The great opposition made by the pope to these treaties, while they were negotiating, gave the contracting powers reason to apprehend some such protestation at the conclusion of them. It was therefore inserted in the treaty itself, that these articles should be observed, any declaration made or to be made to the contrary notwithstanding. "Sans s'arreter a la contradiction, ou protestation, fait par qui ce soit, ecclesiastique ou seculier, soit au dedans soit au dehors de l'empire, en quelque tems que ce puisse etre, toutes les quelles oppositions sont declarées nulles, et de nul effet, en virtu des ces presentes."‡

It is well known, these treaties of Munster and Osnabruck have continued an essential part of the constitution of the empire ever since; they are generally made the basis of all subsequent treaties, and have very frequently been confirmed by them.

Thus the Reformation proved a great blow to the authority of the popes; many nations withdrew altogether from his obedience, and such as remained to own him head of the church, yet evidently shewed much less regard to his authority than before; and, on some greater occasions, plainly appeared both to oppose it, and treat it with contempt. As this is a very remarkable event of providence in itself, it every way answers the prophetic description of this period, That the fifth angel poured out his vial upon the seat or throne of the beast; and his kingdom was full of darkness.

CHAP. XVII. SECT. XVI.

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The former vision represented a very afflicted state of the church; the true worshippers of God, few in number, driven out from society, flying into a wilderness and desert places for safety from persecution, prophesying in sackcloth, in a state of oppression and mourning, often put to death for their testimony to the truth: yet the time of this afflicted state is limited to one thousand two hundred and sixty years, or prophetic days; at the end of which period, this oppressive persecuting power shall be destroyed, purity, truth, and righteousness, which were oppressed and persecuted, shall flourish in a state of great safety, peace, and happiness.

This is a much longer period of prophecy than either of the two foregoing. To make the true intention and meaning of it more clear and evident, one of the angels who poured out the cups of God's wrath, is sent to St. John as a *nuntius*, more fully to explain it.

A *nuntius*, angel, or interpreter, was a known part in the ancient drama. Here an angel is sent to interpret this part of the prophecy to us; and we may justly look upon the angel's interpretation as a sure key, which will warrant an application of the several representations; and so far as an angel from heaven explains it, we may be satisfied we have the true meaning of it: so that by the help of this explication in the prophecy itself, we have a sure interpretation of some of the more important parts of the vision, and of such as will make the interpretation of the rest very likely and probable.

1. *AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew thee the judgment of the great whore that sitteth upon many waters;*]

(1.) After I had seen in vision the afflicted state of the church in this last period, and the punishment of its antichristian enemies, by many strokes of Divine vengeance, one of the angels appointed to pour out the cups of God's wrath called me to him, to explain yet more particularly to me some things concerning these judgments, and the characters of the persons on whom they were to be inflicted, which should sufficiently mark them out to a careful observer, as an idolatrous power, ruling over many nations and people.

2. *With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.*]

(2.) With whose idolatrous doctrines and practices the princes and rulers of the world, together with all sorts of people of every rank, had been greatly corrupted: so that they had been prevailed upon by this prostitute to join in polluting the worship of the Christian church, by abominable superstition and idolatrous practices. [1]

3. *So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.*]

(3.) When the angel had thus informed me of the design of his message, the scene of the prophetic vision was changed to a wilderness, a place of retirement and secrecy; there I saw a new vision, a woman appeared riding on a beast, adorned with scarlet furniture; its form like that I saw rising out of the sea, having seven heads and ten horns, with many blasphemous inscriptions or titles, to shew that this idolatrous persecuting power was the same antichristian Roman government, meant by the beast that I saw in a former vision rise out of the sea. [2]

4. *And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication.*]

(4.) This lewd prostitute, who sat on the beast, was herself clothed in the imperial habit, wearing purple and scarlet robes; she was also very richly adorned with gold and

* Heiss, vol. iv. p. 146. art. v. ib. p. 87. art. xxxiii.
† Protestation du Pape, ib. p. 236. ‡ Traité d'Osnabruck, ib. p. 147.

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jewels, to shew her high quality and great riches; she had also a golden cup in her hand, wherewith she intoxicated persons, and enticed them to join with her in her superstitions and idolatry. [4]

5. *And upon her forehead was a name written,* MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.]

(5.) This character of an idolatrous persecuting government, represented by this woman sitting upon a scarlet-coloured beast, appeared manifest by an inscription on her forehead, to this purpose: This is a mystical or figurative personage, meaning, under the name and character of Babylon, a power like that of ancient Babylon, a chief promoter of idolatry, by whose authority it was propagated among many nations. [4]

6. *And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.*]

(6.) When I perceived how cruel and outrageous this government was represented, so as to persecute the most faithful Christians to death, and shed their blood, as if drunk and mad with rage, it struck me with great wonder and astonishment, that a power, professedly Christian, should be so intoxicated with pride and cruelty. [5]

7. *And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and ten horns.*]

(7.) Then the angel-interpreter, who was sent to explain this vision to me, more distinctly informed me, that when I should more fully understand what this persecuting power was, how it came by its authority, how it abused it, how severely it should be punished for it in the end, my wonder would be much lessened: I will therefore, says he, give you a more distinct account of the original wickedness and punishment of this mystical Babylon.

8. *The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names are not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.*]

(8.) Know then, and understand, this persecuting power will be a revived authority in the same city of Rome, which was once before destroyed by the righteous judgment of God, for persecuting the truth; another persecuting power shall arise after it, which by means of false doctrines, and those hellish principles by which Satan corrupts the world, and maintains a power over wicked men, shall greatly prevail; a corrupt part of the church, who by their antichristian temper and actions shew they are not true Christians, shall be surprised and pleased with it, and the greater part shall rejoice in the revival of a power, to promote their corruptions, and to persecute all who have conscience and integrity not to comply with them. [6]

9. *And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.*]

(9.) Let them who have a mind to understand this prophecy, particularly attend to this key of explaining it, and it will give them a good degree of knowledge in the meaning of it; let them lay it down for a maxim, that this persecuting power is the city of Rome, so well known by its situation on seven hills. [7]

10. *And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.*]

(10.) But, said the angel, observe farther, that seven kings are also signified, to express more distinctly under what state or form of government this persecuting power should arise in Rome. Observe then, that, out of seven forms of government, five are already passed; the present that now is, at the vision, is the sixth; after this there shall be another, which is not yet come, and when it comes, is to continue but for a short time. All these are to be passed in their succession, before that form of Roman government shall arise, which is meant by the beast in this prophecy.

11. *And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.*]

(11.) For the form of government here prophesied of, may on some accounts be reckoned as an eighth; though yet, for other reasons, it may be accounted as a seventh, and shall in its due time be as surely destroyed, as the several forms of government in succession before it were. [8]

12. *And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.*]

(12.) More distinctly to shew you the time of the beast in this prophecy, observe the ten horns, as designed to signify several distinct kingdoms and governments, none of which are yet in being, at this time of the vision, but which are to arise in or about the same time with this last form of Roman government; therefore you are to consider the time of this persecuting power, contemporary with ten other kingdoms, or governments, to be formed hereafter, in the dominions of the Roman empire. [9]

13. *These have one mind, and shall give their power and strength to the beast.*]

(13.) When these kingdoms shall be erected, as all had the same intention of cantoning out some part of the Roman empire, a settlement for themselves, so they shall all join their authority and power (however they may be divided in their respective interests and ambition), to support this antichristian persecution of the faithful servants of Christ.

14. *They shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.*]

(14.) They shall themselves join in this war with Christ and his church, in persecuting all who should adhere to the purity of the Christian faith and worship; but though the faithful shall suffer much from them, they have this consolation in the same prophecy, that Christ, the King of saints, shall, in due time, overcome these powerful conquerors of the Roman empire: for God has constituted him Lord of lords, and King of kings; and God will assuredly defend and protect those whom he has chosen, and called to the privileges of his church, and who are faithful to the cause of God and religion, against the opposition of the world, how powerful soever it may be.

15. *And he saith unto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.*]

(15.) The angel-interpreter farther informed me, that I was to understand by that part of the vision in which I saw the whore sitting on many waters, the great extent of that

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persecuting power, over many nations and people, being supported by the united force of the several nations that had settled themselves in the Roman empire. [10]

16. *And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*]

(16.) Yet, for the comfort of the faithful, it is revealed, that these very nations who will thus support the idolatry and persecution of the beast for a time, shall at length grow sensible of her extravagant claims and grievous oppressions, shall be highly displeased with them, and resent them; they shall not only withdraw their protection from her, but shall use their power against her; shall strip her of her ornaments and riches, expose her to shame, and bring her to destruction by fire and sword, and all the calamities of war. [11]

17. *For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.*]

(17.) For God, the supreme governor of the world, in whose hands the hearts of kings are, as well as the hearts of meaner persons, though he permits the kings of the earth to support the idolatry and persecution of the beast for a time, yet it is only for a limited time, during the period of this prophecy; when this word of prophecy shall be finished, then he will put it into their hearts to fulfil his farther will, in the destruction of that power which they before supported.

18. *And the woman which thou sawest is that great city, which reigneth over the kings of the earth.*]

(18.) And finally, to understand this vision, observe, that the kingdom of the beast is a kingdom in the same great city which you now see the empress of the world, which has subdued the other empires, and subjected so many kingdoms of the earth to its dominion. [12]

ANNOTATIONS ON CHAP. XVII.

[1] Ver. 2.] IDOLATRY, in the ancient prophecies, is frequently called whoredom and fornication; the prophet Ezekiel interprets, being *polluted, after the manner of their fathers, and committing whoredom after their abominations, by making their sons to pass through the fire, and polluting themselves with their idols,* (xx. 30, 31.) The prophet Isaiah, in like manner, describes the propagation of idolatry by Tyre, which was spread every where with their great trade and commerce, by these remarkable words, *She shall commit fornication with all the kingdoms of the world upon the face of the earth,* (xxiii. 17.) As it is agreeable to the prophetic style to represent cities in the figure of women, so it is to represent idolatrous and superstitious cities by prostitutes and harlots; *Seeing thou dost all these things, the work of an imperious whorish woman,* says the prophet Ezekiel to Jerusalem, (xvi. 30.) A fit expression to shew the evil of idolatry and superstition, and how hateful in the sight of God. This was one distinguishing character of this antichristian power, which ruled over and corrupted so many nations and people.

[2] Ver. 3.] We have already seen in the notes on xiii. 1. that the monstrous wild creature there described, having seven heads and ten horns, with titles of blasphemy, and in which the forms of a leopard, a bear, and a lion, were mixed together, signified the last form of Roman government, contemporary with the several new kingdoms erected on the fall of the Roman empire, after the form of government at the time of the vision, which was the imperial, should be passed away. The present representation of the great whore or prostitute, sitting upon this beast, signifies, that the same state of Roman government is intended, which can be no other than the idolatrous persecuting power, supported by the papal authority. This the angel-interpreter will shew, I think, with full evidence, in explaining the principal parts of this figurative representation.

The beast seems to be called scarlet-coloured, because a scarlet covering, or rich cloth, was thrown over it: might not that rich horse-cloth be embroidered with gold, and have heads and horns worked upon it, as emblems of power and authority, with proud mottoes, or titles, amounting to blasphemy?

[3] Ver. 4.] Purple and scarlet were the colours of the imperial habit: the purple, in times of peace; and the scarlet, in times of war. It is well known, these are the colours used by the pope and cardinals; so that to be raised to the purple, or to the scarlet hat, is used to express being made a cardinal. The use of jewels for state and magnificence, is too well known to be insisted on. The golden cup in her hand, full of abomination and filthiness of her fornication, may be an allusion to those philters, or love-potions, which prostitutes and lewd women were used to prepare, to inflame the love of their gallants, but by which they often disturbed their senses, and made them run mad; or, it may refer more simply to the common effects of drunkenness and debauchery. Babylon is represented *as a golden cup, that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad.* (Jer. li. 7.) The disordered senses and understanding of a drunken man, the natural effects of a debauch, are a proper figurative representation of a disordered understanding and judgment of men, misled by any methods of infatuating deceit into idolatry and gross superstition.

[4] Ver. 5.] It has been observed by interpreters, that lewd women were used to have their names written over their doors, and sometimes on their foreheads; and that criminals among the Romans had an inscription of their crimes carried before them. In the first sense, as Mr. Daubuz observes, "This inscription will denote a public profession of what is signified by it, or a public patronage of idolatrous doctrines and worship." In the second sense, it will denote the crimes for which she is condemned, and was punished by the foregoing plagues. Mr. Waple thinks, "This inscription is rather an allusion to the known inscription on the forehead of the high-priest, Holiness to the Lord; whereby is intimated, that this idolatrous persecuting government was an antichristian church, of a temper and spirit quite contrary to the true worship of the one true God."

The paraphrase of the bishop of Meaux on these words deserves observation. "Babylon is meant by the name of the whore, and Rome by Babylon. This is the most natural sense.—We see then why St. John represents Rome in the name of Babylon, as she had all the characters of Babylon, an empire full of idols and divinations, and a persecutor of the saints, as she was." "Sous le nom de la prostituée c'est Babylone, et sous le nom de Babylon c'est

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Rome, c'est le sens le plus naturel.... on voit donc pourquoy Saint Jean represente Rome sous le nom de Babylone, dont elle avoit tous les characteres, dominante comme elle, comme elle pleine d'idoles, et de divinations, et persecutrice des saints, qu'elle tenoit captifs."

[5] Ver. 6.] It has been observed, I think justly, that the persecution of Christians, at the time of the vision, was not likely to have occasioned such astonishment in the apostle; but he might well greatly wonder, that Rome Christian, once so famous for purity of faith and patient suffering for the profession of truth, should become another Babylon for idolatry and persecution. From hence, protestant interpreters may with reason infer, that this vision does not represent the persecution of Rome heathen, but of Rome antichristian.

[6] Ver. 8.] This description of the beast, that it was, and is not, and yet is, means, in a plain and easy sense, that this persecuting power once was, then ceased to be, but afterward recovered itself again. Mr. Mede, following good authority, reads παρέσται, and renders it, *the beast that was, and is not, and yet is to come, which at length shall ascend out of the bottomless pit.* The bottomless pit, gulf, or abyss, is mentioned as the prison of Satan, and his evil angels; opening the bottomless pit, signifies a permission of those powers of darkness, to deceive and corrupt the minds of evil-disposed and wicked men with false doctrines and principles of persecution, through their lusts of ambition and covetousness. (Vid. ix. 1.)

The expression, *whose names were not written in the book of life,* is intended to shew, that this revival of a persecuting power should be greatly owing to some members of the church itself, but such who had lost the spirit and temper of true Christianity, who were led by ambition and worldly interests, and were ready to fall in with any thing that seemed best to fall in with their inclinations and views. The *book of life* is an allusion to the registers in which the names of persons were enrolled to remain upon record, as members of a corporation, or freemen of a city; to be *registered* in the book of life, is to be registered as true Christians, who have a right to the promise of eternal life. (Vid. iii. 5.)

Now this description most exactly agrees with the temporal power of the papacy, which arose by the means of false doctrine, persecution, and assistance of a corrupt part of the church itself. Thus Rome, after it had lost all authority, ceased to be a seat of empire, was itself a small dutchy, subject to the exarchate of Ravenna for many years; yet it revived again, recovered great power and authority, and has long continued the seat of the most extraordinary government the world ever saw.

[7] Ver. 9.] This interpretation of the angel leaves no room to doubt, but that the persecuting power here prophesied of, was to be some empire of which the city of Rome was to be the capital, or seat. Rome was as well known by its situation on seven hills, or *montes,* as by the name of Rome itself; *urbs septicollis,* was never mistaken for any other city, Roman authors have so fully determined the sense of it:

"Quæ de septem totum circumspicit orbem
Montibus, imperii Roma Deumque locus."*

[8] Ver. 11.] This part of the angel's interpretation deserves particular attention. It has appeared difficult to most interpreters; so that there is great difference between them as to the precise meaning of the several expressions.

The whole scheme and order of these prophecies will by no means admit, that the seven kings should mean seven emperors, in immediate succession to each other; for then the text would make the then reigning emperor the sixth, his immediate successor must be the seventh, the whole twelve hundred and sixty years of this period, with all the time of the two foregoing periods, would be comprised in the single reign of one man, and the whole prophecy would reach no farther than a very few years after the vision.

It is to be observed, that, in the style of prophecy, kings mean kingdoms, or states of government. Daniel interprets the beast in his prophecy to mean kings, that is, kingdoms, empires, and distinct governments. *These great beasts, which are four, are four kings, which shall arise out of the earth.* (Dan. vii. 17.) One of these kings the prophet explains by a kingdom and distinct government, *The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms,* (ver. 23.) The prophecy before us points out the same interpretation, *The ten kings who have received no kingdom as yet,* (xvii. 12.) seem plainly to mean, not so many particular persons, who reigned in succession one after another, in the same kingdom or empire, but so many *kingdoms,* or *distinct states of government,* contemporary with each other, and all of them contemporary with the empire of the beast.

The angel-interpreter only observes concerning the first five, that they were fallen or passed away at the time of the vision, and, as Mr. Waple justly observes, without any distinct account of them, their time, names, difference, or the order of their succession among themselves; for which he gives this good reason, because they were of no farther use to this prophecy, than to shew that the one head then in being was the sixth of the seven, after five already past. We have no need, then, to inquire, with great exactness, what these five forms of government were; we may content ourselves with a short account of a very eminent Roman historian, very near the time of this vision. "Rome (he says) was first governed by kings, then by consuls, by dictators, by decemvirs, by military tribunes with consular authority."*

The triumvirates were states of confusion, rather than forms of government; and Augustus settled the imperial government, which was the sixth, the form of government at the time of the vision, and which long continued under his successors, to the time of the destruction of the Roman empire by the northern invasions.

There appears no reason why the imperial government under Christian emperors, should, or even can, be called a new form of Roman government: for all the powers of government were the very same under heathen and Christian emperors. I cannot therefore apprehend, that Constantine and his successors, when the empire became Christian, can be meant by the seventh king, or the kingdom which was not yet come. It seems to me, that the angel-interpreter intimates plainly enough, that the seventh form of government was not to begin till the imperial power of Rome should be destroyed, in whosoever hands it should be. After the

* Ovid. Trist. lib. i. Eleg. 4.

* Tacitus, Annal. lib. i. cap. 1.

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imperial power was destroyed, Rome was long subject to the kingdom of the Goths in Italy. It was recovered out of their hands, and continued for some time, during the exarchate of Ravenna, under the eastern empire, governed by a lieutenant, and a duke subject to the exarch, as we have observed more largely before, on chap. xiii.

This state of Rome and its government, answers well to the description of the beast, that was, and is not; and shews how this last government of the beast may, on some accounts, be called the seventh, and, for other reasons, the eighth head of government, as the exarchate of Ravenna was in some sense a new form of government, and yet hardly so distinct and proper a form of government, as to be reckoned a different head.

[9] Ver. 12.] What we translate *one hour*, μίαν ὥραν, ought to have been translated *the same hour* or point of time, as several learned interpreters have justly observed. We have the sameexpression in the next verse, μίαν ὥραν, which we have rendered *one mind*, meaning plainly the same mind. The beast, then, and the ten kings or kingdoms, are to be contemporary powers, or to reign at the same time.

Horns are a usual symbol of strength, as the strength of some of the fiercest beasts lies in their horns. This symbol of strength and power has been anciently used in the prophets, to signify the power of empire and government. Thus the prophet Jeremiah concerning Moab, *The horn of Moab is cut off, and his arm is broken, saith the Lord,* (xlviii. 25.) The prophet Zechariah saw the kingdoms that oppressed Judah under the representation of horns: *Then I lifted up mine eyes, and saw, and beheld four horns. And I said unto the angel that talked with me, What be these? and he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem,* (i. 18, 19.) In the prophecy of Daniel, horns are most expressly designed to signify the empires of Media, Persia, and Greece; *The ram which thou sawest having two horns are the kingdoms of Media and Persia. And the rough goat is the king of Greece; and the great horn that is between his eyes is the first king,* the founder of that empire, (viii. 20, 21.)

There were ten horns in the representation, to denote ten distinct kingdoms, which should arise in several parts of the Roman empire, which the northern nations should canton out among themselves, and erect into new and distinct kingdoms.

I have before observed, that *ten* in prophetic language does not always mean a precise number, but is used as a certain number for an uncertain, to express in general several or many; *ten times* is the same as many times, *ten women* the same as many women, *ten men* mean several men, *ten sons* several sons, as we have observed in the annotations on Rev. ii. 10.

So that there seems to be no necessity of finding a precise number of ten different kingdoms, or just so many different governments, neither more nor less, erected on the ruins of the Roman empire: in fact, in those times of disorder and confusion, they were shifting and variable; but that several new kingdoms were erected, when the northern nations divided the empire among themselves, is well known in history, and evident in the several distinct governments of Europe at this day.

Several interpreters have reckoned up the number of ten precisely with the time when, and the place where, they were erected, from whom every one who pleases may satisfy his farther curiosity. It may be sufficient here to mention the account given of them by the illustrious Sir Isaac Newton.*

1. Kingdom of the Vandals and Allans in Spain and Africa.
2. The kingdom of the Suevians in Spain.
3. The kingdom of the Visigoths.
4. The kingdom of the Allans in Gallia.
5. The kingdom of the Burgundians.
6. The kingdom of the Franks.
7. The kingdom of Britain.
8. The kingdom of the Huns.
9. The kingdom of the Lombards.
10. The kingdom of Ravenna.

Whether we reckon after this manner with our illustrious author, or in a somewhat different manner with others, yet, in general, this division of the Roman empire into several distinct kingdoms, was a memorable event of providence, and distinguishing mark of this period of prophecy: so that we may observe with the bishop of Meaux,—here, without the necessity of being more particular, is a character very remarkable, that so many distinct kingdoms should be raised out of one and the same empire, in Spain, Gaul, Great Britain, Italy, Pannonia, and elsewhere. This is a character sufficient to distinguish this period, especially if we join to it the other parts of the description.

[10] Ver. 15.] This observation of the extensive authority or jurisdiction of the beast, or last government of Rome over so many other nations and people, as well as the immediate subjects of its own government, is another very considerable mark of that persecuting power which the Spirit of prophecy here describes. It strongly points out one circumstance peculiar to the papal government of Rome, and wherein it differs from all other governments in the world, whose jurisdiction and authority are confined within the bounds of their own dominions; whereas the authority of this government reaches all the nations settled in the Roman empire, and all the kingdoms erected by them.

[11] Ver. 16.] The description of this judgment may receive light from a passage in the ancient books of Moses. *If* (says God) *I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. My sword shall devour flesh.* (Deut. xxxii. 41, 42.) The original אכל properly signifies to eat, and figuratively to devour. In like manner, the expression of the prophet Jeremiah, xxx. 16. *All that devour thee shall be devoured,* is literally, All that eat thee shall be eaten.

The nations of the earth, supporters of this tyrannical power, may resent any attempts made by it against their own authority, as the empire, France, Spain, and Portugal, have often shewn; and yet they may bewail her, and lament for her, as it is represented they will do, xviii. 9. when her utter destruction shall take away a main support of their own superstition and tyranny.

[12] Ver. 18.] This is so plain a description of Rome, as

* On Dan. vii.

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must necessarily determine the meaning of this prophecy to some state or form of government in that city. What state or form of government it is, the other parts of the description do, I think, sufficiently determine, to the reasonable satisfaction of all who are willing fairly to inquire into the true meaning of it: so wonderful agreement in the events of providence, to the prediction, in which so many things were to concur, and for so long a time, is a great evidence of the truth of the prophecy, and a great encouragement to faith, patience, and hope in God, the great and useful design of it.

CHAP. XVIII. SECT. XVII.

CONTENTS.

In the former chapter, the angel-interpreter, or *nuntius*, has given us a key to the meaning of the prophecy, which describes this third and most lasting period, in which the saints were to suffer for their faith and constancy; that they might expect a time of temptation and suffering; that they might be more careful to confirm their faith and patience, and encourage their perseverance.

This chapter represents another angel sent from heaven, to reveal the sure judgments of God on these enemies of the pure Christian religion, to foretell their sure destruction, and in as eminent a manner, as God ever appeared to punish Babylon or Tyre, the ancient enemies of true religion. This part of the prophecy is very fit and proper for the general design of it, to warn and caution good Christians against the corruption of the time and age in which they live; to give them consolation in all their sufferings, through hope in the protection of God, of deliverance in a proper time, and of a glorious reward in the end.

1. *AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.*]

(1.) Now, after the angel-interpreter had so far explained the meaning of the vision and mystery of the woman, and of the beast with seven heads and ten horns which carried her, another angel was sent from heaven, to shew the sure downfal of this antichristian power: to give weight to this message, it pleased God to send an angel from heaven, as from his court, to declare his decree, and an angel of high and superior rank, to shew the importance of his commission. [1]

2. *And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.*]

(2.) As the angel drew nearer, he proclaimed the decree of heaven with an audible voice, saying, Babylon is fallen; this mystical Babylon shall as surely perish as ancient Babylon formerly did, and become an equal example of ruin. As a city quite destroyed, where there is no more concourse of men, and which is utterly desolate, it shall be a place of resort for hateful birds and beasts of prey. [2]

3. *For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.*]

(3.) The angel declaring the judgment of Rome, shews at the same time the reason of so heavy and severe punishment, because she had not only been guilty of idolatry herself, and with great wrath persecuted the true Christian faith and worship, but had also corrupted the princes and nations of the earth, as if she had given them a cup of poisonous composition, to disturb their understanding, and heat them into rage and fury; she had prevailed upon them to commit the same sins of which she was guilty, and to propagate her corruptions by ambitious views, incitements of luxury, and prospect of gain. [3]

4. *And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*]

(4.) When this angel had declared the punishment of Rome, a voice from heaven declared what use and improvement good Christians were to make of such a revelation; that they should most carefully keep themselves from falling in with these general corruptions, and no ways assist to support and propagate them. They are warned, on the contrary, with faithfulness, constancy, and zeal, to attempt a reformation of them, at least among themselves, by an open and resolute separation. This is their duty and concern; lest, by aiding or abetting these corruptions, they partake in that guilt, which will make them liable to all the plagues and judgments with which they shall be punished.

5. *For her sins have reached unto heaven, and God hath remembered her iniquities.*]

(5.) For they may be assured, the time is coming, when such sins as these, like the notorious sins of wicked nations, shall be found ripe for judgment; a decree shall be pronounced against them in heaven, and the execution of it shall visibly shew, that God does not forget, as the workers of iniquity vainly imagine; but will surely remember, in a proper time, to execute justice and judgment, when none shall be able to escape. [4]

6. *Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled fill unto her double.*]

(6.) Her punishment shall then be equal to her crimes; she shall not only be punished with a full retaliation for all the injuries and evils with which she has oppressed the faithful servants of God, but she shall be condemned to double damages, and suffer whatever the laws of justice have made the punishment of so great offences. [5]

7. *How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.*]

(7.) When God shall thus arise to punish her, she shall receive sorrow and torment, in full proportion to her former pride and luxury, though she greatly rejoice for the present in her prosperity and glory, as securely settled in her power and authority, without any prospect of danger, or fear of losing it.

8. *Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her.*]

(8.) Yet her pride and security shall hasten her down-

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fal; it shall be one part of her punishment, and which shall greatly aggravate her sorrow, that her plagues shall come upon her at once, in full extremity: all the calamities of famine, death, and utter destruction, shall at once come suddenly upon her; all her pride and power shall not be able to secure her from the justice of God. God, the supreme Lord of the whole world, who judgeth her, is mighty to execute the vengeance he has decreed with irresistible power.

9. *And the kings of the earth, who have committed fornication and lived deliciously with her, shall wail her, and lament for her, when they shall see the smoke of her burning.*]

(9.) So that even the kings of the earth, and great powers of the world, who were formerly in league with her, supported her in her corruptions, and shared with her in the pomp and luxury of her prosperous state, shall be able to afford her no support, no defence, in this day of God's vengeance; they shall be able to do no more than fruitlessly condole with her, and lament her sad condition, when they shall behold all these calamities come suddenly upon her.

10. *Standing afar off for fear of her torment, saying, Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come.*]

(10.) Instead of being able to help her, they shall themselves be astonished and confounded; like persons thoroughly affrighted, they shall seek to get as far as they can out of the reach of danger, and only express their astonishment at so great and wonderful a revolution, so little thought of, so little expected; they shall only say with themselves, Alas, alas! what a dreadful judgment is come upon the world, that so mighty a city should be so suddenly, so utterly destroyed!

11. *And the merchants of the earth shall weep and mourn over her; for no man buyeth her merchandise any more.*]

(11.) Her men of business, and skilled in the affairs of life, who gained so much by her preferments, and by employments under her, the men of riches and credit in the several nations which she had corrupted, who were supported in their pride and luxury by her means, shall not be able to help in this hour of her distress, any more than the kings of the earth; they can only weep and mourn for her misery, and for their own loss in her destruction, now all commerce with her shall be utterly cut off, and no man, by her means, shall attain wealth, credit, or power, any more.

12. *The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and thyine-wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble,*]

(12.) The destruction of Rome shall much resemble the destruction of ancient Tyre, when her great and extensive trade, the foundation of her riches, power, and pride, were totally stopped at once; when she lost all her merchandise, which consisted in all sorts of valuable commodities, such as gold, silver, precious stones, pearls, fine linen, scarlet, and thyine-wood, all curious manufactures in ivory, precious wood, brass, iron, and marble.

13. *And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.*]

(13.) She shall trade no more in those things which pride and luxury have set such a value upon, as spices and perfumes, wine and oil, the finest flour and corn, nor shall she trade in beasts and sheep, in horses and chariots, in slaves and the souls of men. [6]

14. *And the fruits that thy soul lusteth after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.*]

(14.) So great shall the misery of Rome appear in this day of vengeance, that nothing shall be left her in which she was used to have pleasure and delight; she shall be spoiled of all things that served her former greatness or luxury, nor shall she ever be able to recover them, or make up the loss of them.

15. *The merchants of these things, which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,*]

(15.) Her agents, by whose means she obtained her wealth, and was able to live in such pomp and luxury, and who served her with great zeal, as they shared in her riches and luxury, shall themselves be seized with fear, when they see her torments; they shall then forsake her, and fly as far as they can from her, lest they partake of her punishment, as they were partakers of her guilt, their joy shall be turned into weeping and wailing.

16. *And saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!*

(16.) They shall utter their sorrow in bitter complaints, saying, Alas, alas! what dreadful calamities have befallen this mighty city, once so admired and adored, which shone in all the pride, and with all the pomp, of riches and grandeur!

17. *For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off.*]

(17.) But now is suddenly and unexpectedly spoiled of all its great riches, and fallen into the utmost distress of poverty; so that even the lower people, who used to express great reverence and zeal for her, who profited themselves in some inferior offices under her, shall be as useless to her as her greater and more powerful friends; they shall also forsake her, and for their own safety shall get as far from her as they can.

18. *And cried, when they saw the smoke of her burning, saying, What city is like unto this great city!*]

(18.) When they see her as a city burnt down to the ground, and her smoke ascending, as it were, from every part of her ruins; they shall cry out with astonishment, Was ever the condition of any city like this, formerly in greatness and glory, now in sudden ruin and misery! [7]

19. *And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.*]

(19.) They shall, as is usual in cases of the deepest mourning and sorrow, put ashes on their heads, and cry out with great bitterness of heart, O the inexpressible misery of this great city! she who was used to enrich all who had dealings with her, wherever they were employed in her service; such was her interest, power, and wealth, they

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were sure to make their fortune by her countenance and favour: yet is she herself suddenly and unexpectedly made desolate, unable to help either herself or her friends.

20. *Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.*]

(20.) But, added the angel, though this great event of Divine justice will fill the hearts of many with concern and grief, it will be to the comfort and joy of sincere faithful Christians, for whose consolation these revelations are made. The apostles, prophets, and saints of God, will have reason to rejoice in so wonderful an instance of God's protection and favour; for it is to avenge the cause of his church and faithful servants, God does so severely punish this persecuting city.

21. *And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be cast down, and shall be found no more at all.*]

(21.) Farther, to confirm the irrecoverable ruin of this persecuting city, another mighty angel appeared in my vision, who plunged a great stone, like a millstone, into the sea, and he explained the meaning of his action by these words: Babylon shall fall, this mystical Babylon shall sink never to rise again; as a stone thrown with violence into the sea sinks to the bottom, and never rises more.

22. *And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee.*]

(22.) So great and lasting will the ruin of this persecuting city be, that there shall be no more any entertainments of diversion or pleasure for the rich; no more employment for persons skilled in any trade or business; no, not even for the lowest sort of people, such as were used in the meanest services, in preparing corn for the daily food of the inhabitants, and providing the very necessaries of life for them.

23. *And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.*]

(23.) Nor shall the inhabitants of that ruined city be continued by new marriages, and a succession of families; no bridal-lamp, or songs, no ceremonies of nuptial joy, shall ever more be seen or heard in it; but it shall be quite desolate, and without inhabitants, because it has been guilty of so much pride, idolatry, and cruelty: sins, that God is used to punish with exemplary severity, especially when persons abuse their riches and power, not only to corrupt themselves, but spread their corruptions every where, by their bad example and influence.

24. *And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.*]

(24.) So great has been her superstition and cruelty, that she has outdone the severest persecutions; she has wantonly spilt the blood of thousands, for being faithful to the truth and purity of the Christian faith and worship; by approving the cruelty of former persecutors, she has involved herself in their guilt, as she is herself guilty of the innocent blood shed throughout the earth, subject to her authority, and in virtue of her canons and decrees: and now having filled up the measure of her own sins, it is righteous in God, so heavy a punishment should fall upon her. [8]

ANNOTATIONS ON CHAP. XVIII.

[1] Ver. 1.] THE description of this angel, as an angel of great power, *and the earth was lightened with his glory*, seems to allude to the vision of Ezekiel, xliii. 2. when he beheld the glory of the God of Israel; *the earth shined with his glory*, a bright and shining light usually attended the appearance of angels; and likely the splendour of the appearance was greater, as the angel appearing was more honourable. Sending an angel of superior rank, alludes to the custom of courts in employing persons of dignity, according to the weight and importance of the commission they were to execute.

[2] Ver. 2.] These expressions seem to be taken from the prophet Isaiah, in his prophecy against Babylon, xiii. 19, &c. *And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in her pleasant places.* What we render, *and satyrs shall dance there*, the Seventy render, δαιμόνια, demons or devils; the Hebrew שעירים signifies some hairy creature, as a goat. It was a vulgar opinion, as Bochart has shewn, that demons, or evil spirits, were used, of old times, to appear in the shape of goats, or in the form of some hairy creature, and that they were used to have their haunts in forlorn and desolate places;* on which account, this word is sometimes translated demons, or devils. The whole is a strong figurative description of utter destruction.

[3] Ver. 3.] "The Romish clergy (says Mr. Daubuz), by trading in spiritual matters, have gotten vast wealth; these are the merchants of the earth, who, by their popish tricks and trinkets, have gotten a good part of the wealth of the world into their hands. In short, Rome is a great mart (adds our author), the Romish clergy are the merchants and factors, the secular inferior clergy, the monks and friars are the pedlars and hawkers, which retail the merchandise. As for the luxury of Rome, procured by this trade, it needs no proof."

As the destruction of Rome is here compared to the destruction of Tyre, we easily see how proper it was to describe the sins of Rome, by figures taken from the sins of Tyre. The profit of trade created a commerce between that city, then the chief mart of the world, and all nations; so that Tyre spread her luxury and superstition, far and wide, through all parts of the world with her trade. Rome, in like manner, corrupted distant and remote nations, by rewarding her votaries with considerable wealth, encouraging their ambition and luxury; and thus, like Tyre of old, made her corruptions general, and almost universal.

* Lowth, on Isa. xiii.

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[4] Ver. 5.] When sins are ripe for judgment, they are said to reach unto heaven, or to come up before the face of Jehovah. So the angel sent to punish the sins of Sodom, *We will destroy this place, because the cry of them is waxen great before the face of the Lord* (Jehovah), *and the Lord* (Jehovah) *has sent us to destroy it.* (Gen. xix. 13.) Thus the prophet Jonah was sent to cry against Nineveh, *for their wickedness is come up before me.* (Jonah i. 2.) St. James uses a like expression, *The cries of them which have reaped, have entered into the ears of the Lord of sabaoth.* It seems an elegant allusion to the methods of justice in human courts, when criminals are actually prosecuted, and their crimes are brought before the court for judgment.

[5] Ver. 6.] By the laws of the Jewish government, some offences were punished by retaliation, or inflicting on the offender as a punishment, that evil which he had injuriously done to his neighbour, to his hurt and damage. It was therefore enacted by the Jewish law, *If men strive, and any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.* (Exod. xxi. 23, 24.) In other cases of damage, it was enacted, that the offender should pay double damages.

Thus, in the case of theft, the law requires the thief shall *restore double;* (Exod. xxii. 4.) it being just the thief should suffer for his offence, as well as make full restitution for the damage he had done. In allusion to these laws of the Jewish government, the punishment of Rome for her idolatry and persecution, is represented as inflicting pains and penalties upon her as an offender, as the laws of justice direct, where injuries are so highly criminal.

[6] Ver. 13.] The several branches of trade here enumerated, are taken from the prophecies of Ezekiel, chap. xxvii. who thus describes the downfal of Tyre, by the loss of all the branches of her trade. Tyre was the great mart of the world, where all things most valued and in highest price were to be bought and sold, to the great profit of that city, as well as of the merchants of the several nations who traded with it. Almost all the expressions in this prophecy are used by Ezekiel, and seem to be copied from his description; even that expression, that *she traded in the souls of men,* ver. 13. *Javan, Tubal, and Meshech, they were thy merchants, they traded in the persons of men.* In the original, *thy merchants in the souls of men,* בנפש אדם רכלך, οὗτοι ἐνεπορεύοντό σοι ἐν ψυχαῖς ἀνθρώπων, Septuagint. The Vulgar Latin renders it *mancipia,* or slaves. The bishop of Meaux supposes, that by slaves are meant persons of servile condition; by souls of men, or men in general, are meant free persons: to shew, that Rome reduced persons of all conditions, not only bond but free, into some sort of slavery, by subjection to their dominion. I think the persons, or souls of men, in Ezekiel, do naturally mean the merchandise of slaves; but when slaves and souls of men are mentioned both together in this prophecy, may it not point out the nature of that slavery Rome should require of her servants, that they should become her slaves in soul as well as body? At least, it is true in fact, that her slaves lose all religious as well as civil liberty.

It is plain, in general, this is designed to be a figurative, and not a literal description; therefore readers are, I think, at liberty to apply the figurative expressions to such literal meanings as will agree to the general and certain intention of them. But whether each of these wares is designed to point out some particular gainful corruption of popery, may very well be questioned. It is sufficient to answer the general intention of the prophecy, to observe, that Rome shall be deprived of all her wealth, which she procured by her management and intrigues, in the several places where her agents resided, who continually made her returns of great riches, and plentifully supplied her excessive pride and luxury.

It is a pretty observation of Mr. Daubuz, "Rome receives all the luxurious wares mentioned, but she has so infatuated the world, that she pays nothing for them but trumpery; her money are her enchantments and sorceries; her merchants—her superior clergy engross the real wealth of the world to bring it to her; and her returns and exportations are paper and bills, drawn upon heaven and hell, never to be accepted; however, they pass among the common people for payment, as if they were of real value. The merchant, who finds means to get shut of them, takes no care about their intrinsic value, finding gulls who take them off his hands for real wealth."

Whether these wares were designed to signify pardons, indulgences, dispensations, and the like trifles, with which Rome purchases gold, silver, and whatever ministers to pride and luxury, this is a plain and manifest meaning, that she shall be deprived of all her wealth and luxury at once, and of all the means by which she was used to procure them.

[7] Ver. 18.] This wailing of the sailors, by whom, in the allegory of trade, are meant persons inferior to merchants, seems to be taken from the prophecy of Ezekiel, xxvii. 32. *And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?*

[8] Ver. 24.] This description of the desolate state of Rome, seems to be an imitation of some passages in the prophet Jeremiah, concerning the ruin of ancient Babylon. *And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise, from the evil that I will bring upon her,* (li. 63, 64.) This was strictly true of ancient Babylon, which remains a heap of ruins to this day; the city now called Babylon being built in a different place. This part of the prophecy seems strongly to intimate, that Rome shall in like manner be irrecoverably destroyed; a judgment which as yet has not been inflicted upon it. There seems also, in these expressions, an allusion to another passage of the same prophet: *Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the milstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment,* (xxv. 10, 11.) Music was the entertainment of the rich and great; trade, the business of men of middle rank; preparing bread, and the necessaries of life, the employment of the lowest people; marriages, in which lamps and songs were known ceremonies, are the usual methods of peopling cities, as new births supply the place of those that die. Now, the desolation of Rome is described in such manner, as to shew, that neither rich nor poor, neither persons of middle rank, nor of the lowest condition and employments, should

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be able to live there any more; it shall not be repeopled by new marriages, but for ever remain desolate and uninhabited, either by persons born in it, or resorting to it, on account of any business or employment whatsoever.

CHAP. XIX. SECT. XVIII.

CONTENTS.

The prophecies relating to this third period concluded with a severe punishment of Rome for her pride, luxury, superstition, and idolatry, and especially for her cruel persecution of all who were found faithful to their duty, in preserving the purity of the Christian doctrines and worship. When Rome thus fell, as ancient Babylon, to rise no more, the heavenly church is introduced as a chorus, or choir, to praise God for his righteous judgments and faithfulness. This excellent hymn of praise, sung by the united voices of angels and saints, the whole assembly of heaven, strongly represents to all Christians, and every church on earth, what grateful sense they ought to have of God's faithfulness in their protection, and of his righteous judgments in punishing the persecutors of truth and religion.

Though, for wise reasons, and for a limited time, God may permit the righteous and faithful to suffer many things from the enemies of truth and righteousness; yet the end, and final event of things, shall surely shew God's faithfulness in the blessing of his people, and justice in the punishment of his enemies. A just reason for consolation, gratitude, and praise.

1. *AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:*]

(1.) When I was thus distinctly informed by an angel, of the total destruction of that persecuting power, which was to arise in this third period, and continue for so long a time, it was represented farther, as if the whole church was assembled together; which I heard, as a chorus, with united voices, begin a hymn of praise to God, saying, Alleluia, let us ascribe salvation, glory, honour, and power, unto Jehovah, the only true God, who is our God.

2. *For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.*]

(2.) For his judgments shew him to be just and righteous, faithful and true; his punishment of Rome, in so exemplary a manner, for her pride, superstition, idolatry, and persecution, declares his righteousness; he has illustriously manifested the truth and faithfulness of his promises, in avenging the blood of his servants, on her who so cruelly put them to death for their faith in God, and constancy in his true religion.

3. *And again they said, Alleluia. And her smoke rose up for ever and ever.*]

(3.) And they ended their hymn, saying, Alleluia, let God, our God, be praised, who in this last judgment has put an end to the power of persecution for ever. It shall not henceforth, as formerly, rise up again, to persecute the saints; this persecuting city shall lie waste, from generation to generation, never to be restored. [1]

4. *And the four-and-twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.*]

(4.) After the chorus of the general assembly had ended their hymn, the twenty-four elders, representatives of the united church, the patriarchs, and apostles, and the four living creatures, the cherubim, who were nearest the throne of God, prostrated themselves before Jehovah, and concluded the praises of the heavenly church, saying, Amen, Alleluia, so let Jehovah, our God, be praised.

5. *And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.*]

(5.) When this hymn was finished, there came a voice from the throne itself; the oracle pronounced an order to all persons truly religious, to all the faithful servants of God, of whatever state or condition they might be, that they should heartily join in the praise of God, and exalt his name, so glorious in righteous judgment, and faithfulness to his promises. [2]

6. *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.*]

(6.) Upon this voice of the oracle, the whole church, in obedience to it, began to celebrate the praises of God in another hymn; their united voices were strong, as the sound of innumerable people singing together, that it might be compared to the noise of the sea, or of thunder. They began the praise of God, saying, Alleluia, for Jehovah, the one true God, whose almighty power and supreme dominion reach all creatures, appears to establish his own kingdom of truth and righteousness in the world.

7. *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.*]

(7.) Let it fill the hearts of all who truly fear God, with gladness and joy, and dispose them to give all honour unto him, now he has so fully and so gloriously accomplished his promises; for now the true church of Christ, his faithful disciples, as his spouse, are appointed and prepared to receive public and eminent marks of his affection, in a state of happiness and dignity, suitable to their relation to him. [3]

8. *And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.*]

(8.) As it is usual for bridegrooms at their marriage to make presents to their brides, of rich ornaments and apparel, so, at this time, the church of Christ shall be presented with suitable ornaments; it shall be adorned with real righteousness and holiness, with a Divine nature and godlike temper, in conformity to God's own perfections: ornaments more valuable, and more honourable, than the most costly or honourable habits of the eastern princes, or of the ancient priests.

9. *And he saith unto me, Write, Blessed are they who are called to the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.*]

(9.) The angel then directing his speech in particular to me, bid me take notice of this part of the prophecy, and write it down as a maxim of great use to the patience and consolation of the saints, as they may rest satisfied in full

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assurance of hope, that all the promises in this prophecy shall be surely accomplished; for they are the faithful, the never-failing word of God.

10. *And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus. Worship God: for the testimony of Jesus is the Spirit of prophecy.*]

(10.) Upon this kindness and condescension of an angel conversing with me, I was going to express my thankfulness and respect, by prostrating myself at his feet; but he immediately stopped me, and informed me, that in this revelation he was employed as a servant of God, together with myself; that I was now to consider him, though an angel, as one of my brethren, whom God employs in revealing things relating to Christ and his church. The visions which revealed to me so many things concerning the future state of the church, proceed from the same Spirit of prophecy as all true revelation does. Worship not me then, says the angel, but God, whose servants we both are in this revelation, and from whom we have both received the same Spirit of prophecy. [4]

11. *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.*]

(11.) The prophetic visions were continued; a new scene was presented before me: the gates of heaven were set wide open for an army to march out in order. This army was led by a person riding on a white horse, such as generals were used to ride on solemn processions. He appeared to be the person to whom God had given all power, and committed all judgment, who was to accomplish all the promises of God in faithfulness, and to execute all his threatenings in righteousness, for the protection of God's people, and for the punishment of their enemies.

12. *His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, which no man knew, but he himself.*]

(12.) He appeared with a noble aspect; his eyes were gloriously bright and piercing; his head, to shew his numerous conquests and large empire, was adorned with many crowns: so great was the dignity and authority conferred upon him, that no person besides himself could fully comprehend it. [5]

13. *And he was clothed with a vesture dipped in blood: and his name is called the* WORD OF GOD.]

(13.) He was dressed in a robe of deep red, as if it had been dipped in blood; to express, that Jesus, who, for his voluntary obedience unto death, when he shed his own blood, was highly exalted, and had a name given him which is above every name, should fulfil this prophecy, in the utter destruction of the enemies of his government: their slaughter should be then so great, that their blood should, as it were, be sprinkled on his garments; then he should be celebrated under the glorious title of the *Word of God.* [6]

14. *And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*]

(14.) The prophetic vision farther represented this general followed by the armies of heaven, which marched after their prince and chief commander in great state; themselves richly clothed in splendid habits, wearing the finest linen: to signify, that now the church should attain a state of peace and triumph: their faith and patience should be highly rewarded; their happiness and joy should be far above what Rome ever saw in the glory of a triumph. [7]

15. *And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.*]

(15.) The vision farther represented a sharp sword, coming out, as it were, of the mouth of Christ, to signify, that he had the full power of the sword; and that now he was about to use it, in a strict execution of justice on the enemies of truth and righteousness; that he would chastise them as with an iron rod, and punish them with the most severe vengeance of God's wrath, which is, as his power, almighty, and able to punish his enemies with utter and everlasting destruction. [8]

16. *And he hath on his vesture and on his thigh a name written,* KING OF KINGS, AND LORD OF LORDS.]

(16.) Finally, I observed a motto, or inscription, on one part of his garment which covered his thigh, the place where the sword was usually wore; in which inscription he was styled *King of kings, and Lord of lords:* to signify, that he was really possessed of a just dominion over all the princes and kingdoms of the earth; a dominion which the eastern monarchs, and after them the Roman empire, unjustly attempted, a title which with great vanity they assumed to themselves.

17. *And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;*]

(17.) As I beheld this general marching with his army in order, on this great expedition, the event of it in the total overthrow and destruction of his enemies, was declared by the voice of an angel, who seemed to stand in the sun; who, with a very audible voice, invited the birds of prey to the carcasses of the slain, as to a great feast, which the vengeance of God on his enemies would soon provide for them.

18. *That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.*]

(18.) In which feast, they should prey upon the dead bodies of a numerous army; many persons of the highest rank and character should remain dead, and unburied on the field of battle: so that the birds of prey should feast themselves on the flesh of kings, great captains, and of mighty men, as well as on the flesh of common soldiers, and their horses. [9]

19. *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.*]

(19.) I beheld also in my vision, another army appear to oppose Christ, and the army of heaven, which he led: the beast, which represented the persecuting power of Rome, in conjunction with the kings of the earth, who aided and supported that persecuting power, gathered all his force together, and headed a numerous army: all the enemies of truth and righteousness combined to oppose a thorough reformation of their errors, superstition, idolatry, and persecution.

20. *And the beast was taken, and with him the false prophet that wrought miracles before him, with which he de-*

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ceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.]

(20.) But Christ and his saints obtained a full and entire victory over them; a victory so complete, as when the generals and all the chief officers are made prisoners of war, and the rest of the army is cut to pieces in the field of battle. For the persecuting powers, represented by the beast and false prophet, the principal persons who had supported the apostacy by false doctrines, and imposed on the credulous by pretences to wonders and miracles, were made prisoners, to suffer a more exemplary punishment by the hands of justice; for these were afterward condemned to be burned alive, and had their sentence executed upon them, being thrown into a pit of burning brimstone.

21. *And the remnant were slain by the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.*]

(21.) As to the rest, the persons of lower and inferior rank, who had abetted the apostacy, and concurred in opposing a reformation, they, like the common soldiers of an army, fell in the field of battle, and were left there unburied, as a prey for the fowls of the air to feed on: a very strong figurative expression of their full and complete destruction. [10]

ANNOTATIONS ON CHAP. XIX.

[1] Ver. 3.] THE expression, *Her smoke rose up for ever and ever*, seems to be taken from the prophet Isaiah, where it is explained by the prophet, to mean *perpetual destruction. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.* (Isa. xxxiv. 10.)

Mr. Daubuz observes, the two *alleluias* in this part of the hymn correspond to the messages of the two angels, one of which proclaims the *fall*, and the other shews its *perpetuity*. This repetition may however be accounted for, as corresponding with the hymns of the ancient church, in which we may observe, that repeating the word *alleluia*, is used by the authors as an elegance in the composition.

[2] Ver. 5.] A voice from the *throne*, is from the *glory*, or the *oracle;* this shews the great authority and solemnity with which this order was published. The praise of God, to which this oracle directs, seems somewhat different from that of the foregoing hymn; that hymn was to celebrate the praise of God, principally on account of his faithfulness and justice, in the *punishment* of a persecuting power, which had long oppressed the faithful servants of Christ. But this, as appears by the following hymn, in obedience to the direction of the oracle, is principally to praise God for the *happy* and glorious state of the church, consequent upon this punishment of their enemies; that happy and glorious state of the church, suppose, wherein it is said to live and reign with Christ *a thousand years*, and which is more largely described in the following chapter. For which great goodness of God, all good men are prepared, by this solemn thanksgiving, to express their hearty and grateful acknowledgments.

[3] Ver. 7.] The ancient prophets describe the favour of God to his people, by the affection of a bridegroom: *For as a young man marrieth a virgin, so shall thy sons marry thee; and as a bridegroom rejoices over a bride, so shall thy God rejoice over thee.* (Isa. lxii. 5.) The church is represented in the New Testament, in the same similitude of a bride: *For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.* (2 Cor. ii. 2.) As marriages were used to be celebrated with great joy, the marriage of the Lamb with his church, is a fit emblem to shew the state of prosperity and happiness to which God will raise it, after all its sufferings for the sake of truth and righteousness.

[4] Ver. 10.] It has been often questioned, how the apostle should ever think of worshipping an angel, as proper worship and religious honour are expressly forbid to any creature, and as idolatry is so great a sin, in account both of the Jewish and Christian religion; and as this answer of the angel did not so fully satisfy St. John himself, that what he offered was sinful, and of itself unlawful, for he offers to do the same thing again afterward, (xxii. 8.) Before we answer this question, we ought, I think, to answer a previous question: Whether the apostle did intend any proper religious honour or worship to the angel at all? The word which we render *to worship* (προσκυνῆσαι), is used for civil respects, as well as for religious honour; it properly means a known custom of the eastern people, of bowing down to the ground, and kissing the feet of persons of very superior rank. Thus Ruth complimented Boaz: *Then she fell on her face; and bowed herself to the ground.* (Ruth ii. 10.) Thus Abigail also complimented David: *She fell before David on her face, and bowed herself to the ground, and fell at his feet.* (1 Sam. xxv. 23, 24.) The apostle then, notwithstanding any thing in the expression, might mean no more than the most humble act of civil respect; the original word meaning, in general, both civil repsect and religious worship, must be determined to either, by the circumstances of the discourse in which it is used. It will be sufficiently distinguished, I think, by being referred either to the true God, or to a creature.

The reason for which the angel forbids this high act of respect, seems to intimate, that he did not understand it as an act of religious honour; he mentions nothing of the sin or danger of idolatry in it; he only shews it was improper the apostle should give such respect to him; not by shewing it was unlawful to give such respect to any being whatsoever, but because he was a fellow-servant with the apostle, and of his brethren the prophets, as it is more clearly expressed, xxii. 9. As if the angel had said,—I have but received the same Spirit of revelation from God, which you also have. The testimony of Jesus is the true Spirit of prophecy; in him the prophecies of the ancient prophets had their accomplishment; it is still the true spirit and proper intention of prophecy, to reveal things relating to Christ and his church. This is the Spirit of prophecy in the vision you have seen; and if I have now explained any of those revelations to you, the honour is not due to myself, but to God, from whom I received it; let your acknowledgment and thanks be therefore given unto him. This I take to be the plainest account; though the reader should be informed, some learned interpreters understand this action as symbolical or figurative. "To teach and represent unto us, under the person of the apostle himself (says Mr. Waple), that the best men are very apt to be surprised and drawn by the example of others, and

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by false pretences, into creature-worship; and that such worship is unlawful, let the pretences be ever so plausible; and that the only way to prevent all manner of idolatry, is to keep to the precept here given, of worshipping God alone."*

[5] Ver. 12.] This expression seems to refer to the many characters given the Christ in prophecy, which are so great, that we cannot fully comprehend all that they mean. It has been probably thought by some interpreters, that this part of the description refers to the prophecy of Isaiah: *The government shall be on his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.* (Isa. ix. 6, 7.) His person and government are represented wonderful and incomprehensible.

[6] Ver. 13.] This title, the *Word of God*, makes it evident, that the person designed in the vision is the same person whom St. John, in his Gospel, calls by the same name; so that Jesus Christ himself is represented as riding at the head of an army, to take vengeance of the enemies of his religion, and faithful servants.

Mr. Daubuz † observes, "That λόγος, or *word*, has three several significations; it may signify words, actions, and commands. Christ is the Word of God in all these respects:

"I. He is his Word, because, before his incarnation, and much more since, he has been the great angel of God, to bring messages, or the words of God, to men.

"II. He is the Word of God, because he is the great minister of God, to perform all his works of creation, preservation, and redemption.

"III. As to the word signifying *command*, Christ is, in respect of that, two ways the word of God.

"1. As he is the executor of all God's commands.

"2. As he is himself the chief commander, and even now joined with God, sitting upon his throne at his right hand; the Prince ἀρχὴ and ἄρχων of the creation, King of kings, and Lord of lords. This account not only shews, our author adds, why Christ is called the Word of God in general, but why he is so called in this place.

"I. Being the Word, as he brings messages, and is the great angel of the covenant, he brings now the greatest errand, the perfection of the covenant in the resurrection, first of the saints, and then of all the dead.

"II. Being the word of God, as he is the great minister, he now comes to perform the most magnificent of God's works.

"III. As he is the executor of God's commands, and is to command and rule under the Father, he comes now to be King of kings, and Lord of lords."

It is observable, that in the temple, the Schechinah, or glory, the presence of God in the most holy place, was the oracle, and the *kebla*, whence God gave forth his word and command, and towards which presence all the worship of the church was addressed. The oracle was called דביר from דבר, which is often translated λόγος and *word*. Another Hebrew word אמר, which is rendered λόγος and *word*, will properly also signify authority and command, and one vested with supreme authority and command. Thus *amir*, or *emir*, is a known title of magistracy in the east; and *emir al mumunin*, is the prince or lord of the true believers, a well-known title of the successors of Mohammed.* Not only the title of *emir* in the east, but of *dictator* among the Romans, seems to have come from the same original, as persons whose word and command had sovereign authority.

As in the temple, the Schechinah, or glory, was the oracle and mercy-seat, from which oracle God gave his commands with supreme authority, and at which presence he graciously received the addresses of his church; may not an allusion to this very significant and principal part of the Mosaical institution, be one probable reason, why Christ is styled here the *Word of God?*

[7] Ver. 14.] The armies of heaven, in the language of Scripture, often mean the angels of God; which, as ministering spirits, who continually attend on his service, may be called the armies of heaven, probably in allusion to the custom of princes, who keep the chief and best of their troops about their persons, as their guard, and in their capital city, the place of their residence; and have their principal and chief officers attending their courts.

In this vision the faithful Christians, who persevered with constancy in the day of temptation, seem represented as received into heaven, and associated with the angels, into the hosts or armies of heaven, as well as in the praises of the heavenly church; so that these armies of heaven may be understood not only of the angels of God attending Christ, but also of such faithful Christians, who had received their crown and reward: they are said to be clothed in fine linen, white and clean; which is just before interpreted to mean the *righteousness of the saints.*

They seem to be the same persons described before, xvii. 14. *And they that are with him, are called, and chosen, and faithful.* So that these armies in heaven, which followed their victorious general, seem to include, if not to mean principally, those Christians who had kept the faith against all opposition; to express the high honour and happiness to which they are now advanced.

[8] Ver. 15.] Christ, in the first vision, is represented with a sharp two-edged sword, (Rev. i. 16.) to express one of the principal parts of government, the power of the sword; the *jus gladii* including the right of making war and inflicting punishments.

To *rule with a rod of iron*, is an allusion to an expression in Psal. ii. 9. in which it was prophesied concerning the king whom Jehovah had set upon his *holy hill of Zion*, that he should as easily break his enemies, and all their opposition, as *a rod of iron* could break in pieces an earthen vessel.

To *tread the wine-press of the fierceness of the wrath of Almighty God*, is an allusion to a passage in the prophet Isaiah, lxiii. 3, 4. usually understood of the Messiah: *I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled on my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come.*

[9] Ver. 18.] This passage is imitated from the prophet

* Daubuz. Waple. † On the place.

* Selden, Titles of Honour, vol. iii. p. 194.

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Ezekiel, xxxix. 17, 18. *And thou Son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field. Assemble yourselves, and come; gather yourselves on every side to my sacrifice* (or slaughter) *that I do sacrifice for you upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth. . . . Thus shall ye be filled at my table.* This is a strong description of a great slaughter and heavy judgment of God, when he shall come to punish his enemies. So it is explained by the prophet, ver. 21. *I will set my glory (saith the Lord God) among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.*

[10] Ver. 21.] The general meaning of this strong and beautiful figure is sufficiently plain and intelligible, and sufficient to answer the design of the prophecy, to encourage constancy, faith, and patience; to give consolation and hope, under present oppression and persecution, for the sake of our religion and a good conscience. That the several particulars of this figurative description, have themselves a farther particular meaning, is not so plain and certain. It is, I think, a mark of right understanding, in the language of prophecy, and in the design of prophecy too, to keep to what appears the design and meaning of the prophecy in general, and what the whole of it, laid together, points out to us: and not to suffer a warm imagination to mislead us from the real intention of the Spirit of prophecy, by following uncertain applications of particular parts of it. Who can say, for instance, with any certainty, that the flesh to be eaten, and the birds invited to the feast, have each a particular mystical sense, or that they really mean any thing more than to describe a great battle, defeat, and slaughter?

However, there are, in most figurative descriptions, some particular parts of the representation, that seem, with great probability, designed to point out some chief circumstances to particular observation.

Thus, in this description, the punishment of the beast and false prophet, who were taken prisoners, and condemned to be burned alive, being different from the punishment of the remnant which were slain by the sword, seems to intimate, that the chief and principal maintainers of the apostacy, they who used all their power and all the wicked arts of deceit, in opposition to true religion, shall be punished in proportion to their guilt, and shall suffer in a manner more terrible and exemplary than others. Burning alive is one of the most terrible executions, being cast into a lake or pit of fire, *burning with brimstone*, images in the mind, the destruction of Sodom and Gomorrha, who are recorded as examples of perpetual destruction, from which they can never possibly recover themselves.

Thus also, as the beast and false prophet do not mean private persons, according to this description, but the powers of bodies politic, in perpetual succession, this very naturally teaches us to consider their punishment in a double capacity; or, to use the words of Mr. Daubuz,* "The design here is to shew us, that Christ will not only destroy at last the persons who at that time shall be in possession of what is signified by the beast and false prophet, but also utterly extirpate the succession of the tyranny and false prophecy for ever: so that the beast and the false prophet are persons in a double capacity, that is, persons in general, enemies to Christ, and also in possession of a power which is to be extinguished with them."

However, this I think we may take as the undoubted meaning of the prophecy in general, that now all the powers of the apostacy shall be destroyed; no opposition shall remain to hinder that happy state of the church, which is to follow in the next period, and which the Spirit of prophecy describes in the following chapter.

* On the place.

CHAP. XX. 1—6.

SECT. XIX. *Period Fourth.*

CONTENTS.

This chapter represents a new state of the church, upon its deliverance from the persecution and corruption of the third period, or during the reign of the two beasts, for twelve hundred and sixty prophetic days, or years. That long state of opposition is to be followed by a long continuance of peace and prosperity; a fourth period is described, which, among other characters, is to last for a thousand years. The two first periods ended in a deliverance of the church, but those deliverances were of short continuance, and attended with considerable defects; but now, after the church shall have passed through this third trial of faith and patience, it is to attain a state of very great prosperity, and to remain in it for a very considerable length of time. This is that happy state of the church, which, from the continuation of it for one thousand years, is usually called the *millenium*.

The description we have of it in this chapter is very short, contained within the first six verses; interpreters have, however, abundantly supplied what they thought wanting in the account of prophecy, out of their own invention, it is to be feared, rather than from sure or well-grounded principles of judgment. No wonder then, they differ so much about the true meaning of a prophecy, in which they have mixed so many of their own imaginations; so that the disputes seem not so much what is the intention of the Spirit of prophecy, as which of the interpreters has the finest or the warmest imagination.

Let us then carefully endeavour to distinguish what the Spirit of prophecy plainly intends, from what uncertain conjectures or doubtful reasonings may suggest to our minds, as a more distinct and particular account of it.

The prophecy itself represents it after this manner.

1. *AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.*]

(1.) After I had seen, in the former prophetic visions, the downfal and punishment of the last persecuting power of Rome, the state of the church which was to follow upon it was represented in a new vision; for I beheld an angel as descending from heaven, like one sent on a message from the throne of God: his commission was expressed by a double symbol: he had a key in his hands, which was the key of the great abyss, or bottomless pit; and he brought also with him a great chain, such as prisoners were used to be bound with to prevent an escape.

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2. *And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,*]

(2.) I soon perceived, in my vision, on what errand this angel was sent; for he seized on the dragon, the old serpent, by which the devil was signified, the great adversary of mankind, and enemy of truth and righteousness, the great seducer of the world into error and wickedness; the angel arrested him, bound him, and committed him to close custody for a thousand years.

3. *And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.*]

(3.) The angel committed him to close custody in a strong prison, he locked him fast up in the bottomless pit, and put a firm seal upon it, that he might not escape, or go about as before, to deceive the nations. Thus was the devil to be confined for a thousand years, though, after that time should be expired, the wise and holy providence of God should take off this restraint, though it should be but for a very short space of time. [1]

4. *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*]

(4.) When the church was thus delivered from the power of Satan, by his confinement, either to seduce or persecute it, the happy state of the church was thus farther represented: I saw thrones erected, and persons sat on them, to whom the authority of government, and administration of justice were committed, and such persons were intrusted with it, who had the constancy of martyrs, whom no fears of death could force into any compliance with the antichristian apostacy, but who persevered in the profession of the Christian faith, against all opposition, neither yielding to the general prevailing corruptions, nor making any acknowledgment of subjection to the authority and dominion of the antichristian power of the beast: such as these the Spirit of prophecy declared were the persons to reign with Christ for these thousand years. [2]

5. *But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*]

(5.) While this happy state of the church shall continue, the party of the beast, they who were united in opposition to pure Christianity, and in persecuting Christ's faithful servants, the remnant who were slain with the sword of him that sat on the horse, (xix. 21.) shall not revive, or recover any part of their former power, but remain altogether unable to disturb the peace or prosperity of the church, till the thousand years shall be accomplished. This happy state of the church may well be called *life from the dead*, or a *first resurrection*. [3]

6. *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*]

(6.) In this eminently glorious state of the church, happiness and holiness shall not be separate, as they now often are; then they shall be joined inseparably together; they shall be free from all affliction, and from all fears of trouble, when the wicked shall be condemned to the lake which burneth with fire and brimstone; the second death shall not hurt them, they continuing faithful in the service of God, to which they are consecrated by the Christian profession, shall live as priests to God and Christ, and shall reign in a pure, peaceful, and glorious church-state, under Christ's protection and favour. [4]

ANNOTATIONS ON CHAP. XX. 1—6.

[1] Ver. 3.] THE abyss or bottomless pit in which Satan is to be confined for a thousand years, during this happy state of the church, is explained on the first and second verses of the ninth chapter, where an angel is sent to open it, as here to shut up Satan a close prisoner in it. The shutting up of Satan in so close a prison as a pit or dungeon under ground, so sure a confinement by locking it fast, and putting a seal upon it, may well be understood to mean, that for this space of time the devil, who is represented the first in the apostacy, and principal agent in the opposition to truth, righteousness, and religion, shall be fully restrained from the exercise of all influence and power, either to seduce men into error and wickedness, or to persecute men of conscience, constancy, and faithfulness.

As the devil is represented the head or ruler of the evil spirits or angels, a restraint of their power seems also to be intended, in the imprisonment of their chief or head; so that in the general, this seems to be the meaning of the Spirit of prophecy, in this figurative description, that during all the time of this period, that is, for a thousand years, "The church of Christ shall enjoy purity of religion in peace, without any disturbance from those old enemies of mankind, working in the children of disobedience." *

"And this seems to imply (adds our author), that all shall be converted: ——— however, if there be any that remain unconverted, they will, during the imprisonment of Satan, be in so small a number, ——— and so feeble in comparison of the true Christians, that they shall neither dare, nor be able, to disturb the peace of Christ's kingdom." †

It is not improbable, that shutting up Satan in the bottomless pit or abyss may have a particular regard to a restraint on the power of Mohamedism, and effectually stop the prevalency of that imposture, as before opening the bottomless pit had a principal regard to the rise and surprising progress of it, (chap. ix.)

[2] Ver. 4.] This description of the thrones, and of them that sat on them, is not, I conceive, to be understood, as if all who are afterward said to live and reign with Christ a thousand years, were set on these thrones. The expression, *I saw thrones, and they that sat upon them,* may mean no more, than that some sat on them, how few or how many soever they might be. Though all are said to *live and reign with Christ,* that may well be understood of a free and full enjoyment of the glorious blessings and happiness of this kingdom of Christ.

The figurative description seems to intimate order and government in this kingdom of Christ, that some were to

* Daubuz, on the place. † Ibid.

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have judgment given unto them, or to be raised to the authority of magistrates in it. This, as all other governments, was to be made up of governors and governed; and this authority of magistracy was given to them that sat on the thrones, whoever they were, who were judged worthy of such honour and authority in this kingdom of Christ. The expressions seem to be an allusion to the principal court of Israel, in which the members of the Sanhedrin sat on raised seats, or thrones, on each hand of the prince, or president of the assembly. Nor would this representation be improper, though Christ himself should be supposed sitting on the principal seat or throne: for Christ himself, speaking to his apostles, says, *In the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel.* (Matt. xix. 28.) In like manner, this prophecy, *And round about the throne were four-and-twenty seats, and upon the seats I saw four-and-twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold.* These four-and-twenty seats are expressly four-and-twenty thrones, καὶ κυκλόθεν τοῦ θρόνου, θρόνοι εἴκοσι καὶ τέσσαρες.

Thrones, then, as seats of dignity, are to distinguish those who have the administration of government committed unto them from the rest of the people, who are to be governed by them, and can in no propriety be applied to every member of the kingdom, who lives under the protection, and enjoys the blessings, of a government.

It is a question of consequence to the true meaning and right understanding of this prophecy, how we are to understand the *souls of them who were beheaded for the witness of Jesus,* and who are the persons who had *not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands;* or, which is the same, who are the persons whom the prophecy intends to represent, as enjoying the blessings of that happy state of the church.

Here interpreters differ widely in their opinion; some understand this description literally, to mean a real and proper resurrection of such persons, who, in the former states of persecution, were put to death for their constancy in the profession of pure Christianity; that is, the martyrs under the heathen empire, and those who were slain under the reign of the beast. It is supposed, that all these saints and martyrs shall at this time be really raised from the dead, for a thousand years before the general resurrection; or, as a very ingenious author* represents it, "Those who have suffered for the sake of Christ and a good conscience, shall be raised from the dead a thousand years before the general resurrection, and reign with Christ in a happy state."

But there are others, who understand this description in a figurative sense; they suppose the prophecy intends such persons as have the true spirit and temper of martyrs, who have like faith, constancy, and zeal, with those whom no persecutions could prevail upon to deny the truth, make *shipwreck of a good conscience,* or criminally comply with any of the corruptions of their times.

They who are for a literal resurrection of the martyrs, in order to live and reign with Christ for these thousand years, principally insist on the direct meaning of the expressions, *The souls of them that were beheaded for the testimony of Jesus;** which they think must mean, The martyrs under the heathen Roman emperors, as beheading was a Roman punishment, and as the very souls that were beheaded, or dead, live again in the millennial state. They farther observe, This is the reward promised to the martyrs, to the souls who *cry for vengeance under the altar,* and who *overcome* by death, or by resisting the enemies of Christ and his religion unto death. They observe, This is agreeable to the doctrine of St. Paul, 1 Thess. iv. 16. that the *dead in Christ shall rise first;* that is, they who died for Christ's sake. This interpretation is confirmed, they think, by the following observation,—that the rest of the dead lived not again till the thousand years were finished; and therefore this is properly a first resurrection. This shews, they add, that the persons mentioned as dead and living, were once really dead. If they were not, what occasion was there to compare them with the rest of the dead? by which are to be understood, all such Christians who are dead, or shall die, having no title to the first resurrection, as they were neither actually martyrs nor confessors.

These arguments are farther supported by several conjectures, and by an application of some passages of Scripture that are supposed to favour them.

But they who, on the other hand, understand this description in a figurative sense, observe, that all the expressions will very well bear such an interpretation; that it will be more agreeable to the style of prophecy, in particular to the style of this book, which every where abounds in figurative descriptions; that all these expressions are used in the ancient prophets in a figurative meaning, and that there are unanswerable difficulties attending a literal interpretation of them.

Dr. Whitby, in a learned and judicious treatise of the millenium, has considered the whole argument at large, where the reader may find full satisfaction; I shall only set before him the sum of those arguments which seem greatly to confirm the figurative interpretation.

It is observed, in the first place, that all these expressions may very well be understood in a figurative sense. The *souls of them which were beheaded for the witness of Jesus,*——and which had not *worshipped the beast,* may easily, according to the manner of prophetic language, signify persons of like spirit and temper with them, of like faith, patience, constancy, and zeal. John the Baptist was Elias, because he came *in the spirit of Elias. This is Elias* (says our Saviour), *which was for to come,* Matt. xi. 14. And St. Luke, speaking of John preparing the way for the appearance of the Messiah, thus explains it; *And he shall go before him, in the spirit and power of Elias,* Luke i. 17. Thus, a state of the church, in which the spirit of the ancient martyrs and confessors, and the purity of those times, shall return, may be described as a church of martyrs, a church so nearly resembling them, in temper, constancy, and zeal.

It is a very easy and natural figure, as well as very common in this book of prophecy, to describe persons by the names of such, whose tempers and characters they imitate and follow. Thus the names of Sodom, Egypt, and Ba-

* Burnet's Theory, lib. iv. cap. 4.

* Waple. Daubuz.

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bylon, are so often ascribed to Rome, on account she nearly resembled them in corruption, pride, and cruelty.

The other expressions, of a *resurrection*, of *living* and *reigning*, were used before in ancient prophecy, to signify the restoration of the church from a low and afflicted state. Thus the prophet Hosea, exhorting to *return unto the Lord, for he hath torn and he will heal; he hath smitten, and he will bind us up;* he adds, *after two days will he revive us*, or make us live again, *on the third day will he raise us up, as from the dead, and we shall live in his sight*, (vi. 1, 2.)

In this prophecy, when the two witnesses were *slain*, and their *dead bodies lay in the streets of the great city*, (Rev. xi. 7, 8.) the spirit of life from God *entered into them*, and they *stood on their feet;* (ver. 11.) or they are represented under the figure of being raised from the dead.

It is moreover observable, that as all these expressions may well be understood in a figurative sense, agreeable to the language of prophecy, so it is more agreeable to understand them so in a book of revelations, delivered throughout in such a style. Every part of these prophecies is so to be understood, the *book*, the *seals*, the *trumpets*, the *beasts*, the *witnesses*, the *dragon*, and *old serpent;* and why not the *resurrection* of the martyrs and confessors?

It is also very material, that these very expressions seem to be taken from some passages of Scripture, in which they are plainly used in a figurative sense, and must be so interpreted. There is a remarkable prophecy of Ezekiel, xxxvii. 3. concerning the restoration of Judah, and her return out of the captivity: *And he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest.* It follows, ver. 5. *Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you*, that is, a spirit of life, or living spirit, and *ye shall live. And so I prophesied, as he commanded me*, says Ezekiel, ver. 10. and the *breath*, or spirit of life, *came into them, and they lived, and stood up upon their feet.* The meaning of these figurative expressions is thus explained, ver. 11, 12. *Then he said unto me, Son of man, these bones are*, or signify, *the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel.* Or, I will bring you out of your captivity, and into the enjoyment of your own country, liberties, laws, and religion.

It is farther to be observed, "how fully the description of the conversion of the Jews answers to the millenium of St. John, who useth the very words by which their prophets had foretold their glorious conversion," as Dr. Whitby has shewn at large.*

Now, as this happy state of the church may well be understood of the fullest accomplishment of the prophecies, which speak of the conversion of the Jews, and receiving them again into the church, which St. Paul calls *life from the dead*, Rom. xi. 15. this interpretation will be the most easy and proper, as most agreeable to the sense in which they were used in the ancient prophecies, upon the like occasion.

Yet farther, a literal and proper resurrection of the martyrs and confessors, who suffered in the heathen Roman empire and reign of the beast, is attended with many difficulties, so great as render that interpretation very doubtful and improbable.

Dr. Whitby* has remarked, that a proper and literal resurrection is never, in the whole New Testament, expressed or represented to us by the living of the *soul*, but by the living, raising, and resuscitation of the *dead*, the raising of the *bodies* of the saints, of them that *slept* in the dust, or in their *graves*, or sepulchres.

The same learned author† farther observes, this doctrine seems not well consistent with the happy state of souls departed or with the high prerogatives supposed to belong to the souls of martyrs that this doctrine does not well agree with the accurate description of the resurrection in the holy Scriptures; for in all those descriptions, there is no mention of a first and second resurrection, or that one of them is to be a thousand years after the other. They describe the bodies at the resurrection fit to live in heaven, and not on this earth; they represent the resurrection to be performed in a *moment*, in the *twinkling of an eye*. (1 Cor. xv. 52.) They represent, at that time, the *dead in Christ shall rise first;* but then also, *we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so we shall be ever with the Lord.* (1 Thess. iv. 16, 17.) The Scriptures speak constantly of the resurrection of all saints, as of a resurrection not to a temporal life on earth, but to an eternal life in heaven. Nor, finally, does the doctrine of a literal resurrection well agree, our author observes, with the genius of Christian faith, or with the nature of Christian hope, or with that freedom and temper of spirit it requires from the professors of Christianity, who are taught not to set their hearts and affections on things *on earth*, but *on things above, where Christ sitteth at the right hand of God.* (Col. iii. 1—3.)

To these observations of Dr. Whitby, let me add one or two observations, which the prophecy itself seems naturally to point out to us.

And, first, this prophecy seems to suppose such inhabitants of the earth, during the millenium, as were the inhabitants of the earth when the beast was destroyed, or men in the usual state of natural succession; not persons raised out of the grave, or fetched from the separate state of departed souls.

Here is no intimation, that all good and faithful Christians are to be slain at this time, together with the beast and his followers, to make room for martyrs, and persons who died some hundreds of years before, to inhabit the earth in their room. Besides, they are represented in this state of the millenium, as liable to be misled by the deceitful arts of Satan, and the terrors of persecution; for which reason, the safety and security of the church in this period is represented by laying a restraint upon Satan, that he should not deceive the nations, or shutting him up in the bottomless pit, that he should deceive the nations no more, till the thousand years should be fulfilled. The inhabitants of the earth, then, are supposed in the prophecy capable of being deceived, and in danger of it, if the power of Satan had not

* Whitby, Treatise of the true Millenium, chap. 2. s. 3.

* Ibid. chap. 3. s. 1. † Ibid. chap. 4. s. 1.

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been so fully restrained. The order of the prophecy seems farther to confirm this observation; for when the thousand years shall be expired, Satan must after that be loosed for a little season, and he shall make so bad use of that little time, as to deceive many; so far deceive them, as to gather a very great number of them together, to attack the saints and the beloved city. Must these new enemies of Christ and his religion be some of the old persecutors raised from the dead, or some of the martyrs after their resurrection, seduced by Satan into his party? or must they be, as the prophecy seems plainly enough to suppose, such a succession of men as now inhabit the earth?

The prophecy itself gives us occasion to make this farther observation,—that this prophecy places the general resurrection after these thousand years are expired, after Satan shall have made a new attempt against truth and righteousness, and with very great numbers, as the sand of the sea; and after they shall be utterly destroyed by fire coming down from God out of heaven. Now the prophecy describes this resurrection, which is to follow the millenium and defeat of the last attempt of the enemies of truth, as a general resurrection of all persons, without any exception, without the least intimation of so considerable a resurrection, above a thousand years before, as this resurrection of the martyrs must have been, if meant literally. *I saw the dead, small and great, stand before God—and the dead were judged out of those things that were written in the books, according to their works,* (xx. 12.) They who were judged, were the dead then raised to life: then the dead were all raised, small and great.

It should seem then, that a literal and proper resurrection of martyrs, to live on earth a thousand years before the general resurrection and judgment, is not a necessary sense of this prophecy, nor so natural and probable a sense, as the figurative. It should seem, that the literal sense is liable to many difficulties, and hardly reconcileable to the other descriptions of the same prophecy, and to other passages of the Scriptures.

But the figurative interpretation, *viz.* that this prophecy should mean a happy state of the church on earth, well answers the whole design of the prophecy, and appears the easier and more probable meaning of the words.

The church in peace, free from persecution, and all deceitful arts of Satan and wicked men, enlarged with the conversion of the Jews and *fulness of the gentiles,* serving God as a kingdom of priests; in the purity of Christian worship, and enjoying all the blessings of Divine protection and grace, may well be expressed by *living and reigning with Christ.*

This short description will, then, allow a liberty to every one of applying to this happy state of the church whatever other prophecies he shall find relating to the peaceful and prosperous state of the church in the last times. If we take care to apply them in an easy and natural sense, agreeable to the true meaning of this prophecy, and true nature of the peace, purity, and happiness of the church, designed by it, we shall rectify the mistakes, and prevent the dangerous errors, that some may have fallen into, by indulging too far an unreasonable fancy and ungrounded imagination; and the true millenium will be very far from an unreasonable doctrine, or a dangerous enthusiasm.

[3] Ver. 5.] There is mention in this prophecy of two sorts of dead persons; those who were slain by the *witness of Jesus,* and those who were slain by the *sword of him that sat on the horse.* As here is an account of the death of faithful Christians by their persecutors, and of their persecutors themselves by Christ, these persecutors are called the *remnant,* the rest, *οἱ λοιποί.*

It is very agreeable to the design and connexion of this prophecy, to understand *the rest of the dead,* who lived not again till the thousand years were finished, of the rest or remnant, *viz.* of those that were slain with the sword of him that sat on the horse. Thus, the dead church raised to life, and living and reigning for a thousand years, and the enemies of the church remaining dead, and not living again till the thousand years were finished, will exactly agree in the same figurative meaning. This will be a sense consistent with the resurrection of the antichristian party again, for a little season, after the thousand years shall be finished.

Dr. Hammond, though he refers this prophecy to a very different period, yet, from the connexion of the words, perceived this was the true meaning of the *rest of the dead.* Who *the rest of the dead* are is manifest, not all besides the martyrs, but those formerly named, ver. 4. that is, they who *worshipped the beast or his image, or received his mark in their foreheads or hands.*—And therefore these may well be the rest of the dead here, it being punctually said of them, xix. 21. *οἱ λοιποί, the rest were slain;* and then, that *they lived not again till the thousand years were finished,* must needs signify, that the church was now, for that space, free from such heathen persecutors, and purified from such avowed mixtures of those vile unchristian practices, which is but the negative part annexed to the positive preceding: so that, to use the words of Mr. Baxter, "The rest of the dead, even the subdued pagans (or papists, say others), were kept as in a state of death, out of power, till the dragon revived their power again, a thousand years after."

[4] Ver. 6.] To *reign* with Christ may well be understood in a figurative sense, as we are said to be *crucified with Christ,* and *to live with him;* or, as Christ himself is said to *live in us,* Gal. ii. 20. "Happy days of peace and righteousness, of joy and triumph, of external prosperity and internal sanctity, when virtue and innocency shall be in the throne, vice and vicious men out of power and credit, are prophesied of in Scripture, and promised to the church of God."* Such a kingdom, which shall be a kingdom of righteousness as well as peace, under a peculiar Divine presence and conduct, may well be called the *kingdom of God, and of his Christ,* and they may be said to *reign* with him, who through his favour shall enjoy all the blessings of that happy state.

CHAP. XX. 7—10.

SECT. XX. *Period Fifth.*

CONTENTS.

The following verses of this chapter inform us, that the happy days of the church, prophesied of in the foregoing vision, will at length have their period, though they are to continue for a long time, and are not to expire till after

* Burnet's Theory. lib. iv. cap. 5.

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a thousand years: yet, then, there shall be one attempt more against the purity of religion, and against the peace and prosperity of the Christian church.

Satan is to be released for a little time, or season; but, in that little season, he shall deceive many, and so far seduce them, as to prevail upon them to join with him in his apostacy.

This new attempt against truth and righteousness, shall end in the utter ruin of the enemies of Christ and his religion; they shall be totally defeated, and their obstinate wickedness punished with everlasting destruction.

This state of the church and world, so different from the preceding, deserves to be considered as a new period, which will therefore be the fifth in order.

7. *AND when the thousand years are expired, Satan shall be loosed out of his prison,*]

(7.) I was farther informed in my prophetic visions, that this happy state of the church was not to be perpetual, like the happiness of the heavenly state: for at the end of the thousand years, the extraordinary restraint laid upon the enemies of truth and righteousness should be taken off, as if Satan was let loose out of his prison, to deceive the world into error and enmity against the professors of true religion.

8. *And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.*]

(8.) No sooner shall this restraint be taken off, but Satan shall again attempt to form and head a party, by seducing men of weak and evil-disposed minds; and he shall find such persons in the several parts of the earth, who, like the descendants of Gog and Magog, the Scythians and Tartars, shall gather together in great numbers, in order to invade and ravage their neighbours, and disturb the peace and happiness of the church.

9. *And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.*]

(9.) They shall come, like the barbarous northern nations, described in foregoing prophecies; they shall make their invasions so suddenly, and with such numbers, that they shall spread far and wide over the peaceful habitations of the saints, and besiege them even in their camps, and capital cities, and threaten to spoil and subdue them. But this attempt shall not be like former invasions of the barbarous nations, who possessed themselves of the countries they invaded, in right of conquest over the former inhabitants; for God shall protect his faithful servants, and destroy their enemies in a very extraordinary manner: God shall send fire out of heaven to destroy them, as he did the wicked inhabitants of Sodom and Gomorrah, (Gen. xix. 24.) and as he threatened Gog and Magog in the ancient prophets. (Ezek. xxxix. 1, &c.)

10. *And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever.*]

(10.) And the devil, the principal and chief leader of this new apostacy and rebellion against God and the kingdom of his Son, shall then be punished suitably to the greatness of his crime. He shall not only be shut up, and put under restraint as before; but now he shall be cast into a lake of fire and brimstone, where he is to be punished with the beast and false prophet, for ever; his power shall never more revive; his anguish and torment shall be endless, without any hope of relief, to all eternity.

ANNOTATIONS ON CHAP. XX. 7—10.

THIS period, though it is represented very short, yet deserves particular attention, on account of the circumstance of the time in which it is placed, between the end of the thousand years and the final judgment; and also, as it represents the state and condition of the earth, to be much the same as at present, except an extraordinary restraint laid on Satan, and the extraordinary purity, peace, and happiness of the church, arising from a peculiar protection and blessing of Christ. For we see, no sooner is Satan loosed, and his restraint taken off, but he finds great numbers of persons ready to be deceived, and to join in disturbing the peace, and corrupting the purity, of the church.

The theory of a very learned and ingenious author,* which supposes the happy state of the church for a thousand years cannot be in this present earth, but must be after a conflagration, when it shall be first destroyed, and then restored to a paradisaical state, is attended with a very great, and, as I think, an unanswerable difficulty, from this state of the world, after the thousand years shall be finished.

The ingenious author† is fain to suppose some persons, sons of the earth, generated from the slime of the ground and the heat of the sun, as brute creatures, he says, were at first.

But as such an original of mankind is, I think, unaccountable; so, I hope, the prophecy has no difficulty in it, that stands in need of so strange a solution. For notwithstanding the general peace and purity of the church, the many converts to true religion, and the great number of persons truly religious, and who live up to the principles and in the practice of pure Christianity, there may be also some persons of evil-disposed minds, uneasy with the purity of true religion, easily moved by the passions of envy, covetousness, and ambition, whenever an opportunity shall offer to gratify them. The prophecy says nothing to make this impossible, or improbable; this circumstance rather makes it a likely supposition, and certainly much more natural, than to raise a great number of wicked persons from the dead, or cause them to spring out of the slime of the earth, to revive a new persecution of the Christian faith and religion.

The expressions of this prophecy seem to be taken from the prophet Ezekiel, in the thirty-eighth and thirty-ninth chapters. The word of the Lord orders Ezekiel to *set his face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,* (xxxviii. 2.)

Magog was a son of Japheth, (Gen. x. 2.) from whom the Scythians are generally supposed to be derived; the Mogul Tartars, a people of the Scythian race, are still so

* Burnet's Theory, lib. iv. cap. 10. † Ibid. p. 149.

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called by the Arabian writers, a people who, above all others, have best preserved the most ancient names, as well as the most ancient customs. The prophet Ezekiel* joins to Gog and Magog, *Gomer and all his bands, the house of Togarmah of the north quarters, and all his bands,* (ver. 6.) And, (ver. 15.) *Thou shalt come from thy place, out of the north parts, thou, and many people with thee.* This seems sufficiently to shew, that Gog and Magog, with Gomer and Togarmah of the north quarters, were a northern people, some of the many nations who were comprehended under the general name of Scythians. These were people used to invade their neighbours in great numbers, to spoil their country, and rob them of whatever they could lay their hands on. So the prophet describes them, ver. 13. *Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?*

I shall only add, that the very learned Bochart thinks it credible, that the names of Russians and Muscovites are derived from Rhos and Meshech, mentioned in this prophecy of Ezekiel. "Credibile est ex ראש *Rhos* et משך *Mesech*, id est, Rhossis et Moschis, vicinis populis circa Araxim, (de quibus Ezekiel) descendisse Russos, et Muscovitas, gentes in Europæa Scythia celeberrimas, quæque latissime patent."†

The punishment of these spoilers, *viz.* Gog and Magog and the bands joined to them, is thus described by the prophet, Ezek. xxxviii. 22, 23. *And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.*

The nations then of Gog and Magog, were a very fit and proper figurative description of the enemies of true religion, and of the faithful professors of it, of their neighbours peace and prosperity.

It may likewise be here, as Mr. Daubuz observes it is in many other places, that the event shall agree with the letter, as well as with the figurative expressions. "There may remain, according to Mr. Pyle, in the farther and more distant parts of the world, much people still persisting in ignorance and gross superstitions. These rude nations, prompted by envy at the plenty and happiness of the Christian kingdom, and out of desire of riches, spoil, and plunder (which is the true spirit of Satan, the father of mischief), will be permitted to invade the Christian territories in vast bodies and armies."

However it be, whether these expressions be only figurative, or whether they contain also something literal, the substance of the prophecy will be to this purpose: That after the thousand years of peace and purity, the church shall once more be disturbed by persons like the barbarous northern nations, who have often disturbed the peace of the world by their invasions. But it shall prove a fruitless attempt, and end in their complete and final destruction; a day of righteous judgment will come, when true religion, peace, and happiness, shall be united inseparably, without any future molestation, or disturbance, for ever.

* Lowth, on Ezek. xxxviii. † Bochart. Phaleg. lib. iii. cap. 15. p. 188.

CHAP. XX. 11—15.

SECT. XXI. *Period Sixth.*

CONTENTS.

The course of these prophecies, after many important visions describing the state of the church and world in this present life, brings us at last to the great and final judgment, when the whole scene and mystery of Providence shall be finished. Then the great doctrine, which runs through the whole of these prophecies, will be fully verified, That truth and righteousness shall surely prevail in the end against error and all iniquity; eternal happiness shall be the reward of the faithful, and everlasting destruction the punishment of the wicked. Then all shall be judged, *every man according to his works.* This is represented as a sixth period of providence; after which there will be in the seventh period an everlasting sabbath, a state of eternal rest and happiness for all the righteous, and of the most perfect worship of God, in the praises and devotions of the heavenly church.

11. *AND I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.*]

(11.) I farther beheld in another vision, what was to follow upon this full complete destruction of the enemies of Christ and his religion. The general judgment was represented to me after this manner: I saw in my vision a glorious shining throne erected; I then beheld a person sitting on it; at his appearance, the whole frame and constitution of the world altered and changed, and quite passed away; so that the present heavens and earth were found no more. [1]

12. *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*]

(12.) Hereupon I beheld in my vision, a general resurrection of all the dead; all ranks and orders of men, the lowest as well as the greatest, appeared before this judgment-seat of God, and they were all judged according to the most impartial rules of justice and equity, as it should appear by their works, whether they were under the condemnation of sinners, or entitled to the mercies of God and promises of eternal life, that they were true and faithful Christians, to whom the salvation of God is promised according to the gospel of the Lord Jesus Christ.[2]

13. *And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.*]

(13.) This judgment was so general, that all the dead, without exception, were raised again to life, to be judged according to their works, whether they died in the sea, and were buried in the waters, or by land, and were buried in graves; all in the invisible state of the dead were brought forth to this universal judgment.

14. *And death and hell were cast into the lake of fire. This is the second death.*]

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(14.) After this resurrection to judgment, there shall be no more natural death; they who are judged shall not return to their graves again: for death and hades shall be destroyed. But there is a second death, the portion of all who shall be found guilty, and condemned in this day of righteous judgment.

15. *And whosoever was not found written in the book of life was cast into the lake of fire.*]

(15.) For as many as shall not then appear, before this impartial Judge, to be true and faithful Christians, and as such registered in the rolls of the true church of Christ, shall be punished as the enemies of God's government, and of true religion; they shall be cast into a lake of fire, and shall suffer a second death, in a state of everlasting destruction. [3]

ANNOTATIONS ON CHAP. XX. 11—15.

[1] Ver. 11.] THIS expression, *The earth and the heavens fled away, and there was found no place for them,* seems plainly to intimate such a change and alteration, as will well agree with St. Peter's description, that *then all these things shall be dissolved,* 2 Pet. iii. 11. This dissolution the same apostle describes more particularly, as to the manner of it: *The heaven shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up,* (ver. 10.) At this *coming of the day of God, the heavens, being on fire, shall be dissolved, and the elements shall melt, with fervent heat,* (ver. 12.) This great change of the present state of the world, is to make way *for new heavens and a new earth, wherein dwelleth righteousness,* (ver. 13.) Thus, *the heavens and earth shall pass away, and there shall be found no place for them.*

[2] Ver. 12.] This description *of opening the books, and judging out of the things which were written in the books, according to their works,* seems an allusion to the methods of human courts of justice. There are stated laws, or rules of justice, by which all accused as criminals were to be tried, and according to which they were to be found guilty, or acquitted. These laws, collected into a body, were called the *codex,* or book of laws; and when any persons were accused, and found guilty, their actions must appear to be criminal, as against some of the laws in that book. Now the plain evidence of the laws of righteousness, the perfect knowledge God has of all men's actions, the full conviction of every man's own conscience, wherein he has transgressed those laws of righteousness, may sufficiently answer a legal accusation and proof. The sinner will be convicted by his works to have transgressed the laws of righteousness, whether promulgated by the light of reason, or by the authority of particular revelation.

In human courts of justice, it is allowed to every person to make his defence, and urge what he has to offer, either to prove himself innocent, or that he is entitled to favour or pardon.

The book of life seems to allude more particularly to this plea of the person accused. The book of the Revelation of Jesus Christ has promised the pardon and forgiveness of sins, and the gift of eternal life, to all true and faithful Christians. The faith, the patience, the perseverance of true Christians will be proved by their works; these shew them to be true Christians, and therefore that they are entitled to the mercies of God, and the promise of eternal life, according to what is written in the book of life, the book of the Revelation of Jesus Christ, which has *brought life and immortality to light.*

[3] Ver. 15.] St. Paul's description may give some light to this vision of St. John, 2 Thess. i. 7, &c. *The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and admired in all them that believe, in that day.*

CHAP. XXI.

SECT. XXII. *Period Seventh.*

CONTENTS.

We are now come, in the course of these prophecies, to the end, the consummation of all things.

This vision stands in the prophecy after the last attempt of the enemies of religion had been defeated; after the dead, small and great, had appeared before God's judgment-seat, and were judged according to their works; after all the wicked were doomed to everlasting punishment, and all who were not found written in the book of life were cast into the lake of fire.

This order of the prophecies seems to point out to us, that the new heavens and new earth, represented in this vision, signify that state of unchangeable perfection and heavenly happiness to which the true and faithful servants of the living God shall be advanced, when all their trials and sufferings in this life shall be ended.

Nothing could be more proper to the useful design of these revelations, than such a conclusion of them, with so affecting a representation of the final, complete, and everlasting happiness of all the true worshippers of God, and faithful servants of Jesus. This is a powerful motive to present patience, a firm foundation of present hope, a strong encouragement to zeal in the cause of true religion, and constancy in the uncorrupt faith of Jesus, when such a reward is set before us, and promised to all who shall be faithful to the end.

It is a very ancient observation, which men of closer thought and better sense have long since made, that happiness is the reward of virtue in the end. It is a memorable moral of Euripides,*

Εἰς τέλος γὰρ οἱ μὲν ἐσθλοὶ τυγχάνουσιν ἄξιον.

But here is a sure word of prophecy, which beforehand acquaints us what will be the last period and state of things. The present world, for a few years, a very few in comparison of eternity, will be a state of various sorts of trials and troubles, of evils caused by wicked men, of evils wherewith the righteous Governor of the world punishes their wickedness; but the unchangeable purpose of God has appointed another state of things, when the dead shall be raised, and judged according to their

* Ion. ad finem.

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works; all the faithful servants of God and Christ will enjoy a state of eternal life, in perfect peace and security, in complete prosperity and happiness.

It is with great advantage this encouragement is given the church in such a prophecy. An observation of the faithful and punctual accomplishment of the former parts of this prophecy, in times past, for several hundreds of years, serves much to confirm our faith and hope, in as faithful and punctual performance of what remains.

We may be well assured, that God will reward all the faithful with a state of perfect and endless happiness at the last, however he may permit error and persecution to prevail for a time, in this present state of life.

It must be owned, several interpreters of good reputation* understand the following vision, a description of the happy state of the church during the thousand years in which it shall reign with Christ; or to describe the full and complete reformation of the Christian church, during the last period upon earth.

As I can see nothing in the prophetic description to confine it to this meaning, so I apprehend the order of the prophecies, the chief and principal design of them, and the description itself, greatly favour the judgment of those learned writers, who understand these last visions, of the future state of happiness in heaven, after the general resurrection and last judgment.

Thus the seventh and last period concludes the whole plan of Providence, and finishes it in an endless sabbatism.

1. *AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.*]

(1.) After the foregoing visions, in which I beheld a representation of the state of the church and world, to the consummation of all things, I had the final happiness of the true worshippers of God represented to me in a new vision; in which I beheld a perfectly new state of things: the heaven and earth in which we now live, being quite passed away, melted with fervent heat, and dissolved in fire; there was a new heaven and new earth, in which I perceived one thing very remarkable, that there was no sea. To signify, there should be no turbulent, unquiet spirits, to disturb the peace of that happy state; nor should a tyrannical or persecuting power ever arise in it. [1]

2. *And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*]

(2.) The blessedness of this state was farther represented to me, by the model of a noble city, as a new Jerusalem, which model seemed to descend leisurely out of heaven, as it were, and come nearer to me in the air, that I might observe it more distinctly: I perceived it was set out with all the splendour used at high festivals, or marriage-solemnities. [2]

3. *And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*]

(3.) Moreover, a voice from heaven attended my vision, and explained the meaning of it more particularly; for the voice from heaven declared, that God would fully accomplish all that good to his faithful servants which his tabernacle signified to them, as the seat of his presence, and testimony of his favour; he would bless them as his favoured people, and as their God he would be their shield and their reward, and bless them with all protection and happiness.

4. *And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*]

(4.) For such shall be the blessed effects of God's presence with his people, and of his grace and favour to them, that they shall meet with no more troubles and afflictions, to draw tears from their eyes, as, in this present life, all do more or less. They shall no more be subject to death, as all, without exception, are in this mortal state. Every thing that can cause pain, or occasion sorrow, shall be far removed from this happy state. These were the afflictions of mortal life, but now death and the invisible state are no more; all former afflictions are passed away, and shall remain no longer. [3]

5. *And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.*]

(5.) The happiness of this state was not only declared by a voice from heaven, it was solemnly confirmed by the oracle from the throne: take notice, God will make a full change of all things, in the form and state of the world; nor shall any of its former affliction remain. Record this declaration and promise: they contain nothing but what is most certainly true, and what in its due time shall be faithfully and fully accomplished.

6. *And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him who is athirst of the fountain of the water of life freely.*]

(6.) And now shall be the consummation of all things; all God's promises shall be accomplished in the full happiness of his servants and saints. God, who will execute all his purposes from the beginning to the end, will perfect the happiness of those who have been faithful to his cause. He will abundantly satisfy their hopes and desires of eternal life; happiness shall ever flow in upon them, as water ever runs from a quick spring, or overflowing fountain.

7. *He that overcometh shall inherit all things: and I will be his God, and he shall be my son.*]

(7.) Let this be an encouragement to faithfulness, constancy, and perseverance; they who shall resist and overcome the temptations of a corrupt world shall not lose their reward, God himself will be their God, their portion, and their happiness. He will receive them as his children, confirm their right as the sons of God, to inherit all the blessings and happiness of eternal life. [4]

8. *But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.*]

(8.) But the case shall be quite otherwise with all the enemies of true religion, who have either deserted it, or apostatized from it, or opposed it. The cowardly and distrustful, who either had not faith in God's promises, or courage to persevere, on the encouragement of his pro-

* Pyle, preface, p. 22.

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mises; all who indulged themselves in abominable vices, who, to gratify their lusts, were guilty of murders, whoredom, deceit, idolatry, and lying; all these shall have their portion with the devil, to whose party they joined themselves, and shall with him undergo the punishment of the second death, in the lake which burneth with fire and brimstone.

9. *And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, and I will shew thee the bride, the Lamb's wife.*]

(9.) Besides this more general account of the final happiness of the faithful, an angel, as a *nuntius*, or interpreter, was sent to give me a more particular description of the glory of that blessed state. It was one of the seven angels who had the seven cups full of the last plagues, in the foregoing vision. He called upon me to come to him, and he would shew me more distinctly the model of the holy city, the new Jerusalem, adorned as the bride of the Lamb, on her marriage-festival.

10. *And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,*]

(10.) Then the Spirit of prophecy changed the scene of my vision: I seemed to stand on a high eminence, from whence I could distinctly survey the whole model of this heavenly city, which was let down from heaven, a model of a Divine plan and workmanship. [5]

11. *Having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal;*]

(11.) The first thing I observed in the model of this holy city was a most glorious brightness, like the shining light of the Schechinah, formerly the glory of God in the temple, and symbol of his gracious presence with men; so that the model shone as with the lustre of a diamond, to express a surprising beauty and splendour.

12. *And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.*

13. *On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.*]

(12, 13.) I perceived also, that this city was walled about with a very thick and high wall, to express the great safety and security of the inhabitants, free from all danger or fear of any attempt or surprise by their enemies. It had twelve gates, three in each side of the wall, which stood towards the four points of the heaven, east, west, north, and south; and at each of the twelve gates stood an angel, as a centinel or guard: each of the gates was named after the names of the twelve tribes, as appeared by an inscription over them, figuratively shewing, who had a right to be admitted by the guard of angels, through the gates into the city, such as had been faithful members of the true church: and expressing also the great honour of that city, where angels were appointed to do duty as a guard; an honour properly due to the majesty of God's presence, and to the seat of it.

14. *And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.*]

(14.) The foundations of the city wall were also adorned with inscriptions of the names of the twelve apostles of Christ, who had this honour as the founders of the Christian church, by Christ's immediate commission and authority; figuratively shewing, that they who shall build their faith on the foundation of apostolical doctrine and institutions, have a right to the blessings of this holy and happy state.

15. *And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.*]

(15.) And I perceived, that the angel-interpreter, who was sent to instruct me more fully in these things, appeared to have a golden measuring rod, with which he measured the several parts of this holy city; by which measure was understood, the greatness and extent of the city, the exact order and just proportion of every part of it: to shew figuratively, that this city was prepared for a great number of inhabitants, how small soever the number of faithful Christians may at any time appear; and that every thing relating to the happiness of that state was prepared with the greatest order, beauty, and exactness.

16. *And the city lieth four-square, and the length is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal.*]

(16.) Upon measuring, it appeared that the city was an exact square, of equal length and breadth, and of a very great extent; for it appeared, upon measure, to be fifteen hundred miles in compass, each side three hundred seventy-five miles long. It was so regularly built, that all the buildings were every where of the same proportions, of a very exact and uniform architecture. [6]

17. *And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel.*]

(17.) Upon measuring the height of the wall, I perceived it was one hundred forty-four cubits, of the common measure among men; for it was such a measuring rod, that the angel made use of in measuring the height of the wall. [7]

18. *And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.*]

(18.) The walls appeared to be built with unparalleled strength and magnificence, not of brick or squared stones, but of some precious stone, as solid, firm, and beautiful as a jasper; the city was every where adorned with pure gold, and shone with the brightness of crystal. [8]

19. *And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;*

20. *The fifth, sardonix; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.*]

(19, 20.) The lower parts of the wall of the city were inlaid quite round, and beautified with a great variety of precious stones, such as were directed to be set in the high-priest's breast-plate of judgment, where was the *urim* and *thummim*, which are interpreted *light* and *perfection*; and were a proper emblem to express the happiness of God's church in his presence, in the blessing of his oracle and protection. The like ornaments on the foundation of the

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walls of this city, may well express the perfect glory and happiness of all the inhabitants of it, from the most glorious presence and protection of God.

21. *And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.*]

(21.) Never was any city on earth so richly and so gloriously adorned; for every gate of the city was made of one large entire pearl; and the public place of assembly in the city was paved with a rich stone, shining as crystal, and set in pure gold. [9]

22. *And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*]

(22.) There was one thing I observed in this new city very remarkable; there was no temple in it, but the want of a temple was abundantly made up: for Jehovah, the Almighty God himself, and Jesus Christ the Lamb, were instead of a temple. They were present in this city in a much more glorious and perfect manner, than God was ever present in the temple of the earthly Jerusalem. [10]

23. *And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.*]

(23.) Nor had this new Jerusalem any need of the sun to shine by day, or of the moon by night, to give it light, as in the present state of this world; the presence of God himself and the Lamb did enlighten it always without interruption, as the glory of God did the holy of holies in the temple. [11]

24. *And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.*]

(24.) This glorious city shall be the residence of all who have *believed with the heart unto righteousness, and made confession with the mouth unto salvation.* All true Christians, out of every nation and people, shall have their portion in this glory, which shall be much greater than the richest and most powerful princes ever enjoyed; greater than if we were to imagine all the princes of the earth collecting all the riches of the world together, to beautify and adorn one city. [12]

25. *And the gates of it shall not be shut at all by day; for there shall be no night there.*]

(25.) There will be no occasion to shut the gates of this city at any time; not by night, for there will be no night; the perpetual light of God's glory will make perpetual day; there will be no danger or fear of any enemy; the inhabitants shall ever live in full safety and security, in an undisturbed possession of all peace, joy, and happiness.

26. *And they shall bring the glory and honour of the nations into it.*]

(26.) All that can contribute to make this new Jerusalem honourable and glorious, shall be found in it, as if all that was rich and precious throughout the world, was brought into one city, and all centred there.

27. *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.*]

(27.) Yet let it be carefully observed, though the gates of this city are always open, they are not open for every one to enter in; all who are unworthy of this happiness, and unmeet for it, will be refused entrance; all impure and vicious, all idolaters, hypocrites, and liars, all men of falsehood and deceit, shall find no place in this holy city, and shall have no portion in this happiness; it is a blessedness peculiar to the saints, and appropriated to them only who have appeared true and faithful servants of God and Christ, and as such are registered among the true Christians, who are to inherit eternal life.

ANNOTATIONS ON CHAP. XXI.

[1] Ver. 1.] IT is not very probable, the Spirit of prophecy should have a regard to the Theory of a late ingenious author, who has contrived, that there shall *literally* be no more sea in his new earth, after the conflagration: for however true we may suppose such a circumstance in theory, it could hardly be intelligible to any who should read this prophecy, at least till the theory had discovered it.

We perceive all the other parts of this description are figurative. It is remarkable, that the *beast with seven heads, and ten horns,* the author of all the calamities of the third long period, *rose out of the sea,* Rev. xiii. 1. and the same tyrannical oppressive power, under the figure of the great whore, is described as sitting *on many waters,* Rev. xvii. 1. and in Scripture, any great collection of waters is called a *sea;* and these waters are interpreted to signify *people, multitudes,* and *nations,* and *tongues,* who were seduced to oppose the truth, and persecute the faithful servants of Christ.

The sea moreover, when raised into a storm, is a proper figure to express the *rage, passion,* and *tumult* of unquiet, evil, and seditious minds. Thus Daniel describes the rise of the four tyrannical empires: *I saw in my vision by night, and, behold, the four winds of the heaven strove on the great sea: and four great beasts came up from the sea, diverse one from another;* (vii. 2, 3.) to denote the commotions of the world, the unquiet troublesome state of affairs, out of which new tyrannies and oppressive powers usually have their rise.

This circumstance, then, in the new heaven and new earth, that *there was no sea,* is very proper to express, in prophetic language, that in this happy state, there will be no turbulent, unquiet spirits, to be managed by the ambitious; and therefore no fear any beast should again rise out of the sea. The most judicious Jewish writers understand *new heavens* and *new earth* to mean a new state of happiness, in which former sorrows and troubles shall be remembered no more. So Maimonides,* "Quod dixi, creabo novos cœlos, &c. id ita intelligo, quod vos positurus sum in lætitiam perpetuam, loco luctus, et anxietatis prioris, neque illius luctus prioris memoria sit mansura."

[2] Ver. 2.] What St. John saw coming down from heaven, seems to have been the plan or model of the new Jerusalem, which proves nothing where this happy state of the church is to be enjoyed, much less will it determine it to be on earth, as some have argued, because it is said to come down from heaven; for the model in the vision might well do so, wherever it was that the church should enjoy the happiness represented by it.

Besides, to *come down from heaven,* or from God, in Scripture-language, means the Divine *original* of a thing,

* More Nevochim, par. ii. lib. xxix. p. 268.

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or that God is the *author* of it. The baptism of John was *from heaven,* (Mark xi. 30.) because his authority was from God, and not from men. When the apostle mentions the *Jerusalem which is above,* (Gal. iv. 26.) or the supernal Jerusalem, he seems to mean a state of heavenly original and constitution.

[3] Ver. 4.] Such a state as is here described, free from all pain, sorrow, and death, seems a description of some better state than what this present life and world can afford.

[4] Ver. 7.] The expression, *He that overcometh shall inherit all things,* seems to refer to the promises made to them who overcome, in the epistles to the seven churches, and very strongly enforces them as motives and encouragement to patience and perseverance. *To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. He that overcometh, shall not be hurt of the second death. To him that overcometh, will I give to eat of the hidden manna. To him that overcometh, and keepeth my words to the end, to him will I give power over the nations:* the samo shall be *clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels: I will make him a pillar in the temple of my God, and he shall go no more out.* Finally, *To him that overcometh, will I grant to sit with me on my throne, even as I overcame, and am sat down with my Father on his throne.* All these promises seem to be summed up and fulfilled in the inheritance of all things, or the complete happiness of eternal life.

[5] Ver. 10.] The paraphrase expresses the sense of *coming down from heaven,* as it is explained, ver. 2.

[6] Ver. 16.] They seem to have mistaken the proper meaning of these expressions, who understand the height of the city, whether of walls or buildings, to be equal to the length or breadth of it; according to which account, the houses and walls of a city would be out of all proportion. How large soever men may conceive the extent of a city, and of contiguous buildings, houses three hundred seventy-five miles high, are beyond all propriety in the boldest figures. Some interpreters, to avoid this difficulty, have taken in the height of the mountain on which the city is supposed to stand: I say, supposed to stand; for the prophecy no where mentions it. St. John indeed was called up to a mountain, to view the model of the city; but it is not said, that the city itself was situated on a mountain: nor do I conceive, what this supposition serves for, except to make the city a perfect cube, for which I can see no reason, a perfect square answering all figurative meaning full out as well.

Grotius* justly observes, this equality belongs to the walls and buildings, compared with each other, not with the length and breadth of the city. "Non idem dicit quod modo, cum quadratam formam explicaret, sed aliud, nempe, quaqua iret, altitudinem et murorum et ædificiorum fuisse æqualem."

The numbers themselves are evidently typical; they are taken from twelve, the number of the apostles, multiplied by a thousand. As before, the number of the members of the Christian church was represented by one hundred forty-four thousand, being one hundred forty-four, the square number of twelve, multiplied by a thousand. So that this manner of numbering will very properly signify a city, of which faithful Christians are to be the happy citizens, and settled inhabitants; a city which shall have incomparably greater extent, more strength and beauty, than ancient Babylon, Rome, or any other seat of empire ever known in this world.

[7] Ver. 17.] This seems to be the measure of the height of the wall, in which we observe the prophecy still keeps to the mystical number of twelve, multiplied into itself. The height of the wall is represented about seventy-two yards high, according to the lesser cubit, or about eighty-six yards, according to the greater, sufficient to express great security against all attempts, and any surprise by an enemy.

[8] Ver. 18.] I conceive it is the city, and not the gold, which is represented shining as clear glass, or crystal. Our copies which read ὁμοία, which agrees with πόλις, seems a truer reading than ὅμοιον. It is not so intelligible, how pure gold should be like crystal, but easy to conceive the city adorned with crystal set in gold.

[9] Ver. 21.] Grotius supposes, that the gates of the city were made of a fine marble, bright and shining as a pearl; but may not the prophecy design a very strong figure, and suppose pearls in all their beauty, large and firm enough to make the frontispiece of a gate? The *street of the city* seems well understood by Grotius of the forum, or place of public assembly, which is described as paved either with squares of gold, and crystals, or with crystal squares set in gold borders; than which, imagination can conceive nothing more rich and magnificent.

[10] Ver. 22.] These expressions of this prophecy seem to point out to us, that all that was figuratively or spiritually meant by the temple of God, and his presence with his people, which was the great blessing and glory of Jerusalem of old, shall be fully accomplished, and perfectly answered, in this new Jerusalem; there shall be a *fulness* of joy and happiness, in this glorious state of the church, from the presence of the Lord God Almighty, and the Lamb. Do not these characters describe something more than can be well expected from the best-reformed state of the church in this world?

[11] Ver. 23.] This part of the prophetic description seems to be taken from the Schechinah, or glory of God, in the several Divine appearances. This is represented as a bright and glorious light; the holy of holies, the seat of God's presence in the temple, had no other light than that of the Schechinah, or the glory, that shone over the mercy-seat, between the cherubim. How strong is this figurative representation, to shew, that this happy state of the church shall be, without comparison, more glorious than any former state had been? The Schechinah, or glory of God's presence, shall not be shut up or concealed in one part of a temple, but shall be spread through the whole extent of this spacious city, and every inhabitant shall enjoy the full felicity represented by it.

[12] Ver. 24.] This part of the description seems to be an allusion to the passage of the prophet Isaiah, *And the gentiles shall come to thy light, and kings to the brightness of thy rising,* (lx. 3.) This prophecy raises the idea yet higher, to shew the perfect satisfaction and joy of all persons of every rank and quality, in this happy state, where

* In loc.

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every thing that can contribute to it shall be collected together, and severally contribute to complete the public happiness.

CHAP. XXII. 1—5.

CONTENTS.

The five first verses of this chapter are but a continuation of this prophetic description of the new Jerusalem, and should have been part of the twenty-first chapter.

1. *AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.*]

(1.) The angel directed me to observe farther in this plan of the new Jerusalem, which I saw in my vision, that a pure river of water, perfectly fine and clear, perpetually issued out from the throne of God and the Lamb; to represent, a constant provision for the comfortable and happy life of all the inhabitants of this city of God. [1]

2. *In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.*]

(2.) As this river of water of life ran through the chief street in the midst of the city, so there was planted on each side of the river a beautiful row of trees, not only to serve for ornament and refreshment, but which, like the tree of life in Paradise, should make the inhabitants immortal. They yielded a great variety of pleasant fruits, and in such plenty, that they had ripe fruit every month, and so all the year round. Even the leaves of these trees had such healing virtues, that they were a sure remedy against all sorts of weakness and indisposition. [2]

3. *And there shall be no more curse: but the throne of God and the Lamb shall be in it; and his servants shall serve him.*]

(3.) So great will be the happiness of the saints, the faithful in Christ Jesus, that nothing shall break in upon it, or any ways interrupt it; nothing shall be done in this holy city to deserve the displeasure of God: nor therefore shall they be liable to any afflictions, either as punishments, or a useful discipline. They shall continually enjoy the favour and grace of God and Christ, with the blessing and happiness of their presence; they shall serve God with all the gratitude, constancy, and affection, so great obligations require of them. [3]

4. *And they shall see his face; and his name shall be in their foreheads.*]

(4.) For in that happy state they shall have so full communications of all grace, holiness, and happiness, from God's immediate presence, that they shall be made like unto him, partakers of his perfections and glory; like the high-priest of old, they shall have *Holiness to the Lord* on their foreheads, expressive of their entire devotion to God, and an indelible mark of God's favour. [4]

5. *And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever.*]

(5.) In this blessed state, there shall be no interruption of their happiness and joy; there shall be no night, no state of darkness, between the end of one day and the beginning of another; their happiness proceeds immediately from God himself, from his constant and everlasting presence with them, and favour to them; so that they shall enjoy the same unspeakable happiness, without any interruption or diminution, to all eternity. Thus all the faithful servants of Christ Jesus shall reign with their God and Saviour, for ever and ever. [5]

ANNOTATIONS ON CHAP. XXII. 1—5.

[1] Ver. 1.] IT is observed of the city of Babylon, that the river Euphrates was let into it, and ran through it. The first Paradise is represented as watered by a river; a river that went out of Eden, or had its course in that country, ran through the garden to water it. (Gen. ii. 10.) Ezekiel, in his prophetic vision of the new city and temple, has a like representation of waters in great plenty, flowing from the house or temple: *Behold, waters issued out from under the threshold of the house eastward And the waters came down from under, from the right side of the house, at the south side of the altar.* (Ezek. xlvii. 1.) These waters were in such plenty, that they were deep enough to swim in; *a river that could not be passed over,* (ver. 5.) These waters were of such excellent virtues, that they gave life to all who drank of them: *Every thing shall live whither the river cometh,* (ver. 9.)

Water, as necessary to the support of life, and as it contributes in great cities, especially in the hot eastern countries, to the ornament of the place, and delight of the inhabitants, is a very proper representation of the enjoyment of all things, both for the support and pleasure of life. *With God* (says the Psalmist) *is the fountain of life; thou shalt make them drink of the river of thy pleasures.* The figure of a *river of water of life, clear as crystal, flowing from the throne of God and the Lamb,* (Psal. xxxvi. 8, 9.) elegantly expresses the glorious and happy immortality which all faithful Christians shall enjoy in this state of perfect and endless happiness.

[2] Ver. 2.] Both the *waters of life,* and *the tree of life,* are emblems of immortality: *They that eat of the tree of life shall live for ever.* (Gen. iii. 22.) The trees of life are so planted, in this description, that all the inhabitants may come at the fruit of them freely, and without hinderance. They yield their fruits so plentifully, and so constantly, that there can be no want in so large and populous a city; and even the leaves have a sovereign virtue against all sorts of indisposition. How elegantly does this represent a most happy state of immortal life?

[3] Ver. 3.] This part of the description of the new Jerusalem seems to point out to us, how much greater the happiness of this state will be, than the happiness of the first Paradise was. In this state, the faithful servants of Christ shall be in no danger of forfeiting their happiness, and losing paradise, as our first parents did. In this paradisaical state, they shall be a kingdom of priests unto God for ever. This seems to describe a state of happiness above the condition of this world, and only to be enjoyed in the heavenly state.

[4] Ver. 4.] To *see the face of God,* and to *stand in his presence,* says Mr. Daubuz, implies the most perfect happiness, and is a blessing that only comes to the saints at

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the resurrection. It is the highest expression in the language of Scripture, to describe the most perfect happiness of the heavenly state; by most divines, the beatific vision is appropriated to that meaning.

[5] Ver. 5.] *Night* and *darkness*, in the style of prophecy, signify often trouble and affliction; *light*, on the contrary, expresses prosperity and joy. *In thy light* (says the Psalmist) *shall we see light;* (xxxvi. 9.) or, in the loving-kindness of God we shall find prosperity and happiness. In this state of perfect happiness, no trouble, no affliction, shall be intermixed with their peace and joy; God shall then be the everlasting happiness of all his saints. How fully, how gloriously, are all their afflictions, for his sake, rewarded! What encouragement is this to the faithfulness and patience of the saints, when, whatever their sufferings may be, they shall work out for them *a far more exceeding and eternal weight of glory!* Thus ends the doctrine of these revelations, in the everlasting happiness of all the faithful; the mysterious ways of Providence are cleared up; all things finally end in an eternal sabbath, in an everlasting state of peace and perfect happiness, reserved in heaven for all who shall persevere, against the temptations of the world, in the love of truth and righteousness.

CHAP. XXII. 6, &c.

SECT. XXIII. *Conclusion, or Epilogue.*

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The prophetic part of this book ends in a perfect happiness of the faithful, great above all imagination, certain as the word of prophecy, and lasting without end. A powerful encouragement and persuasive to constancy in the profession and practice of pure Christianity, whatever difficulties or dangers might attend it.

What follows, to the end, is the conclusion of the whole book, or a sort of epilogue, which confirms the truth of the prophecies contained in these revelations, shews the importance and use of them, and is well fitted to leave them with strong impressions on the hearts of the readers, to preserve them from compliance with any corruptions of the Christian faith and worship, and encourage their constancy in the ways of truth and righteousness.

6. *AND he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew to his servants the things that must shortly be done.*]

(6.) After this representation of the blessed state of the faithful Christians, in everlasting happiness, the angel who had shewed me the plan of the heavenly Jerusalem, confirmed to me the truth of these prophecies, and the faithful performance of all that had been represented to me in my visions. He assured me, they were not a groundless encouragement to Christian constancy and faithfulness; these promises are not like the deceitful promises of *false prophets*, or *credulous enthusiasts;* the same true God who inspired the prophets of the ancient church, so punctually to foretell the circumstances of Christ's first appearance, has sent his angel to support the faith and patience of the Christian church by these revelations, which shall soon begin to be accomplished, and continue to be fulfilled, in a series of events, to the end of time.

7. *Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.*]

(7.) Christ himself testifies to the truth of these promises; he himself solemnly declares, he will come to accomplish all these things, which will be soon seen, as the events foretold will fall out in their order, and in the periods marked out for them. Blessed then will they be, who shall so attend to the prophecies of these revelations, as faithfully to follow their directions, who shall be excited to constancy in pure and undefiled religion, by the great encouragements and glorious rewards they set before them. [1]

8. *And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.*]

(8.) And I John, who have committed these revelations to writing, for the constant use of the churches, do solemnly declare, they are no private fancy or invention of my own, but what I was an eye and ear-witness to, having really seen and heard these things in the visions of prophecy, as I have faithfully related them. And now, my visions appearing to be at an end, I bowed myself to the ground before the angel who had shewed me these things, to express the great respect and gratitude I had for a person who had laid me under so great obligations.

9. *Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God.*]

(9.) But the angel hindered me again, as he had done once before, informing me, that I should not consider him as the author of these prophetic visions, but as a fellow-servant of the prophets, and as such employed in the service of God with them; all the praise of the church should therefore be given to God alone, who only is to be acknowledged the author of these revelations, who only gives the Spirit of prophecy for the encouragement and consolation of the faithful. [2]

10. *And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand.*]

(10.) The angel then gave me in charge not to keep these revelations private to myself, and concealed from the church: for the things revealed in them would soon begin to be accomplished, and the cautions, directions, exhortations, and encouragements, contained in them, would be of great use to give the faithful comfort, hope, and constancy, in the successive times of temptation and trial, that they might learn both to expect them, and to be prepared for them.

11. *He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.*]

(11.) The providence of God will indeed permit things to continue in this world, just as these prophecies represent the state of them. Men of evil principles and corrupt hearts will continue in acts of injustice and oppression, and to promote false religion and wickedness, notwithstanding all the cautions of religion or judgments of Providence. Yet the cautions, directions, encouragements, of these prophecies, and the judgments of Providence foretold in them, will have a better effect on good minds, to their perseverance in truth, righteousness, and holiness. [3]

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12. *And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*]

(12.) And let all consider, how these prophecies represent the promise and faithfulness of Christ, as well as how they represent the present state of the church and world; though the wicked will not be reformed, and the righteous shall suffer much from the unjust, yet they may depend upon it, that Christ Jesus will come according to his promise, as soon, and in such a manner, as these prophecies declare. Then he shall bring a glorious reward with him, for all his faithful servants who have endured unto the end; then he shall inflict a just punishment on the unjust and filthy, according to the guilt of their idolatry and persecution.

13. *I am Alpha and Omega, the beginning and the end, the first and the last.*]

(13.) For whatever the present appearances of things may be, how much soever error and wickedness may prosper in this world, and truth and goodness be oppressed, yet such are the characters of Christ, as assure the final events of things shall be as he has revealed them in these prophecies. He is the Lord of the whole creation, by whom all things began, and by whom all things are to be finished; so that he will do all his pleasure through all ages of time, to the consummation of all things, and nothing can prevent or hinder the sure and full accomplishment of his word.

14. *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*]

(14.) How unspeakably great then is the happiness of all who shall believe the truth of these revelations, as to trust in the faithful performance of them, who shall be so directed by them as to persevere in the purity of Christian faith, and in the practice of undefiled religion, for such have a full assurance of hope, that they shall inherit eternal life, and be received into the blessed state of heavenly perfection and happiness. [4]

15. *For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*]

(15.) The blessedness of these faithful Christians will appear yet the greater, because this hope and happiness are peculiar to them. The wicked have no right to it, no portion or share in it; all shall be for ever excluded, who, like dogs, bite and devour the innocent and righteous, or who indulge themselves in sins of uncleanness or deceit, who attempt to maintain corruptions of religion by falsehood or forgery. All these *shall have their part in the lake that burneth with fire and brimstone,* xxi. 8. [5]

16. *I Jesus have sent my angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning-star.*]

(16.) The Lord Jesus Christ himself finally confirmed the truth and importance of these revelations, by affirming, it was he himself who sent his angel, and who caused me to see the prophetic visions, in which the future state of the church and world was represented to me. The same person who was described in the ancient prophets, as the promised seed of David, the *bright Star out of Jacob,* and the *Day-spring from on high,* the true Messiah, or God's anointed, confirmed the truth of all these revelations by his own testimony, therefore all Christians may safely rely upon the truth of them, and comfortably wait in hope of their faithful accomplishment.

17. *And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*]

(17.) And now the prophecies of this book reveal truths of so much use and consequence to sincere Christians, and true lovers of pure religion; now these promises are so fully confirmed by the Spirit of prophecy, and the testimony of Jesus Christ—the true church of Christ, his spiritual bride, should greatly rejoice in them, and endeavour to confirm their faith and constancy by them. For every one who sincerely desires a portion in these blessings, and will seek for them, as the pure Christian religion directs, shall be sure to receive them, and freely, through the riches of God's grace, as he has promised them. [6]

18. *For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:*]

(18.) And now I have faithfully and exactly related what I saw and heard in these visions of God, let me solemnly conjure every person into whose hands these revelations shall come, that they treat them with the reverence due to revelations from God; that they venture not to add any thing of their own imagination or invention to them; let them keep close, as far as they can, to the true meaning and intention of the prophetic Spirit; for let them be assured, God will severely punish such impious rashness, by inflicting on them the curses denounced in these prophecies against deceivers, and false pretenders to prophecy.

19. *And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*]

(19.) On the other hand, let no man dare to strike any prophecy out of this book; let no man set aside or discredit the authority of any of these revelations, as useless, dangerous, or unworthy the Spirit of God; let no man endeavour to pervert their true meaning and intention, to serve any evil views of his own, to the ease, pleasures, or ambition of life. Such unworthy treatment of the word of prophecy will justly forfeit the blessings and happiness with which these prophecies encourage the faithfulness and constancy of sincere Christians. [7]

20. *He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus.*]

(20.) As then Jesus, the author of these prophecies, assures a certain accomplishment of them in their times and seasons, let the whole church join with me in saying, Amen. Let all faithful Christians, with joyful hope and hearty desire, continually say, *Even so, come, Lord Jesus,* accomplish thy promises in their order; and finally crown the faith, patience, and constancy of thy servants with eternal life. [8]

21. *The grace of our Lord Jesus Christ be with you all. Amen.*]

(21.) In the meantime, may the favour and blessing of Jesus Christ our Saviour be with all true Christians; may his grace support and comfort all who suffer for his name, and keep them to the glory of his heavenly kingdom. Amen.

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ANNOTATIONS ON CHAP. XXII. 6, &c.

[1] Ver. 7.] HERE Christ himself speaks, says Mr. Waple, this being a sacred drama, in which, according to the nature of such representations, several persons are introduced.—The angel, sent to shew these things, declares, in the person of Christ, says Mr. Daubuz, *Behold, I come quickly.*—And I (said Christ from the throne) will see them all accomplished, according to Mr. Pyle. The general meaning is determinate enough, that these revelations were really from Christ himself, and that he had undertaken to see them fulfilled.

It is not improbable, this vision being in heaven, that the voice of the oracle from the throne, might confirm the testimony of the angel. This sense is agreeable to a following expression, (ver. 20.) *He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus.*

[2] Ver. 9.] The prostration of the apostle, or bowing himself to the ground before the angel, has been considered before, (xix. 10.) where we have more largely observed, that it may be understood of a high civil respect, short of proper religious adoration.

[3] Ver. 11.] Mr. Daubuz justly observes, that in the prophetical style, whether the thing be uttered in the past or future, or in the imperative, it is equal. So that to say, He who is unjust, *let him* be unjust still, is equal to saying, He that is unjust, *will* still be so, and will not be reclaimed, what persuasive reasons soever may be used for his recovery.

Mr. Daubuz farther observes, He that *wrongeth* (or the unjust) denotes, in a peculiar manner, throughout this prophecy, the *persecutor* and murderer of the saints; as the saint that suffers is called δίκαιος, *the just*, because he is *innocent*, and will be justified in judgment, by the punishment inflicted on the unjust. He which is *filthy*, seems principally to denote those who shall be guilty of *idolatrous* worship. So that, on the one side, here are the persecutors and corrupters of pure religion, by idolatrous doctrines and practices; and, on the other side, the righteous, who keep their integrity, notwithstanding all they suffer for the sake of a good conscience; they remain holy, still will continue separate from the prevailing corruptions of the world, and undefiled by them.

These prophecies then will be of great use, as they shall contribute to the constancy of the righteous and the holy, though they should not effect a general reformation in the world, though men of evil principles and wicked hearts should still remain persecutors and idolaters.

[4] Ver. 14.] Some copies read,* Blessed are they who *wash their garments;* to which some add, in the *blood of the Lamb.* But the meaning of both expressions returning at last to much the same thing, the paraphrase will, I think, sufficiently take in both.

[5] Ver. 15.] The several works of iniquity here mentioned, may be understood more generally of all cruelty, uncleanness, falsehood, and deceit; yet they seem more particularly designed to point out idolatry and persecution: as an idolatrous corruption of the Christian doctrines and worship, and a support of those corruptions by fraud and persecution, are the principal evils these prophecies warn us of, and are designed to guard us against.

[6] Ver. 17.] Mr. Pyle has well observed, that, according to the Hebrew style, which commonly uses a substantive for an adjective, the *Spirit* and the *bride*, mean the *spiritual bride*, or the true church of Christ, as glory and virtue is *glorious virtue*, kingdom and glory, *a glorious kingdom.* Yet, as this has not been observed by many interpreters, the reader ought to be informed, that some, by the *Spirit* and *bride*, mean persons endowed with spiritual gifts; others,† by the *Spirit*, mean the Holy Ghost making intercession for the saints. But Mr. Pyle's interpretation seems the most natural, that it expresses the desire and care of the church, which is the spiritual bride of Christ.

[7] Ver. 19.] Some interpreters understand these warnings as principally designed against all such persons, who should venture at forging revelations in imitation of these, as there were many such false revelations given out in the first ages of the church; but others understand it as a direction to the church, to consider these revelations as the last authoritative prophecy from heaven, and to warn them of the great danger of infusing into men's minds any other expectations than are agreeable to these visions, or of persuading men to any behaviour unsuitable to the directions of these Revelations, by any wilful false interpretation of them.

[8] Ver. 20.] We may here observe, how St. John uses the expression, the *coming of Christ.* It seems to have a more general meaning, to denote any eminent instance of Christ's power, in the blessings of the church, or punishment of its enemies, and that the style of Scripture does not confine it to any one particular instance—as, his coming to judgment.

* Alexand. Velast. Æthiop. vul. Lat. † Grot. Daubuz.

END OF LOWMAN'S COMMENTARY ON THE REVELATION.

A TREATISE

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A

TREATISE

OF THE

TRUE MILLENIUM;

SHEWING THAT IT IS NOT A

REIGN OF PERSONS RAISED FROM THE DEAD,

BUT OF

THE CHURCH

FLOURISHING GLORIOUSLY FOR A THOUSAND YEARS

AFTER THE CONVERSION OF THE JEWS,

AND

THE FLOWING-IN OF ALL NATIONS TO THEM THUS CONVERTED

TO

THE CHRISTIAN FAITH.

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OF THE

MILLENIUM,

&c. &c.

PREFACE.

SCALIGER was pleased to say, "Calvinus sapuit, quia non scripsit in Apocalypsin;" *Calvin was wise, because he did not write upon the Revelation.* I confess, I do it not for want of wisdom; that is, because I neither have sufficient reading nor judgment to discern the intendment of the prophecies contained in that book. But yet, conceiving that I have either found out the true sense of those words, xx. 4. which usually are alleged as the foundation of the supposed Millenium, or resurrection of the martyrs to reign with Christ on earth a thousand years; or, at the least, have said what is sufficient to shew, it is not necessary to understand them in a proper sense; I have comprised my sentiments of that controversy in the ensuing treatise, which I submit to the judgment of the reader.

INTRODUCTION.

HAVING employed some thoughts upon the mystery of the conversion of the Jewish nation, mentioned by St. Paul, Rom. ix. and comparing the glorious things he there says of it, with what the prophets had foretold of the same thing in very high expressions; I began to compare them with what was written in the Revelation, concerning the new Jerusalem, the new heavens, and new earth, and the "bride of the Lamb made ready for a marriage with him;" and finding that this bride was thought, by the best commentators, to be the Jewish church and nation, represented formerly by our Saviour, as "not having on her wedding-garment," Matt. xxii. 12. that the new heavens and the new earth were the things promised to the Jews; that the new Jerusalem was described in the very words of the prophets and Jewish writers, speaking of that glorious state they expected towards the end of the world; I was strongly inclined to conceive this glorious conversion, which St. Paul saith shall be, even to the gentile, ζωὴ ἐκ νεκρῶν, "life from the dead," (Rom. xi. 15.) and which is by the prophets frequently represented as the ζωοποίησις, ἀνάστασις, *i. e.* the new-birth, revivescence, resurrection of their dead church and nation, by the Messiah, so that ὁ θάνατος οὐκ ἔσται ἔτι, "death shall be no more," (Rev. xxi. 4.) might be the very resurrection intended by St. John; and the flourishing condition and union both of the Jewish and the gentile church thus raised from the dead, and so continuing in peace and plenty, and a great increase of knowledge and of righteousness, and a return of the primitive purity of doctrine and of manners, might be the reign of the saints on earth a thousand years, which the apostle mentions: this naturally led me to a discourse of the Millenium; which being framed according to this new hypothesis, I shall now offer it to the consideration of the learned, in the following method.

1. I shall state the true Millenium of the ancients; shewing how far it was received, and by whom opposed, in the four first centuries, and what were the particular opinions, which then obtained, concerning the Millenium; and how far the modern patrons of the millenary state have discarded the received opinion of the ancients who embraced that doctrine.

2. I shall show what reason I have to conceive that this Millenium is to begin with the conversion of the Jewish nation; and doth indeed relate to the most happy state and flourishing condition the church of Christ shall at that time enjoy.

3. I shall attempt to answer all that hath been offered to prove a proper and literal resurrection of the martyrs, and other Christian sufferers, and saints, to reign on earth a thousand years; consider the pretences of them who place this reign before the conflagration of the world, as most of the assertors of this doctrine do; and of the reverend Dr. Burnet, who makes it to begin after the conflagration of the world. And,

4. I shall offer some arguments against this doctrine of the Millenium, or of the literal resurrection of the saints and martyrs, to reign on earth a thousand years.

CHAP. I.

§. I. That the doctrine of the Millenium was never generally received in the church of Christ, is proved, 1. From the testimony of Justin Martyr and Irenæus. §. II. 2. Of Eusebius, Origen, and Stephanus Gobarus, and the distinction which then obtained betwixt the allegorists and the disciples of the letter. §. III. An answer to the pretended tradition of Papias, mentioned by Irenæus. §. IV. The Millenium of the ancients differed from that which is now asserted by the most judicious of the modern millenaries, in five particulars: (1.) The ancients generally held that the temple or city of Jerusalem, should be new-built. (2.) That all the just were then to rise, and not martyrs only. (3.) That Jesus Christ should then reign on earth. (4.) That they should fare deliciously, and enjoy corporal delights. (5.) That they should beget children: all which things are denied by the modern millenaries. §. V. The necessity of these doctrines, according to the letter of the Scriptures, cited for the Millenium, by those ancients who espoused that doctrine. §. VI. This error of some of the fathers, as to the Millenium, will not invalidate their authority as to any thing delivered by them as eye-witnesses, or which they deliver as the practice of the church of Christ in their days.

THE patrons of the Millenium do usually say, their doctrine was both generally received in the three first centuries, and was derived by tradition from the apostles; and that the first man who opposed it, was Dionysius of Alexandria. In opposition to this pretence, I shall endeavour to make it appear;

I. That this opinion was never generally received in the church of Christ.

II. That there is no just ground to think it was derived from the apostles, but rather from a mistake of the words of the author of the Apocalypse; or from the notions of the Jews, and of the Sibylline author. (See lib. ii.—iv.)

III. That the new patrons of the Millenium differ in many

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things of moment from the ancient assertors of it, and have indeed scarce any suffrage of antiquity for that Millenium which they do so stiffly maintain. And,

§. I. That this opinion was never generally received in the church of Christ, appears sufficiently from the confessions and very words of the two first assertors of it, whose writings are still extant, *viz.* Justin Martyr and Irenæus. I begin with Irenæus, because his words will justify the ancient reading of the words of Justin Martyr, against the criticism upon them, or rather the corruption of them, by Mr. Mead,* and Mr. Daille.† Irenæus therefore speaks thus;‡ "I am not ignorant, that some among us, who believe, in divers nations, and by various works, and who, believing, do consent with the just, do yet endeavour, *transferre hæc* (Gr. Μεταφέρειν) to turn these things into metaphors," or to carry them from their proper to an improper sense, as metaphors are wont to do: that this is the meaning, is evident from these words following, "But if some have attempted to allegorize these things, they have not been found in all things consistent with themselves, and may be convinced from the words themselves." Again, he complains, that § "the sentiments of some were carried away by the discourses of the heretics; so that they were ignorant of the appointment of God, and the mystery of the resurrection of the just, and the kingdom." Here then we may evidently discern three sorts of men: 1. The heretics denying the resurrection of the flesh, and the Millenium. 2. The exactly orthodox asserting both the resurrection and the kingdom of Christ upon earth. 3. The believers who consented with the just, and yet endeavoured to allegorize and turn into metaphor all those scriptures he had produced for a proper reign of Christ, and who had sentiments rather agreeing with those heretics who denied, than those exactly orthodox who maintained, this reign of Christ on earth. Now these being almost a translation of the words of Justin Martyr,‖ they vindicate the reading of all the manuscript copies of that writer; and exclude the bold criticism of Daille and Mr. Mead. "Tell me truly (says Trypho ¶), Do you [*Christians*] indeed confess, that Jerusalem shall be built again, and that your people shall be gathered together *(there)*, and rejoice with Christ, together with the patriarchs, and prophets, and those of our nation, or those who are made proselytes before the coming of your Christ, or before you expect your Christ shall come (to judgment)? Or do you only confess this, that thou mayest seem to overcome us in questions?"

Here you see that Justin Martyr did before, ταῦτα ὁμολογεῖν, confess these things, as he doth plainly, p. 243. where Trypho having put the question thus; "What! do you say, that none of us shall have any inheritance in the holy mount of God?" Justin Martyr replies; "I say not so, but that the gentiles who repent, and believe in Christ, shall inherit *(it)*, with all the patriarchs, and prophets, and the just which proceed from Jacob:" and therefore he here answers thus;** "I have before confessed, that I and many others are of this mind, that these things shall happen. But then again, I have intimated to you, that many Christians of a pure and pious judgment do not own this; *(I speak of Christians of a pure and pious judgment:)* for as for those who are called Christians, but indeed are atheists, and ungodly, and heretics, I have told you already, that they teach things wholly blasphemous, atheistical, and absurd (and therefore are not to come into the account of Christians). If therefore you have met with some of them who blaspheme the God of Abraham, Isaac, and Jacob, and deny the resurrection of the dead, that confess not this, you are not to esteem them Christians (or to take an estimate of the doctrines of the Christians from them). They indeed deny the resurrection of the flesh, and the Millenium;* but I, and all Christians who are exactly and in all things orthodox, know there will be a resurrection of the flesh, and a Millenium in Jerusalem, built, adorned, and enlarged." Here then, as in Irenæus, is a plain distinction of three sorts of men: 1. Of heretics, that were κατὰ πάντα βλάσφημοι, entirely blasphemers of the God of Israel, and deniers of the resurrection of the flesh, and consequently of the Millenium, which supposed this resurrection. 2. Of Christians who were κατα πάντα ὀρθογνώμονες, *in all things orthodox*, who owned both the resurrection of the flesh, and the Millenium: and Justin Martyr being of this opinion, and declaring here, that he thought it a doctrine delivered by God; it could not be expected that he should affirm of them, that held it not, that they were of a right opinion in all things. 3. Of many Christians of a pure and pious judgment, who did not own this Millenium.

Obj. But "where (saith Mr. Daille) had he made mention before of any such?" I answer with another question, Where had he made mention before of the many who confessed the Millenium, as he here saith he had? Mr. Daille should have considered, that Justin's memory could not serve him to write down all he had discoursed with Trypho, or that he might not think that part of his discourse necessary to be afterward committed unto writing; and then this objection would not have seemed of force sufficient to have authorized him to change Justin's words without any consent of copies, into the direct contradictory words, and for Christians τῆς καθαρᾶς γνώμης, *of a pure judgment*, to read, Christians μὴ τῆς καθαρᾶς γνώμης, *of an impure judgment;* since such bold criticisms will evacuate both the sense and force of any testimony.

§. II. 2. This is still farther evident from the ancient writers of the church, who plainly tell us, that this was a particular opinion of some doctors of the church, and never was received by all. "It had its rise (saith Eusebius) from Papias, a man of slender judgment;† but the antiquity of the man prevailed with many of the ecclesiastics to be of that opinion, particularly with Irenæus, and if there were any other of the same judgment with him." Now he that confesseth that most of the ecclesiastics were of that opinion, plainly denies that all were of it. He that particularly speaks of Irenæus, adding, "if there were any other of the same judgment," seems to intimate, they were not many. Origen, in his Philocalia, (cap. 26. p. 99.) saith, they were only τινὲς, *some*, that held this doctrine, and that so clancularly, that it had not yet come to the ears of the heathens: and in his prolegomena to the Canticles, (f. 69. B.) that they were only *simpliciores quidam*, some of the simpler sort of Christians. Besides, of all the fathers of the Christian church, none hath spoken more severely and more contemptibly of that doctrine, than Origen, who represents it as a wicked doctrine, a reproach to Christianity; the heathen, saith he, having better sentiments than these. He therefore being then the great doctor of the church, and continuing in great authority amongst all

* P. 533, 534.

† De Pœnis Satisf. et Human. lib. v. cap. 7.

‡ Lib. v. cap. 33.

§ "Quoniam igitur transferuntur quorundam sententiæ ab hæreticis sermonibus, et sunt ignorantes dispositiones Dei, et mysterium justorum resurrectionis, et regni quod est principium incorruptelæ, per quod regnum, qui digni fuerint, assuescant capere Deum." Lib. v. cap. 32. p. 495.

‖ "Et rursus, quoniam autem quidam *ex his qui putantur rectè credidisse*, supergrediuntur ordinem promotionis justorum, et modos meditationis ad incorruptelam, ignorant hæreticos sensus in se habentes," &c. Cap. 31.

¶ Εἶπε δέ μοι ἀληθῶς, ὑμεῖς ἀνοικοδομηθῆναι τὸν τόπον Ἱερουσαλὴμ τοῦτον ὁμολογεῖτε, καὶ συναχθήσεσθαι τὸν λαὸν ὑμῶν, καὶ εὐφρανθῆναι σὺν τῷ Χριστῷ, ἅμα τοῖς πατριάρχαις, καὶ τοῖς προφήταις, καὶ τοῖς ἀπὸ τοῦ ἡμετέρου γένους, ἢ καὶ τῶν προσηλύτων γενομένων, πρὶν ἐλθεῖν ὑμῶν τὸν Χριστὸν προσδοκᾶτε; Dial. cum Tryph. p. 306.

** Ὡμολόγησα οὖν σοι καὶ πρότερον, ὅτι ἐγὼ μὲν καὶ ἄλλοι πολλοὶ ταῦτα φρονοῦμεν, ὡς καὶ πάντως ἐπίστασθε τοῦτο γενησόμενον, πολλοὺς δ' αὖ, καὶ τῶν τῆς καθαρᾶς καὶ εὐσεβοῦς ὄντων Χριστιανῶν γνώμης, τοῦτο μὴ γνωρίζειν ἐσήμαινά σοι. Dial. cum Tryph. p. 306.

* Ἐγὼ δὲ, καὶ εἰ τινές εἰσιν ὀρθογνώμονες κατὰ πάντα Χριστιανοὶ, καὶ σαρκὸς ἀνάστασιν γνήσεσθαι ἐπιστάμεθα, καὶ χίλια ἔτη ἐν Ἱερουσαλὴμ οἰκοδομηθείσῃ, καὶ κοσμηθείσῃ, καὶ πλατυνθείσῃ, p. 307.

† Πλὴν καὶ τοῖς μετ' αὐτὸν πλείστοις ὅσοις τῶν ἐκκλησιαστικῶν τῆς ὁμοίας αὐτῷ δόξης παραίτιος γέγονε, τὴν ἀρχαιότητα τ' ἀνδρὸς προβεβλημένοις, ὥσπερ οὖν Εἰρηναίῳ, καὶ εἴ τις ἄλλος τὰ ὅμοια φρονῶν ἀνατέφηνεν. Euseb. Hist. Eccl. lib. iii. cap. 39.

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churchmen for above a hundred years; his scholars being also he most celebrated doctors of that age, and one of them, *viz.* Dionysius Alexandrinus, undertaking to confute this doctrine; and his Philocalia, where we find these severe sayings, being a collection of the two great lights of the fourth century, St. Basil and Gregory the divine; it cannot be doubted but this opinion then lost ground daily, and was generally decried by the learned of those centuries. In a word, Stephanus Gobarus,* in his account of opinions in which the fathers differed from each other, reckons this as the tenth, "That the just shall rise first, and live deliciously a thousand years, eating, drinking, and begetting children: and that there should be no precedence in the resurrection, no millenary delight, no marriage then."

3. This will be more evident, if it be considered, that as the doctors of the church were then of different opinions, so were they then distinguished by different names; as they who denied the Millenium, saith Irenæus, attempted to allegorize the places produced by others for it, so had they upon that account the name of Allegorists; and therefore Nepos, a man, saith Eusebius, from Dionysius of Alexandria, otherwise orthodox, but a writer for the Millenium, styled his book Ἔλεγχον τῶν Ἀλληγοριστῶν, or, A Refutation of the Allegorists. (H. Eccl. lib. vii. cap. 24.)

Accordingly, in Origen,† they who deny the Millenium, are Οἱ τροπολογοῦντες τὰ προφητικά, *they who interpret the sayings of the prophets by a trope;* and they who assert it are styled, "Solius literæ discipuli," *disciples of the letter of the Scripture only;* the first, saith he, assert, "Horum vim figuraliter intelligi debere," the passages which they produce from Scripture *ought to be figuratively understood;* the other, saith he, understand the Scripture, "Judaico sensu," *after the manner of the Jews.* Epiphanius,‡ speaking of the Millenium asserted by Apollinarius, saith, "There is indeed a Millenium mentioned by St. John; but the most, and those pious men, look upon those words as true indeed, but to be taken in a spiritual sense."

And here it may deserve to be observed, by the by, That the primitive fathers derived almost all their considerable errors from the Jews: *viz.* that angels had to do with women, and begat giants of them; that the world was to end soon after the coming of the Messiah; that Elias was in person to usher in his second advent, &c.

§. III. 2. As for the pretended tradition from the apostle John, touching this doctrine, it is only mentioned by Irenæus, as received from Papias; and the words in which it is delivered are sufficient to demonstrate the incredibility and the apparent folly of it: for these elders pretend to have heard from St. John these romantic words; §"The days shall come, in which there shall be vines which shall severally have ten thousand branches, and every of these branches shall have ten thousand lesser branches, and every of these branches shall have ten thousand twigs, and every one of these twigs shall have ten thousand clusters of grapes, and in every one of these clusters shall be ten thousand grapes, and every one of these grapes, being pressed, shall give twenty-five metretas (that is, according to the mildest computation, two hundred and seventy-five gallons) of wine; and when one shall take hold of one of these sacred bunches, another shall cry out, I am a better bunch, take me, and by me bless the Lord:" to omit what he says, from the same tradition, of every grain of wheat, and of apples, seeds, and herbs. Now can any man be so wholly bereft of sense, as to imagine this stuff could ever come out of the mouth of an apostle? No, certainly, he had it only from the converted Jews, in whose writings, some learned persons have informed me, the words cited by Irenæus from Papias, are yet to be found. As for Papias, the only voucher of this tradition, Eusebius informs us, he was a man of a very slender judgment, as the story cited by Irenæus, from the fourth book of his discourse, may abundantly convince us, there being scarcely any things in the most infamous of Romish legends more fabulous, than, as Eusebius truly saith, his traditional relations were.

§. IV. 3. That the new patrons of the Millenium differ in many things of moment from the ancients, and have indeed scarce any suffrage of antiquity for that Millenium they maintain, will be apparent, from a just representation of the Millenium of the ancients: for,

1. The ancient millenaries generally held, that the temple or the city of Jerusalem should be rebuilt, and that the land of Judea should be the habitation of those who were to reign on earth a thousand years: so Justin Martyr (Dial. cum Tryph. p. 243. C.) tells the Jews, that the believing gentiles should then dwell, ἐν τῷ ὄρει τῷ ἁγίῳ, *in the holy mount*, and that they should then acknowledge him, (p. 259. E.) ἐν τῷ αὐτῷ τόπῳ τῶν Ἱεροσολύμων, *in the same place of Jerusalem* where they crucified him: he confesses also to Trypho, (p. 336. B. 307. B.) ἀνοικοδομηθῆναι τὸν τόπον Ἱερουσαλὴμ, "That *the place of Jerusalem should be built*, and that the saints should spend a thousand years in Jerusalem, built, adorned, and augmented," and that "all Christians entirely orthodox knew this would be so; and therefore they all, (saith he, p. 312. B.) expected τὸν Χριστὸν ἐν Ἱερουσαλὴμ φανήσεσθαι, *Christ to appear in Jerusalem.*" "In the times of that kingdom Jerusalem shall be built," saith Irenæus,* and the Jews shall be restored to the land he gave to their fathers. "He (*i. e.* Christ) shall build the holy city, (saith Lactantius†), and there shall be the reign of the Just for a thousand years." St. Barnaby is very positive, ‡"That the very temple which was destroyed by their enemies should be rebuilt gloriously." "They feign to themselves (saith Origen§) that the terrestrial Jerusalem should be rebuilt with precious stones, and that the aliens shall be their servants to rebuild it." Hence Dionysius‖ of Alexandria, in his book writ against them, derides their golden Jerusalem upon earth, adorned with jewels, and the restoration of the temple. Whereas, scarce any of our new millenaries dare assert, that this shall be the place of the habitation of the raised saints, and one of them makes the whole earth to become a paradise for the reception of them.

2. They held this resurrection was not to be confined to the martyrs only, but that all the just were then to rise, and reign with Christ: this Justin Martyr confesses touching all Christian people, all the believing gentiles, and the just progeny of Jacob, in the forecited places. Irenæus frequently declares of the just in general, that they shall arise to inherit the promises. Tertullian affirms,¶ that some shall rise sooner, and some later, but

* Apud Photium, Cod. 232. p. 894.

† Περὶ Ἀρχῶν, lib. ii. cap. 12. f. 135. B. col. 1. B. c.

‡ Τὴν δὲ Βίβλον ἀναγινώσκοντες οἱ πλεῖστοι καὶ εὐλαβεῖς περὶ τῶν πνευματικῶν εἰδότες, καὶ ἐν αὐτῇ πνευματικῶς ἴχνητα λαμβάνοντες, ἀληθῆ μὲν ὄντα, ἐν βαθύτητι δὲ σαφηνιζόμενα πίστιν. Hær. lxx vii. §. 26. p. 1031.

§ "Quemadmodum presbyteri meminerunt, qui Joannem discipulum Domini viderunt, audisse de eo, quemadmodum de temporibus illis docebat Dominus, et dicebat, venient dies in quibus vineæ nascentur singulæ decem millia palmitum habentes, et in uno palmite dena millia bracbinum, et in uno vero palmite dena millia flagellorum, et in unoquoque flagello dena millia botruum, et in unoquoque botro dena millia acinorum, et unumquodque acinum expressum dabit viginti quinque metretas vini, et cum eorum apprehenderit aliquis sanctorum botrum, alius clamabit botrus, ego melior sum, me sume, per me Domino benedic." Lib. v. cap. 3.

* "Restituet illos in terram quam dedit patribus ipsorum." Iren lib. v. cap. 34, 35. "Sed in regni temporibus revocata (l. renovata) terrâ à Christo et reædificata Hierusalem."

† "In terra cum bis ipse regnabit, et condet sanctam civitatem, et erit regnum justorum mille annis." Epit. §. 11. p. 758.

‡ Καὶ αὐτοὶ οἱ τῶν ἐχθρῶν ὑπηρέται ἀνοικοδομοῦσι αὐτὸν, §. 16.

§ Περὶ Ἀρχῶν, lib. ii. cap. 12.

‖ "Adversus Irenæum Dionysius ecclesiæ Alexandriæ Pontifex elegantem scribit librum, irridens mille annorum fabulam, et auream atque gemmatam in terris Hierusalem, instaurationem templi," &c. Hieron. Præfat. in lib. xviii. Com. in Isaiam.

¶ Lib. iii. contr. Mar. cap. ult. verba vide infra.

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that all the just shall rise within the time of the Millenium. "This Millenium (saith Lactantius*) belongs to all the just which ever were from the beginning of the world:" whereas the millenaries of this age do generally, with Dr. Burnet,† say, "The first resurrection, and the reign of Christ, seem to be appropriated to the martyrs." (Rev. xx. 4.)

Moreover, the ancients extended this reign, on earth, not only to the dead, but to the just also, who shall be then alive at this first resurrection; this being a necessary consequent of the former doctrine, that this Millenium belongs to all the just. Thus Irenæus,‡ amongst those, who are to enjoy the Millenium, reckons "those whom the Lord shall find in the flesh, expecting him from heaven, who having suffered tribulation, did nevertheless escape the hands of the wicked." Then "they that are found living, shall not die," saith Lactantius:§ whereas it is inconsistent with the hypothesis of Dr. Burnet, that any of the just should be then living, since this Millenium only begins after the conflagration of the world, and the burning of all things that are in it.

3. The ancients generally consent in this, that Jesus Christ shall then come down from heaven, and be seen on earth, and reign there with his servants. Papias, the first assertor of this doctrine, declares, that "it shall be a reign of Christ bodily upon earth."‖ Justin Martyr tells the Jews, that they should then see him whom they had pierced, and this in that very place of Jerusalem where they had crucified him, that both the and Christians should then be gathered together, and rejoice with him. Victorinus saith,¶ "This is that true sabbath, *in quo Christus cum electis suis regnaturus est*, in which Christ is to reign with his elect;" and Lactantius saith expressly, "That *Millè annos inter homines versabitur*, he shall be conversant with men a thousand years." Irenæus** seems not so clear as to this matter; yet he declares, the just shall reign on earth, increasing by the vision of Christ; for, saith he, "Christ will be every where seen, as men are worthy to see him:" that which seems most expressly in him to relate to this affair is this; that discoursing of our Lord's promise, To drink new wine with his disciples in the kingdom of heaven, he declares,†† this "cannot be done by him whilst he remains in those celestial regions." But Nepos was express in this, that,‡‡ "after this resurrection, the kingdom of Christ was to be upon earth a thousand years; and the saints were to reign with him in pleasures, or faring deliciously there:" and therefore Dionysius saith of him, and the brethren that magnified his book, that §§ "they had no sublime or magnificent thoughts of the glorious and Divine advent of our Lord, or of our resurrection, and our gathering together, and assimilation to Christ; but hoped then for little and mortal things, and such as men now hope for, in the kingdom of God."

4. They all declare, they shall then fare deliciously, and shall enjoy the richest wines and most delicious fruits, build houses, plant vineyards, and eat the fruits of them: thus Justin Martyr* understands those words of Isaiah, lxv. 21. of the Millenium, *viz.* "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." And Irenæus saith,† "They shall have a table prepared for them by God, who shall feed them with dainties;" adding, "that the promises he had cited, *creaturæ epulationem significant*, do signify the banquets they should have upon the creature:" hence doth he tell us of the prodigious clusters of grapes and ears of corn, the vines and the earth shall then bring forth. "The earth (saith Lactantius‡) shall open its fertility, and of its own accord produce fruits plentifully, the rocks of the mountains shall sweat with honey, wines shall run down with streams, and the rivers flow with milk." Of this opinion, doubtless, was Tertullian, in his book De Spe Fidelium: and Nepos, who promised, saith Dionysius of Alexandria, "a thousand years of corporeal delights on earth." Accordingly Gennadius saith,§ "In the Divine promises, we believe nothing concerning meat and drink, as Irenæus, Tertullian, and Lactantius, teach from their author Papias, nor of the reign of a thousand years with Christ on earth after the resurrection, and the saints reigning deliciously with him, as Nepos taught." St. Austin therefore saith of this opinion, ‖ "That it might be tolerable, if they mentioned any spiritual delights which the saints might enjoy by Christ's presence; but since they affirm, that they who then rise, shall enjoy carnal and immoderate banquets of meat and drink without modesty, these things can only be believed by carnal men." And because all this plenty could not be procured and enjoyed, these houses could not be built, nor these vineyards planted, nor this wine brought into the fat, nor this corn into the barn, thrashed, ground, and made fit for these new-raised inhabitants, without hands; the ancients have made provision for this also, telling us, "that they shall be Κυριεύοντες ἐπὶ τῆς γῆς,¶ such as lord it upon earth;" and therefore Irenæus saith,** that which was spoken to Jacob, "The nations shall serve, and princes shall bow down to thee," (Gen. xxvii. 27, 28.) *ad tempora regni sine contradictione pertinet, quando regnabunt justi surgentes à mortuis*, without all contradiction belongs to this millenary kingdom. "The nations shall not utterly be destroyed (saith Lactantius††), but some of them shall be left to be triumphed over by the just, and subjected to perpetual slavery." "They think (saith Origen‡‡) that

* "Verum ille cum deleverit injustitiam, ac justos qui à principio fuerint, ad vitam restauraverit, mille annos inter homines versabitur, eosque justissimo imperio reget." Lib. vii. cap. 24. p. 722.

† Boek iv. chap. 4. 151, 152.

‡ "Et illos quos Dominus in carne inveniet expectantes eum de cœlis, et perpessos tribulationem, qui et effugerint iniqui manus." Lib. v. cap. 35.

§ "Tum qui erunt in corporibus vivi, non morientur, sed per eosdem mille annos infinitam mollitudinem generabunt, et erit sobeles eorum sancta." Lib. vii. cap. 24. p. 722.

‖ Χιλιάδα φησιν, ἐτῶν ἔσεσθαι μετὰ τὴν ἐκ νεκρῶν ἀνάστασιν σωματικῶς τῆς τοῦ Χριστοῦ βασιλείας ἐπὶ ταυτησὶ τῆς γῆς ὑποστησομένης. Apud Euseb. lib. iii. cap. 39. 112. C.

¶ De Fabrica Mundi apud D. Doct. Cave, p. 104. Epit. p. 772.

** "In qua regnabunt justi in terra crescentes ex visione Domini." Cap. 35. Παντάχοῦ γὰρ ὁ σωτὴρ ὀρασθήσεται καθὼς ἄξιοι ἔσονται οἱ ὀρῶντες. Cap. 36.

†† "Neque autem sursum insuper cœlesti loco constitutus cum suis potest intelligi bibens vitis generationem," lib. v. cap. 33.

‡‡ Χιλιάδα ἐτῶν τρυφῆς σωματικῆς ἐπὶ τῆς ξηρᾶς ταύτης ἔσεσθαι ὑποτιθέμενος. Euseb. Hist. Eccl. lib. vii. cap. 24.

§§ Οὐδὲ ὑψηλὸν καὶ μεγαλεῖον φρονεῖν, οὔτε περὶ τῆς ἐνδόξου, καὶ ἀληθοῦς ἐνθέου τοῦ Κυρίου ἡμῶν ἐπιφανείας, οὔτε τῆς ἡμετέρας ἐκ νεκρῶν ἀναστάσεως καὶ τῆς πρὸς αὐτὸν ἐπισυναγωγῆς καὶ ὁμοιώσεως. Euseb. Hist. Eccl. lib. vii. cap. 24. p. 271.

* Dial. cum Tryph. p. 308.

† "Hæc sunt in regni temporibus, hoc est, in septima die, quæ est verum justorum sabbatum, in quâ non facient omne terrenum opus, sed adjacentem habebunt paratam mensam à Deo pascentem eos epulis omnibus," lib. v. cap. 33. Ἐν τῇ Χιλιοταετηρίδι τῶν φυσικῶν μεταλαμβάνοντες ἡδέων. Apollinaris apud Epiph. Hær. lxxvii. p. 1032.

‡ Cap. 34. "Terra vero aperiet fœcunditatem suam, et uberrimas fruges suâ sponte generabit: rupes montium melle sudabunt, per rivos vina decurrent, et flumina lacte inundabunt," lib. vii. cap. 24.

§ "Non quod ad cibum vel ad potum pertinet, sicut, Papia ancore, Irenæus, Tertullianos, et Lactantius acquiescunt, neque post (l. per) mille annos post resurrectionem regnum Christi in terra futurum, et sanctos eum illo in deliciis regnaturos speramus, sicut Nepos decuit, qui primam justorum resurrectionem, et secundam impiorum confixit." Eccl. Dogmat. cap. 55.

‖ "Sed cum eos qui tunc resurrexerint, dicent immoderatissimis carnalibus epulis vacaturos, in quibus cibus sit tantus et potus, ut non solum nullam modestiam teneant, sed modum quoque ipsius incredulitatis excedant, nullo modo ista possunt, nisi de carnalibus, credi." De C. D. lib. xx. cap. 7.

¶ Barnab. §. 6. ** Lib. v. cap. 33.

†† "Gentes vero non extinguentur omnino, sed quidam relinquentur in victoriam Dei, ut triumphentur à justis, et subjungentur perpetuæ servituti." Lact. lib. vii. cap. 24. Vide Epist. §. 11.

‡‡ "Quinetiam ministros deliciarum harum dandes sibi alienigenas putant, quos vel aratores habeant, vel structores parietum, à quibus diruta ipsorum et collapsa civitas extruatur, et arbitrantur quod facultates eorum accipiant ad edendum, et in divitiis eorum dominentur, ut veniant et afferant sibi aurum, et thus, et lapides preciosos." Περὶ Ἀρχῶν, lib. ii. cap. 12.

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aliens shall be given them to be ministers of their delights, who shall eitlier serve at the plough, or be their masons and carpenters to build up their fallen city, and they suppose they shall have of their provisions to eat, and have dominion over their riches, so that they shall come and offer to them gold, and frankincense, and precious stones." Dr. Burnet must either produce these servile nations, as he hath done Gog or Magog, out of the mud, or his opinion must fall into it, unless he hopes to avoid this, by saying, that "in this state it will be part of their diversion and entertainment, to learn mechanics," p. 213.

And because men can hardly do this whole business without beasts, the ancients have made provisions of them also, subjecting to them not only sheep, and goats, and oxen, or bulls; but wolves, and bears, and leopards, and lions, "which, with all other animals* (saith Irenæus), shall be then subject to man." And that the doctor may not be at a loss for the production of these beasts, Stephanus Gobarus† informs him, the doctrine of the ancients was this, "That the just should rise first, Καὶ σὺν αὐτοῖς πάντα τὰ ζῶα, and all those living creatures with them." Now the new millenaries, as they say little of these slaves, and these brute beasts, who are so necessary for the enjoyment of the universal plenty, and the goods of fortune prepared in this state; so are they shy of owning *futuras corporis voluptates et luxurias*, such luxuries and bodily pleasures, as Origen saith‡ the millenaries of his time did expect.

For, 5. in their Millenium, they were not only to feast and junket it, but also to beget childreu. "The virgins (saith Irenæus§) shall rejoice in the assemblies of the young men; and they that are left, shall be multiplied upon earth:" accordingly he speaks of some believers, whom God had prepared to multiply those who were left upon the earth, to be under the kingdom of the saints, and minister to this Jerusalem. "They shall beget an infinite multitude (saith Lactantius‖), and their seed shall be holy." "To their other luxuries (saith Origen¶) they add, *nuptiarum conventiones, et filiorum procreationes etiam post resurrectionem futuras;* the solemnities of marriage, and the procreation of children, even after the resurrection:" and again, "they think (saith he**) that after the resurrection we shall eat and drink corporeal meats, and shall use those conjugal duties by which our prayers are hindered, and which cannot be performed without some impurity:" and a third time, they believe,†† "that after the resurrection, we shall, according to the promises of the gospel, eat and drink, and, as some of them say, beget children; these things (saith he), should they come to the ears of heathens, would lay a great imputation of folly upon Christianity, since many heathens have better opinions than these are:" so much are they mistaken who reckon Origen among the patrons of the Millenium. Stephanus Gobarus gives us the opinion of the millenaries in these words,‡‡ "The just shall rise first, and for a thousand years shall fare deliciously, eating, and drinking, and getting children; and after this shall be the general resurrection." Methodius* is the only person who denies they shall be thus employed after the resurrection; and with him doubtless all our modern millenaries do agree, as knowing this unworthy to be the matter of a gospel-promise.

§. V. Moreover, if we consider the Scriptures on which the ancients grounded this Millenium, we shall perceive it necessary that all these doctrines should be maintained by them. For,

1. That the temple or city of Jerusalem should be new-built, and that the land of Judea should be the habitation of those who are to enjoy this new heaven and earth, can never reasonably be denied by those who interpret the sayings of the prophets literally, since they so plainly and so fully speak of a "Mount Zion, to be established upon the top of the mountains," Isa. ii. 2. xxvii. 13. lvi. 7. and of God's promises "to beautify the place of his sanctuary, the house of his glory, and to make the place of his feet glorious," lx. 7. 13. and of "all nations flowing in to her," and being gathered to her, and of all "nations and tongues coming to see her glory," lx. 5. and lxvi. 18. when God had brought them again into their own land.

2. That this resurrection must belong to all faithful Christians, and that they must all reign with Christ on earth, will follow from the literal interpretation of those words of St. John, † "Thou hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation, and hast made us to be kings and priests to God, and we shall reign on earth:" (Rev. v. 9, 10.) for, according to the import of these words, if, as Dr. Burnet saith, they belong to the first resurrection, all that have been redeemed by the blood of Christ must reign on earth. This follows also from those words, "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and *(of them)* which had not worshipped the beast, nor his image, and which had not received his mark upon their foreheads, nor upon their hands, and they lived and reigned with Christ a thousand years:" (Rev. xx. 4.) for, "they who worshipped not the beast," are all they "whose names were written in the book of life." (Rev. xiii. 8. xvii. 8.) This follows from St. Peter's new heaven and new earth, if truly interpreted by Dr. Burnet of this resurrection; "for these (saith he) we Christians do expect, and therefore are concerned to be found of him without spot, and blameless." (2 Pet. iii. 13, 14.) This follows from the words of St. Paul, if they belong to the Millenium, as he saith they do; for they introduce "the whole creation groaning to be delivered from the bondage of corruption, into the glorious liberty of the sons of God, and all that had the first-fruits of the Spirit, groaning for the adoption," *i. e.* for the redemption of their bodies from corruption. (Rom. viii. 16. 23.)

3. They must bring Christ from heaven to reign on earth, who contend that this reign is the very time of "the restitution of all things:" (Acts iii. 21.) for the heavens are only to contain him till that time; and who infer this reign of Christ from those words, "They that have part in the first resurrection shall be priests of God and of Christ, and shall reign with him a thousand years;" for if they reign on earth without him, they do not reign there with him. Moreover, if he continue still at the right hand of God, with what propriety is this resurrection called, ἡ παρουσία, *the presence*, the appearance of our Lord, and that from heaven?

4. That in this Millenium they must fare deliciously, drink precious wines, and have those splendid banquetings of which the fathers often speak, must follow from the application of all those passages to this state, which say, "the meek shall inherit the

* "Oportet subjecta esse omnia animalia homini." Lib. v. cap. 33.

† Apud Photium. Cod. 232. p. 894.

‖ Περὶ Ἀρχῶν, lib. ii. cap. 12. p. 235. 8. B.

§ "Ipsi sunt de quibus ait propheta, 'et derelicti multiplicabuntur in terra,' et quotquot ex credentibus ad hoc præparavit Deus ad derelictoa multiplicandos in terra, et sub regno sanctorum fieri et ministrari huic Jerusalem." Lib. v. cap. 35.

‖ "Qui remanserint, multiplicabuntur super terram." Lib. v. cap. 34.

¶ Περὶ Ἀρχῶν, lib. ii. cap. 12.

** Οὕτως καὶ τὰ περὶ γάμων γεγραμμένα καὶ ἀνδρῶν καὶ γυναικῶν, τηροῦντες ἐπὶ τοῦ ῥητοῦ καὶ οἰόμενοι συνουσίας ἡμᾶς καὶ τότε χρήσεσθαι, δι' ἃς οὐδὲ σχολάζειν ἐστὶ ἐν τῇ περισυχῇ δυνατὸν, ἐν μολυσμῷ πῶς ὄντων καὶ ἀκαθαρσίᾳ τινὶ τῶν χρωμένων ἀφροδισίοις. Com. in Matt. ed. Huet. p. 498.

†† Τινὲς οἴονται καὶ μετὰ τὴν ἀνάστασιν ἐν ταῖς περιοδείαις ἐπαγγελείαις ἐσθίειν ἡμᾶς μέλλειν τὰ τοιάδε βρώματα, καὶ πίνειν, τινὲς καὶ τεκνογονεῖν, ταῦτα δὲ φθάσαντα καὶ εἰς τοὺς ἀπὸ τῶν ἐθνῶν μεγάλης εὐσθείας δόξαν ἀπενέγκασθαι ποιήσει τὸν χριστιανισμὸν, πολλῷ βελτίοσα δόγματα ἐχόντων τινῶν ἀλλοτρίων τῆς πίστιως. Philocal. cap. 26. p. 99.

‡‡ Ὅτι πρότερον οἱ δίκαιοι ἀναστήσονται, καὶ σὺν αὐτοῖς πάντα τὰ ζῶα, καὶ ἐπὶ χίλια ἔτη τρυφήσουσι, καὶ ἐσθίοντες καὶ πίνοντες, καὶ τικτοῦντες, καὶ μετὰ τοῦτο ὁ καθολικὴ ἐσταστήσεται ἀνάστασις. Apud Phot. Cod. 232. p. 894.

* Ἐσομένης γὰρ καὶ μετὰ τοῦτον τὸν αἰῶνα γῆς, ἀνάγκη πᾶσα ἔστασθαι καὶ τοὺς οἰκήσοντας, οὔκετι τιθηξομένους, καὶ γαμήσοντας, καὶ γεννησομένους, ἀλλ' ὡς ἀγγέλους ἀμεταστροφῶς ἐν ἀφθαρσίᾳ τὰ ἄριστα πράξοντας. Apud Epiph. Hær. lxiv. §. 32.

† Χίλια ἔτη ποιήσειν ἐν Ἱερουσαλὴμ τοὺς τῷ ἡμετέρῳ Χριστῷ πιστεύσαντας προεφήτευσε Ἰωάννης. Just. M. Dial. p. 308.

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earth," that they shall "drink new wine with Christ in his kingdom,' that they shall receive *"a hundred-fold increase of goods and lands;" that there shall be then a recompence of their alms given, and their feasts made for the poor; and from all that the prophets say, of the fruitfulness of the earth, and of the temporal blessings they shall then enjoy.

5. That the nations shall the nserve them, and even build up Jerusalem for them, cannot be denied by them who literally interpret those words of the prophets, "The sons of strangers shall build up thy walls, and their kings shall minister to thee: the sons also of them that afflicted thee shall come bending unto thee, and they that despised thee shall bow themselves down at the soles of thy feet: and the nation and kingdom that will not serve thee, shall perish:" (Isa. lx. 10. 12, 13.) "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen, and your vinedressers; ye shall eat the riches of the gentiles, and in their glory shall you boast yourselves," (lxi. 5. See also xlix. 22, 23.) And,

6. That they shall have wives and children, and, as Irenæus saith, "shall be multiplied upon the earth," must follow from the literal exposition of our Saviour's promise, that they who have lost or forsaken wife or children for his sake, "shall receive a hundred-fold;" for children cannot lawfully be begotten without wives, and the use of the marriage-bed. And, lastly, whereas the Millenium of the reverend Dr. Burnet is to begin after the conflagration of the world, that of the ancients is still placed before it; "We expect it (saith Justin Martyr†) before Christ's coming to judgment." "After this (saith Tertullian‡) shall be the destruction of the world, and the conflagration at the day of judgment, and we shall be changed in a moment into an angelical substance." "God shall after this reign on earth a thousand years, and renew the world," saith Lactantius.§

It therefore deserves to be admired, that learned men, with so much confidence, make use of these testimonies of scriptures, and these authorities of the fathers, to establish their Millenium, and yet so stiffly should deny the consequences which flow so naturally from those scriptures, and reject what these ancients so generally delivered as a part of that doctrine. But, to insist no longer on these things, hence I suppose it evident,

1. That the doctrine of the Millenium was not the general doctrine of the primitive church from the times of the apostles to the Nicene council, as Dr. Burnet hath asserted; for then it could have made no schisms in the church, as Dionysius‖ of Alexandria saith it did, declaring how fully he confuted it, and reconciled the brethren that were contending about it, and prevailed upon Coracius, the author and ringleader of this doctrine, to own he was convinced of his error, and promise he would no more embrace, or discourse of it to the people.

2. That the old doctrine of the Millenium differed in many material points from that which is asserted by the new patrons of it.

§. VI. If any man think it not safe, to discover so much of the nakedness of the fathers as I havedone in this chapter, I answer:

First, That I think it more safe than to let it be confidently said and believed, that they were all millenaries from the first to the fourth century, seeing that shakes the foundation of episcopacy, and the translation of the sabbath to the Lord's-day, and other constitutions derived from the apostles.

Secondly, I answer, That this mistake of the fathers, in a matter which they received from the traditions and notions of the Jews, will not invalidate their authority in any thing delivered by them as witnesses of what they saw with their own eyes, or declared to have been then the practice of the church of Christ: nor will it affect their testimony in any other doctrine which they neither did nor could receive, only on the authority of the Jewish doctors.

CHAP. II

§. I. How far I differ from the ancient and modern millenaries, and in what I agree with them. The proposition that the true Millenium is only a reign of the converted Jews, and of the gentiles flowing in to them: Ibid. §. II. Where it is noted, 1. That all spiritual blessings have been still conveyed from the Jews to other nations. 2. That there will be a glorious conversion of the Jews to the Christian faith. §. III. That the description of this conversion of the Jews, made by their own prophets and writers, answers fully to the Millenium of St. John, which he speaks of in the very words of the said prophets. §. IV. The characters which the patrons of the Millenium give of those times, accord exactly with the characters given by the prophets of the conversion of the Jews. §. V. The prophets seem to intimate, that this conversion shall be effected by a full influence of the Holy Ghost upon them. §. VI. All the passages cited to this effect, from the Jewish writers, speak only of the Millenium, the resurrection, the new heavens and earth belonging to the Jewish nation.

HAVING thus given you a just account of the Millenium of the ancients, and of the true extent of that opinion in the primitive ages of the church; I proceed now to shew, in what things I agree with the assertors of that doctrine, and how far I find myself constrained, by the force of truth, to differ from them.

§. I. I believe then, that after the fall of antichrist, there shall be such a glorious state of the church, by the conversion of the Jews to the Christian faith, as shall be to it life from the dead; that it shall then flourish in peace and plenty, in righteousness and holiness, and in pious offspring; that then shall begin a glorious and undisturbed reign of Christ over both Jew and gentile, to continue a thousand years during the time of Satan's binding; and that, as John the Baptist was Elias, because he came in the spirit and power of Elias; so shall this be the church of martyrs, and of those who had not received the mark of the beast, because of their entire freedom from all the doctrines and practices of the antichristian church, and because the spirit and purity of the times of the primitive martyrs shall return. And, therefore,

1. I agree with the patrons of the Millenium in this, That I believe Satan hath not yet been bound a thousand years, nor will he be so bound till the time of the calling of the Jews, and the time of St. John's Millenium.

2. I agree with them in this, That the true Millenium will not begin till the fall of antichrist; nor will the Jews be converted till that time, the idolatry of the Roman church being one great obstacle of their conversion.

3. I agree both with the modern and the ancient millenaries, That then shall be great peace and plenty, and great measures of knowledge and of righteousness in the whole church of God.

I therefore only differ from the ancient millenaries in three things;

1. In denying Christ's personal reign upon earth during this

* "Quæ enim sunt in hoc seculo centupla et prandia exhibita, et cœnæ quæ reddantur pauperibus, hæc sunt in regni temporibus." Iren. lib. v. cap. 33.

† Περὶ ἐλεύσεως τοῦ ὑμῶν Χριστοῦ προσδοκᾶτε. Dial. p. 306.

‡ "Hæc est ratio regni terreni, post cujus mille annos, intra quam ætatem includitur sanctorum resurrectio pro meritis maturiùs vel tardiùs resurgentium, tunc et mundi destructione, et judicii conflagratione commissâ, demutati in atomo in angelicam substantiam, scilicet per illud incorruptelæ super indumentum transferrentur in cœleste regnum." Contr. Marcion. lib. iii. cap. ult.

§ "Post hæc renovabit Deus mundum, et transformabit justos in figuram angelorum, ut immortalitatis veste donati serviant Deo in sempiternum." Epit. cap. 11. p. 759.

‖ Book 4. cap. 6. p. 173. Ὡς καὶ σχίσματα καὶ ἀποστασίας ἕλκων ἐκκλησιῶν γεγονέναι. Euseb. lib. vii. cap. 24.

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thousand years; and in this both Dr. Burnet and Mr. Mead expressly have renounced their doctrine.

2. Though I dare not absolutely deny what they all positively affirm, that the city of Jerusalem shall be then rebuilt, and the converted Jews shall return to it, because this probably may be collected from those words of Christ, "Jerusalem shall be trodden down till the time of the gentiles is come in," Luke xxi. 24. and all the prophets seem to declare the Jews shall then return to their own land, Jer. xxxi. 38—40. yet do I confidently deny what Barnabas and others of them do contend for; *viz.* that the temple of Jerusalem shall be then built again: for this is contrary not only to the plain declaration of St. John, who saith, "I saw no temple in this new Jerusalem," Rev. xxi. 22. whence I infer, there is to be no temple in any part of it; but to the whole design of the Epistle to the Hebrews, which is to shew the dissolution of the temple-service, for the weakness and unprofitableness of it; for the Jewish tabernacle was only a figure of the true and "the more perfect tabernacle which the Lord pitched, and not man;" the Jewish sanctuary only "a worldly sanctuary, a pattern, and a figure of the heavenly one into which Christ our high-priest is entered." (Heb. viii. 2. ix. 2. xi. 23, 24.) Now such a temple, such a sanctuary, and such service, cannot be suitable to the most glorious and splendid times of the Christian church; and therefore the apostle saith, "The Lord God omnipotent, and the Lamb, shall be their temple."

3. I differ both from the ancient and the modern millenaries, as far as they assert that this shall be a reign of such Christians as have suffered under the heathen persecutors, or by the rage of antichrist; making it only a reign of the converted Jews and of the gentiles then flowing in to them, and uniting into one church with them. This I believe to be indeed the truth of this mistaken doctrine; and therefore I shall set myself more fully to explain and to confirm it. Let it be noted therefore,

§. II. 1. That as the Jews were the first nation which were owned by God as his people, and therefore are styled "his first-born," Exod. iv. 22. "Israel his elect," Isa. liv. 4. "the children of Jacob, his chosen ones," 1 Chron. xvi. 13. Psal. cv. 6. God having chosen them "to be a peculiar treasure to himself above all the people of the earth," Exod. xix. 5. Deut. vii. 6. so all nations of the world have ever since received the word of God and the true religion from the Jewish nation, and Jerusalem hath been still the mother of all other churches. Before the advent of our Lord and Saviour, to them alone, saith the apostle Paul, "belonged the adoption, the glory, and the covenant, and the giving of the law, and the service of God, and the promises," (Rom. ix. 3.) and none then could be "joined unto the Lord," (Isa. lvi. 3.) and worship him aright, unless he joined himself to the Jews, and became a worshipper of the God of Israel, or a member of that church.

After Christ's coming in the flesh, the gospel was first sent to them, as being "the children of the kingdom," Matt. viii. 12. our Lord exercised his ministry only among them, whence he is styled "the minister of the circumcision," Rom. xv. 8. and saith, he was not then sent to any but "only to the lost sheep of the house of Israel," Matt. xv. 24. And sending his apostles, he forbids them, whilst he was on earth, "to go into the way of the gentiles, or to enter into any city of Samaria," Matt. x. 5. but saith to them, "Go rather to the lost sheep of the house of Israel." After his ascension, they were charged to begin their preaching at Jerusalem, Luke xxiv. 47. as accordingly they did, "preaching the word to none but the Jews only," Acts xi. 19. Paul, the apostle of the gentiles, first offers his ministry to them, preaching Christ in their synagogues, "as his manner was," Acts ix. 20. xiii. 5. xiv. 1. xvii. 12. 17. xviii. 4. and declaring "it was necessary that the word of God should be first spoken to them," Acts xiii. 46. the gospel being "the power of God to salvation to every one that believeth, to the Jew first," Rom. ii. 10. and that through their fall and rejection of it, "the gospel came unto the gentiles," Rom. xi. 28. the halt, lame, and blind, being called to this feast, because those guests first bidden refused to come, Luke xiv. 21.

Note also, that notwithstanding the infidelity of many of them, the first church that ever received the gospel, the doctrine, the sacraments of the New Testament, was the Jewish church, Acts ii. 42. 47. All the churches of the gentiles received the gospel from them, they being "made partakers of their spiritual things," Rom. xv. 27. and the word of God coming out from them to other churches, 1 Cor. xvii. 36. they being all "grafted into their good olive-tree." Hence, in the primitive times, the church of Jerusalem had the pre-eminence of all other churches; to her they went for the decision of their controversies, Acts xv. and the bishop of Jerusalem is therefore styled by the ancients, *"the first bishop, the guide of priests, the top of the heads, the bishop, and chief of the apostles;" and the church of Jerusalem is said to be the church, "cui omnes favorem impendunt quasi matri Christiani nominis," *which all favoured as the mother of Christians.*

After the fall of antichrist, and before the second coming of our Lord to judgment, the Jews shall be converted, and become a most famous church again. For this mystery the apostle hath revealed, "that blindness in part hath happened to Israel until the fulness of the gentiles be come in, and so all Israel shall be saved, as it is written" in the prophet Isaiah, lix. 20. "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant with them, saith the Lord, when I shall take away their sins." These words are as a key to the great things said by Isaiah touching the Jewish nation, and teach us to interpret them of their glorious conversion to the Christian faith, and the gathering them "out of every kindred, and tongue, and nation, and people;" that "at the blowing of the great trumpet they may come from the land of Assyria and Egypt, and may worship the Lord in the holy mount in Jerusalem," (Isa. xxvii. 13.) and they may "fear the Lord from the west, and his glory from the rising of the sun." (Isa. lix. 19.) This is that day "when the Lord shall set his hand שנית, a second time to recover the remnant of his people, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth;" (Isa. xi. 11, 12.) when he will so "bring again the captivity of Jacob, and have mercy on the whole house of Israel, as to leave none of them any more there, nor hide his face any more from them;" (Ezek. xxxix. 25. 28, 29.) when he shall so "plant them in their land, that they shall no more be pulled up out of the land that he hath given them:" (Amos ix. 14, 15.) so Tobit saith, that "when Πληρωθῶσιν οἱ καιροὶ τοῦ αἰῶνος, the times of the age shall be accomplished, they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it gloriously, as the prophets have spoken thereof," Tobit xiv. 51. vi. 7. And when they shall be thus converted, and receive the gospel, then shall salvation be again derived from them to the gentiles, and they shall be the means of converting such of them as still remain to be converted; and shall draw them to as great purity and zeal, and as great knowledge of the truth, as ever the church enjoyed: for, saith the apostle, "if the fall of them be the riches of the world, and the diminishing them the riches of the gentiles, how much more their fulness?" And "if the casting away of them be the reconciling of the world, what shall be the reconciling of them but life from the dead," to the same world? Rom. xi. 12. 15. Of this the prophets speak very fully, saying, "In that day there shall be a root of Jesse which shall stand for an ensign to the people, and to it shall the gentiles seek, and his rest shall be glorious," Isa. xi. 10. "Behold (saith God), I will then lift up my hands to the gentiles, and set up my standard to the people, and they shall bring

* Cotel. Not. p. 138.

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thy sons in their arms, and thy daughters shall be carried upon their shoulders, and kings shall be thy nursing-fathers, and queens thy nursing-mothers; they shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet," Isa. xlix. 22, 23. "Behold, thou shalt call a nation that thou knowest not, and nations that have not known thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee," Isa. lv. 5. "The Lord God that gathereth the outcasts of Israel saith, Yet will I gather others to him besides those that are gathered to him," lvi. 8. "And the gentiles shall come to thy light, and kings to the brightness of thy rising: lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side; the abundance of the sea shall be converted unto thee, the forces of the gentiles shall come to thee," lx. 3—5. "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the gentiles, and that their kings may be brought: for the nation and kingdom that will not serve thee shall perish, and shall be utterly wasted," ver. 10—12. "Thou shalt suck the milk of the gentiles, and shalt suck the breasts of kings," ver. 16. "Ye shall be named the priests of the Lord; men shall call you the ministers of our God: ye shall eat the riches of the gentiles, and in their glory shall you boast yourselves," lxi. 6. "The gentiles shall see thy righteousness, and all kings thy glory," lxii. 2. "Behold, I will extend peace to her like a river, and the glory of the gentiles like a flowing stream," lxvi. 12. "I will gather all nations and tongues, and they shall come and see my glory," ver. 18. "And they shall bring all their brethren for an offering to the Lord, out of all nations to my holy mountain Jerusalem; and I will also take of them for priests and for Levites, saith the Lord: for as the new heavens and the new earth which I shall make shall remain before me, saith the Lord, so shall their seed and their name remain," ver. 20—22. "Many nations (saith Tobit) shall come from far to the name of the Lord God, with gifts in their hands, even gifts to the King of heaven, when his tabernacle shall be built again with joy, and he shall make his captives joyful in Jerusalem; yea, all nations shall turn, and fear the Lord God truly," xiii. 10, 11.

§. III. Now here it is easy to observe, how fully this description of the conversion of the Jews, by their prophets, answers to the Millenium of St. John, who useth the very words by which the prophets had foretold their glorious conversion, and saith, they shall be then accomplished. And,

1. St. John speaks of a reviviscence of the church of the primitive martyrs, that suffered "for the testimony of Jesus, and for the word of God," Rev. xx. 4. (see chap. iii. §. 1.) and with them all the just. Now the very words ἀνάστασις and ἔζησαν, used by St. John, are very frequently used by the prophets, to express the glorious state of the Jewish church; and by St. Paul, to signify the flourishing condition of the gentiles then. St. John saith, they who enjoy this Millenium, shall be "priests to God and Christ," Rev. xx. 6. and the prophet Isaiah saith of the converted Jews, "Ye shall be named the priests of the Lord: men shall call you the ministers of our God," lxi. 6. and of the gentiles that come to them, "I will take of them to be priests and Levites," lxvi. 21. This was the very thing proposed to the Jewish nation when God entered into covenant with them, that they should be "a kingdom of priests," Exod. xix. 6. Βασίλειον Ἱεράτευμα, "a kingly priesthood," saith the Septuagint, מלכים כהנים, *i. e.* "kings and priests," saith the Targum. This all Christians are already made, saith St. Peter, 1 Pet. ii. 5. and St. John, Rev. xvi. 5. 10. "We are (saith Justin Martyr*) truly priests to God:" it therefore may be expected men should be more eminently so in that glorious state of the church.

2. St. John speaks of a new heaven and a new earth that he saw, saying, "The former heaven and earth were passed away," Rev. xxi. 1. and introduceth our Lord, saying, "Behold, I make all things new," ver. 5. And the prophet Isaiah introduceth God, thus speaking at the conversion of the Jews, "Behold, I create new heavens and new earth; and the former shall not be remembered, nor come into my mind," Isa. lxv. 17. And again, "I have put my word in thy mouth, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people," li. 16. And, thirdly, in the very words of the author of the Revelation, "Behold, I make all things new," xliii. 18, 19. Seeing then these new heavens and new earth must be contemporary with the conversion of the Jews, sure they must be before the conflagration of the world, *i. e.* before the Jewish nation be consumed to ashes; and therefore can be only a new heaven and new earth, in that moral sense in which Maimonides explains the phrase, when he says, "it signifies, that God will place them in perpetual joy, in lieu of their former sorrow and anxiety; so that the memory of their former sorrow shall no more remain."*

I confess there is this peculiarity in St. John's new earth, that it is said of it, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι, "and the sea is not yet," because he had all along represented the beast as ascending out of the abyss, "and sitting upon many waters," which were "the peoples, and multitudes, and nations, and tongues, that had submitted to her," Rev. xvii. 1. 15. Now because the beast was utterly destroyed, and Satan was bound up for a thousand years, and Gog and Magog were not to be gathered till then, nor were the armies of the beast which were slain to rise again till the thousand years were past; (Rev. xix. 21. xx. 6.) therefore the apostle saith, that in this new earth, "the sea was not yet."

3. St. John saith, "I heard a great voice from heaven, saying, The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself with them shall be their God," Rev. xxi. 3. And Ezekiel, the other prophet who, by the ancients, is supposed to speak of the Millenium, saith in like manner, "I will make a covenant of peace with them, and will place them and multiply them, and will set my sanctuary in the midst of them for evermore; my tabernacle also shall be with them, and I will be their God, and they shall be my people," Ezek. xxxvii. 26, 27.

4. St. John saith, "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away, Rev. xxi. 4. so also saith the prophet Isaiah of Jerusalem, that after the former heaven and earth were passed away, "the voice of weeping shall be no more heard in her, nor the voice of crying," lxv. 19. that "the Lord will wipe away tears from all faces," xxv. 8. that "they shall not hunger, nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them," xlix. 10. which words exactly answer to those of St. John, Rev. vii. 16, 17.

5. St. John saith, "The building of the wall of the city was of jasper, and the city was of pure gold like unto clear glass, and the foundations of the wall of the city were garnished with all manner of precious stones," Rev. xxi. 18, 19. and Isaiah saith, "I will lay thy stones with fair colours, and thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones" liv. 11, 12. and Tobit saith, "Jerusalem shall be built up with sapphires, and

* Ἀρχιερατικὸν τὸ ἀληθινὸν γένος, γένος ἐσμὲν τοῦ Θεοῦ. Dial. cum Tryph. p. 334. 6.

* "Quod dixi creabo novos cœlos, &c. id ita intelligo, quòd vos posituros sum in lætiliam perpetuam loco luctûs et anxietatis prioris, neque illius luxûs prioris memoria sit mansura." More Nevoch. par. ii. cap. 29. p. 268.

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emeralds, and precious stones; thy walls, and towers, and battlements, with pure gold; and the streets of Jerusalem shall be paved with beryl, carbuncle, and stones of Ophir," xiii. 16—18.

6. St. John speaks of "the tree of life planted there," and of "a pure river of water of life, proceeding out of the throne of God, and of the Lamb," Rev. xxii. 1, 2. And the prophet Zachary speaks of "living water going out of Jerusalem," xiv. 8. And he that passeth under the name of Esdras saith, "They shall have the tree of life planted for an ornament of sweet savour: for unto you (saith he) is paradise opened, the tree of life is planted," 2 Esd. ii. 12.

7. St. John saith, "There shall be no night there, and they need no candle, neither light of the sun," xxii. 5. Isaiah saith the same, lx. 19. And the prophet Zechariah saith, "It shall be one day which shall be known unto the Lord, not day nor night; and it shall come to pass, that at the evening-time it shall be light," xiv. 7.

Moreover, St. John so represents the scene of things following the fall of antichrist, as plainly to inform us, that he is speaking of this glorious conversion of the Jewish nation, and God's marrying her again whom he had formerly divorced; for as the church of Christ is represented as "the Israel of God," Gal. vi. 16. "the commonwealth of Israel," Eph. ii. 12. "the Jerusalem which is above," Gal. iv. 46. "the celestial Jerusalem," Heb. xii. 22. so St. John represents this new scene of things in the same language, saying, "I John saw the holy city, new Jerusalem, coming down from God out of heaven," Rev. xxi. 2. And again, "He shewed me the great city, the holy Jerusalem, descending out of heaven from God," ver. 10. Now that this great and holy city, this new Jerusalem, is the Jewish church converted to God, the characters he gives of it will not suffer us to doubt: for, first, he saith, "the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof," Rev. xxi. 23. So saith God of the conversion of the Jews: "They shall call thee, The city of the Lord, the Zion of the Holy One of Israel," Isa. lx. 14. "Thou shalt call thy walls Salvation, and thy gates Praise; the sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory," ver. 18. 19. He saith, "The gates of this city shall not be shut at all by day, neither shall there be any night there, and they shall bring the glory, and honour, τιμὴν, the substance of the nations unto it," Rev. xxi. 25, 26. Even as Esaias had said, "Thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the wealth of the gentiles, and that their kings may be brought," Isa. lx. 11. Lastly, he saith, "The nations of them that are saved shall walk in the light of this city, and the kings of the earth do bring their glory and honour to it," Rev. xxi. 24. which I have shewed to be the very thing foretold by the prophets at the conversion of the Jewish nation.

Add to this, that he introduceth this holy city, this new Jerusalem, "prepared as a bride adorned for her husband," Rev. xxi. 2. and saith, "Come hither, I will shew thee the bride, the Lamb's wife," ver. 9, 10. and then shews the great city, the holy Jerusalem; and xix. 7, 8. he saith, "He heard a voice, saying, The marriage of the Lamb is come, and his wife hath made herself ready; and to her was granted, that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints." Now thus have the prophets represented the Jewish church converted to God: hence is she introduced, speaking thus; "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels," Isa. lxi. 10. And again, "Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate: but thou shalt be called Heph-zibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married," lxii. 4. and ver. 5. "For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

§. IV. Add to this, that all the characters which the patrons of the Millenium give of those times, exactly accord with the characters given by the prophets of the conversion of the Jews, and are many of them taken from the very words of the prophets, foretelling those times: for instance,

1. "Indolence and plenty (saith Dr. Burnet, book iv. chap. 7. p. 183.) seem to be two ingredients of this happy state." Accordingly the prophets every where speak, how "the riches of the gentiles shall then flow in to them," Isa. lx. 5. 11. "and they shall eat the riches of the gentiles," lxi. 6. that "there shall be then no hunger nor thirst, no heat nor sun to smite them, no voice of crying or weeping." (See Isa. xxxv. 10.)

2. That it shall be "a time of universal peace, and freedom from war and persecution;" (ibid. p. 184.) and this he proves from the words of the prophets declaring, that at the day, that time when God shall create new heavens and new earth, "the lamb and the lion shall lie down together, and the sucking child shall play with the basilisk, and they shall not hurt in all my holy mountain," as it is written, Isa. xi. 6—9. and lxv. 25. and saying, that "the nations shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more," Isa. ii. 4. Micah iv. 3. as appears also from the promises, that God will then "make her officers peace," Isa. lx. 17. "and will extend peace to her as a river," lxvi. 12.

3. That it shall be "a kingdom of righteousness," (ibid.) Accordingly of this holy city, Jerusalem, it is said, "There shall no more come into thee the uncircumcised and unclean," Isa. lii. 1. "A highway shall be there, and it shall be called the way of holiness; the unclean shall not pass over it," xxxv. 8. which exactly answers to those words of St. John, "Into the holy city shall nothing enter that is polluted or unclean," Rev. xxi. 27. And again, "Thy people shall be all righteous," Isa. lx. 21. (See Zeph. iii. 9. Zech. xiv. 20, 21.)

Moreover this, saith he, (p. 185.) will be "a state under a peculiar presence and Divine conduct, because the tabernacle of God will be with men, and he will dwell with them:" and this we see was promised at the conversion of the Jewish nation, Ezek. xxxvii. 27.

"The last character (saith he) that belongs to this state, or rather to those that enjoy it, is this, that they are kings and priests unto God;" and this also we have shewed to be promised to the converted Jews, Isa. lxi. 6. lxv. 20.

I add, That as the ancient fathers generally held that the time would come when "all Israel shall be saved," and be converted to the Christian faith; so did they as generally conceive that this should happen at the close of the world,* and about the time of our Saviour's second coming; and most of them speak of it as a branch of the Millenium.

So Justin Martyr says once and again, that †"then the Jews shall see and shall acknowledge him whom they have pierced;" and he confesses to Trypho,‡ "that Jerusalem shall be rebuilt," and that §"Christians shall rejoice with Christ, together with the patriarchs and prophets, and with the Jews and their proselytes;" *i. e.* the nations then flowing in to them before the coming of our Lord." So Irenæus‖ declares, that then "God will restore them

* "In the end of the world," 2 Esd. ii. 34. vi. 15. 25.

† P. 232. D. Ὅτε ἐπιγνώσεσθε εἰς ὃν ἐξεκεντήσατε. ‡ P. 249. C.

§ Ἅμα τοῖς Πατριάρχαις, καὶ τοῖς Προφήταις, καὶ τοῖς ἀπὸ τοῦ ἡμετέρου γένους, ἢ καὶ τῶν προσηλύτων γενομένων πρὶν ἐλθεῖν ὑμῶν τὸν Χριστὸν προσδοκᾶτε. P. 306.

‖ Lib. v. cap. 31.

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to the land which he had promised, and given to their fathers, and they shall dwell in it in hope:" and Tertullian* saith, that "he will then own the circumcision, 'et Abrahæ gentem, cum ultimò venerit, acceptatione, et benedictione dignabitur,' *and at his last coming will vouchsafe to accept and bless the seed of Abraham.*" And this is suitable to the ancient opinion of the Jews,† that, "in the end of the world, there should be to them a world full of joy and exultation, so that their heaven and earth should as it were be renewed, according to the words of Isaiah," lxv. 17. So the Targum upon those words of Hosea, "The children of Israel shall seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days."

§. V. Nor is it to be wondered that there should be then such a glorious conversion of them, and such a flowing-in of the nations to them, seeing the prophets seem to intimate there shall be then a full effusion of the Holy Ghost upon them, somewhat resembling that which was vouchsafed to the first ages of Christianity. So the prophet Isaiah speaks of the desolation of the city, ἕως ἂν ἔλθῃ ἐφ' ὑμᾶς πνεῦμα ἀφ' ὑψηλοῦ, "until the spirit be poured upon them from on high," Isa. xxxii. 15. which is the very phrase in which our Lord promiseth the Spirit to his apostles, Luke xxiv. 49. St. Paul proves their conversion from those words of the prophet Isaiah, "The Deliverer shall come out of Zion, and shall turn away iniquity from Jacob:" with which these are immediately connected, "And this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth for ever," lix. 20, 21. And again, xliv. 3. "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing on thy offspring." So Ezek. xxxvi. 24. "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." And, ver. 27. "I will put my spirit within you, and cause you to walk in my statutes." And xxxix. 28, 29. "I have gathered them unto their own land, and have left none of them any more there: neither will I hide my face any more from them, for I have poured out my spirit upon the house of Israel, saith the Lord." And this seems plainly to be hinted in these words of St. Paul, 2 Cor. iii. 15—17. "Even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away; for the Lord is *(the giver of)* that Spirit, (or οὗ δὲ) where the Lord is, there is the Spirit: and where the Spirit of the Lord is, there is liberty," from subjection to the law, and from that veil which hinders them from turning to Christ.

To this Mr. Mead (p. 761. 767.) conjectures there shall be added a vision of Jesus Christ to them; for, saith God by his prophet Zechariah, xii. 10. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon him whom they have pierced, and mourn for him." And Christ being asked, "What shall be the sign of the end of the world?" Matt. xxiv. 3. saith, ver. 30. "Then shall appear the sign of the Son of man in heaven, and they shall see all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." And he spake to the Jews thus, "Verily I say unto you, Yet a little while, and you shall not see me till you say, Blessed is he that cometh in the name of the Lord," Matt. xxiii. 39.

Or, that according to the ancient and general doctrine both of Jew and Christian, they shall have an Elias sent to instruct them, a deliverer ἕνεκεν Σίων, *for the sake of Zion*, as the Septuagint, Isa. lix. 20. for, saith he, "It may be fit to conceive magnificently of so great a work of God, towards a people for whom he hath formerly shewed so many wonders; especially this being the greatest work of mercy and wonder that ever he did for them, far beyond the bringing them forth of Egypt, and leading them in the wilderness." And to this he refers these words of Ecclesiasticus; "Elias was ordained to turn the hearts of the father to the son, and to restore, κἀναστῆσαι, the tribes of Jacob: Μακάριοι οἱ ἰδόντές σε, καὶ οἱ ἀγαπήσει κεκοσμημένοι, καὶ γὰρ ἡμεῖς ζωῇ ζησόμεθα, *blessed are they that see, and are adorned with love, for we shall surely live*," Ecclus. xlviii. 10. 11. Where note, that their conversion is again represented by a new life, and by the very word used concerning the souls of the martyrs which were slain, Rev. xx. 4.

§. VI. Add to this, that as all the ancient millenaries held, that this reign on earth should be at Jerusalem,* and that the Jews converted then should reign together with the Christians; so all the passages cited from Jewish writers concerning the Millenium, speak only of the Millenium of the resurrection, the new heavens and new earth the Jewish nation shall enjoy. This is apparent from those words on which the Midrash Tehillim founds this Millenium, *viz.* "Comfort us, according to the days in which thou hast afflicted us," Psal. xc. 15. in Babylon, in Greece, in Rome: from the words cited by Galatinus, lib. xii. cap. 1. from R. Eliezer, cap. 34. "As I live, saith the Lord, I will raise you in the time to come, in the resurrection of the dead, and I will gather you, with all Israel, into the land of Israel:" from those cited from R. Saadias on Dan. vii. 18. "Because the Jews rebelled against their Lord, their kingdom shall be taken from them, and given to the four monarchies who shall possess it in this world, and shall subdue and carry captive Israel, till the age to come, in which the Messiah shall reign:" from the Targum on Hos. xiv. 8. "They shall be gathered from the midst of their captivity;" and on Psal. i. 4. from the passage quoted by Galatinus, lib. xi. cap. 1. from the book Beracoth, that "Israel shall no more make mention of their departure out of Egypt in the age to come, in the days of the Messiah:" and from the words cited by Mr. Mead, Luke xxi. 24. "The Jews shall be carried captives into all nations, till the times of the gentiles be fulfilled, and then they shall see the Son of man coming in the clouds:" from the words of Tobit, cited by Mr. Mead, p. 579. "Then the children of Israel shall go into a very long captivity; but the blessed God shall remember them, and gather them from the four corners of the earth." Accordingly, Mr. Mead sums up their opinion thus: "They expect their forefathers, at least such as were just and holy, should rise in the beginning of the same Millenium, and reign in the land of Israel, with their offspring, under the Messiah:" and, saith he, "I can hardly believe that all this smoke of tradition could arise, but from some fire of truth anciently made known to them." And this I freely grant, and do indeed suppose, by asserting a prediction of such a general call of the Jews, near the close of the world, as they styled ζωοποίησις, *a reviving*, and *a resurrection* of them. But how comes this tradition to relate to Christian martyrs beheaded for the name of Christ, or to be fulfilled in the resurrection of them only who are chiefly Christians, not of the Jews, but of the gentiles? Mr. Mead solves the matter thus, p. 604. "Under the second sort of these reigners, I would in a particular respect understand the nation of the Jews then converted to the Christian faith, who, coming in towards the end of the day, may, above all others, be said to be those who had not worshipped the beast, nor his image, nor had received his mark upon their foreheads or their hands." And thus will truth prevail at last, but to the ruin of this literal resurrection: for how can they literally be "said to live again, and to have a part in the first resurrection, who were never slain for the faith?" and who are not to be converted, say their own prophecies and traditions, till God createth a new heaven and a new earth, and much less till the fall of Babylon?

* Adv. Marc. lib. v. cap. 9. p. 472. C. † R. Saadias Gaon Sepher Haemunot.

* Justin Martyr, Iren. Tertul. supra.

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CHAP. III.

§. I. This chapter contains an answer to all the arguments produced from Scripture, to prove this literal resurrection of the martyrs, and this reign of them on earth a thousand years, *viz.* 1. To the chief argument for this opinion, from Rev. xx. 4—6. §. II. To 2 Pet. iii. from ver. 5. 13. §. III. To Heb. ii. 5. compared with i. 6. §. IV. To Matt. v. 5, "The meek shall inherit the earth." §. V. To Rom. viii. 19, 20. "The creature shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God." §. VI. To Acts iii. 20, 21. "The heavens must receive him, till the time of the restitution of all things." §. VII. To Matt. xix. 27—29. "Ye that have followed me in the regeneration, shall sit upon twelve thrones. And they shall receive a hundred-fold now in this life."

I PROCEED now to the arguments produced from Scripture, for the doctrine of the Millenium; to which I hope to return a clear and satisfactory answer, beginning with those words of the Revelation, in which all the assertors of this doctrine place their confidence. And they are these:

§. I. *Arg.* I. "And I saw thrones, and they sat upon them, and judgment was given to them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years, Rev. xx. 4.

"But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection, ver. 5.

"Blessed and holy is he who hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years," ver. 6.

1. Here, say they, is mention of a first resurrection, antecedent to the general resurrection of the just, who are not to live again, till they who first rise have reigned a thousand years on earth.

2. This resurrection, say they, is proper to those who were "slain for the testimony of Jesus, and the word of God, and were not worshippers of the beast."

3. This resurrection, say they, is not a metaphorical, but a proper resurrection; for the souls, *i. e* the persons of them that were slain, live again.

4. They do "reign with Christ a thousand years," and that reign, say most of them, is to be upon earth; therefore there is to be a reign of those martyrs, who were "slain for the testimony of Jesus, and the word of God," upon earth a thousand years.

Now, in answer to this argument, let it be noted:

Ans. 1. That it is not the bodies, but the souls of them that are beheaded, who are said to live. Now the word ψυχὴ, rendered *soul*, occurs six times in this book, this place excepted; and in all these places, it signifies either the soul in separation or distinction from the body, or the living soul; for, vi. 9. "The souls under the altar," not only "cry with a loud voice," but they are "clothed with white robes," ver. 10, 11. Which expressions cannot be well applied to dead bodies, viii. 9. The κτίσματα ἔχοντα ψυχὰς are *the creatures having* animal *souls* by which they lived, xii. 11. It plainly signifies their lives, *i. e.* the souls by which men live, xvi. 3. It is expressly ἡ ψυχὴ ζῶσα, *the living soul*, xviii. 13. It signifies the lives of men, or else the souls of men, which they did hunt for, or devour, as Ezek. xiii. 18. 20. 22. 25. and ver. 14. ἐπιθυμία τῆς ψυχῆς is, the desire, not of the body, but of the soul: why therefore must this word be here supposed to signify, not the soul, but that dead body opposite to it, which alone properly can be said to rise, and live again?

2. Let it be noted, that a proper and a literal resurrection is never, in the whole New Testament, expressed or represented to us, by the *living of the soul*; but always by the living, raising, or the resuscitation of the dead, "the raising of the bodies of the saints, of them that slept in the dust," or "in their graves and sepulchres," or who were "buried in the sea," or "in the earth:" if then the Holy Ghost here meant a literal and proper resurrection, why doth he so much vary from the terms he constantly doth use elsewhere, whenever he discourseth of such a resurrection, and take up with the terms so oft applied, in Scripture, to a moral and metaphorical resurrection? As we shall see hereafter.

Ans. 2. I grant, that here is mention of a first resurrection, an antecedent to the general and proper resurrection; but then it plainly is a resurrection, in which all that are "blessed and holy," and over whom the "second death hath no power," have a part, ver. 6. and they are all whose names are written in the book of life, ver. 14, 15. It is a resurrection of all who had not worshipped the beast, ver. 4. and they are all the same persons, Rev. xiii. 8. It is a resurrection of those who are made "kings and priests to God and Christ," which all good Christians are, 1 Pet. ii. 5, 6. and therefore not of martyrs only.

Again, it is a resurrection before the day of judgment, and before the sea, and death, and the grave, deliver up their dead, as the words following intimate, ver. 12, 13. *viz.* "I saw the dead, small and great, stand before God, and the books were opened; and another book which is the book of life; and the dead were judged out of these things which were written in the books, according to their works. And the sea gave up her dead that were in it: and death and hades delivered up their dead that were in them: and they were judged, every man according to his works." Where note, that the dead delivered up, were all that were "judged according to their works." It also is a resurrection before Christ's coming "to render to every man as his works shall be;" for this he after promiseth to do, xxii. 12. Whereas, according to the doctrine of the Millenium, Christ had already given to them, whom he had raised to reign with him on earth, the blessing promised "to him that overcometh," Rev. ii. 26, 27. iii. 21. v. 10.

3. The rest of the dead, that lived not again until the thousand years were finished, are not, the just, but the synagogue of Satan, Gog and Magog, ver. 8. For St. John, chap. xix. represents the "King of kings, and Lord of lords," with "the armies which were in heaven, making war with the kings of the earth, and their armies," and giving "their flesh to be meat" unto them; in which war "the beast was taken, and the false prophet, and cast alive into a lake of fire," ver. 20. And then it follows thus, καὶ οἱ λοιποὶ, *and the rest of them*, who were gathered together to make war with this King of kings, "were slain with the sword that came out of his mouth, and all the fowls were filled with their flesh," ver. 21. Now, it being by the pagan emperors first, and by the beast afterward, that Satan, "the great dragon, made war with the seed of the woman which kept the commandments of God, and had the testimony of Jesus Christ," Rev. xii. 17. these instruments of Satan being thus slain, and overcome by Christ, Satan is bound a thousand years; *i. e.* he is so long disabled from persecuting and molesting the church of Christ: and during this space, she is raised up to her primitive purity, and flourisheth gloriously, and so is represented as having a resurrection from the dead: this thousand years being ended, Satan is let loose again, and gathers again his instruments, *i. e.* "the nations which are in the four quarters of the earth, Gog and Magog, to battle, and they compass the camp of the saints," Rev. xx. 8, 9. And this is the living of the rest of the dead again, after the thousand years were ended, ver. 5. For it is only, οἱ λοιποὶ, *the rest* that were slain, xix. 21. that lived again; it is only those who had no share in the first resurrection, and so were neither blessed nor holy, ver. 6. nor had their names written in the book of life; and consequently, those on which the second death had place, which death they suffered when "fire came down from heaven and

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devoured them," and they were cast "into the lake of fire with the devil," ver. 10. 15.

And that *οἱ λοιποὶ, the rest,* xix. 21. xx. 5. should signify the same persons, cannot seem strange, if we consider that only four verses intervene betwixt them. And that they must be the same persons, is evident from the connexion of the words, thus; "The rest of the dead lived not till the thousand years" of Satan's binding, and the saints' reign were ended, ver. 5. And when those "thousand years were ended, Satan was loosed, and gathered them together against that church of Christ, which had thus reigned a thousand years, ver. 7--10.

And this interpretation, of "the rest of the dead" rising again, gives a clear answer to the objection of Mr. Mead, against the other senses commonly imposed upon these words, *viz.* "That it would be a most harsh and violent interpretation, to say, The dead and the living again of the dead, should not be taken in the same sense:" for, according to this exposition, they are exactly taken in the same sense: the dead church living again, in the same metaphorical sense in which the rest of the dead, the enemies of the church, live again, at the end of the thousand years, when Satan is loosed, and gathers them to battle against the church.

4. The souls of them who were "slain for the testimony of Jesus, and for the word of God," are those Christians who were slain in the time of the ten persecutions; and the souls of them "who worshipped not the beast," are those Christians who chose rather to die, or suffer persecution, than to be guilty of Romish idolatry: and they are said to live again, as the beast which had received "*τὴν πληγὴν θανάτου*, the wound of death, and one of whose heads was wounded to death, *ἔζησεν*, lived again," Rev. xiii. 3. 12. *viz.* in the succession of the antichristian beast, to him which exercised the power of the heathen emperors over the earth, and revived the idolatry of the heathen empire. And as the two witnesses, when slain, are said to live again, "the spirit of life from God entering into them," Rev. xi. 7. 11. because a succession of men of the same faith, and the same opposition to the beast, revive and flourish after they were slain; some here reply, that "this was spoken of the two churches," that they were slain, and lived again, not of the supposita. But why then may not the words of the St. John be spoken of the church of Jew and gentile, then reviving, and not of the supposita? Moreover, these two witnesses are said to be slain, ver. 7. and their "dead bodies to lie in the streets of the great city," ver. 18. to be seen lying there "three days and a half," and not to be suffered to be put into their graves, ver. 9. and "after three days and a half, the Spirit of God" is said to "enter into them, to make them stand upon their feet, and live again." If therefore nothing of this be spoken of the supposita, why should those words, "I saw the souls of them who were beheaded for the witness of Jesus, and they lived again," be spoken of the supposita, and not of the churches of the converted Jews and gentiles? This being the prophetic scheme by which the Scripture still represents the glorious restoration of God's church and people. For,

1. The restoration of the church is sometimes represented as a resurrection of it from the dead. So saith the prophet Isaiah, *Ἀναστήσονται οἱ νεκροὶ*, "*Thy dead shall arise,* and be raised out of their tombs," xxvi. 19. So God speaks to the Jewish nation by Ezekiel, saying, "I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel," Ezek. xxxvii. 13, 14. The prophet Hosea speaks thus; "In three days, *ἐξαναστησόμεθα, we shall rise up again,* and we shall live before him," Hos. vi. 2. And the apostle, speaking of this very matter, *viz.* the conversion of the Jews, saith, "It shall be even to the gentiles, *ζωὴ ἐκ νεκρῶν*, as life from the dead," Rom. xi. 15. Here then is a resurrection of the church of God, agreeable to that which our interpretation of this passage of the Revelation doth import: nor is there any more reason to say the words of St. John respect the supposita, and not the churches, than to say the same of many of the places cited.

Moreover, the Scripture doth more frequently mention the restoration of the church, and her return from a low, captive, and afflicted state, under the metaphor of "a new life, a life from the dead, a reviviscence of God's church and people." Thus when God moved the Persian kings to let the Jews return to their own land, he is by Ezra said to give them, *ζωοποίησιν, a reviviscence,* Ezra ix. 8, 9. The Psalmist, speaking of himself, as the text, or of God's people also, saith the marginal reading, useth these words, "Thou which hast shewed me great and sore troubles, shalt quicken me (marg. *us*) again, and shalt bring me up again (marg. *us*) from the depth of the earth," Psal. lxxi. 20. And the church speaketh thus to God, *Ζωώσεις*, "*Thou wilt quicken us,*" and "we will call upon thy name," Psal. lxxx. 18. And again, "Thou wilt return, *καὶ ζωώσεις ἡμᾶς, and revive* us, and thy people shall rejoice in thee," Psal. lxxxv. 6. *Ζήσονται οἱ τεθνεῶτές σου*, "*Thy dead men shall live,*" Isa. xxvi. 19. say Symmachus and Theodotion: *Ζησόμεθα.* "*We shall live* in his sight," saith the prophet Hosea, vi. 2, 3. and xiv. 17. "They shall live with their children, and return again," saith the prophet Zachary, x. 8, 9. The son of Sirach saith, "At the coming of Elias *ζῶῃ ζησόμεθα, we shall live again,*" xlviii. 11. But the chief seat of this metaphor is in the thirty-seventh chapter of Ezekiel, where God is introduced inquiring of the Jews in Babylon, *Εἰ ζήσεται*, "*Can these bones live?*" ver. 3. and promising to put into them *πνεῦμα ζωῆς*, "*the breath of life,*" ver. 5. and saying "I will put my spirit into you, *καὶ ζήσεσθε, and ye shall live;*" and bidding the prophet blow upon them, *καὶ ζησάτωσαν*, "*that they may live,*" ver. 9. and declaring, that when he had done so, "breath entered into them, *καὶ ἔζησαν, and they lived again,* and stood upon their feet," v. 10. in all which places, the very word which St. John useth to express the first resurrection is here used to express the return of the church from her obscurity and thraldom to a glorious state. Why therefore may not the word in St. John bear that sense which it so often bears in the prophetic writings, and twice in the New Testament,* when spoken of the gentiles? It hence at last appears, that by this interpretation, I put no force upon the words, but do expound them in the familiar sense in which they are still used upon the like occasion in the prophetic writings.

Now it is generally agreed, by those who own this conversion of the Jews, that it is not to commence till after the destruction of the beast, or the downfal of antichrist, mentioned chap. xviii. And therefore, in the next chapter, he begins his discourse upon it saying, xix. 7. "The marriage of the Lamb is come, and his wife hath made herself ready;" *i. e.* she who was formerly put away, because she was not prepared† for the bridegroom's coming, was now to be married to God again. And, chap. xxi. he reassumes this matter, and shews the bride, the Lamb's wife, in such a description, as will not suffer us to doubt she is the Jewish nation converted to the Christian faith: for he calls her the holy city, and the new Jerusalem; and tells us, in the very words of Isaiah, lx. 3. 10. that the "nations which shall be saved shall walk in the light of this city." He calleth her also the bride to be married to the Lamb; which is the description the prophets make of this converted nation, *viz.* as "of a bride adorned with her jewels, and as one that is to be married to the Lord." (Isa. lxi. 10. lxii. 4, 5.) And he goes on in a continual description of this new Jerusalem, in the words of the prophets Isaiah and Ezekiel, speaking of the conversion of the Jewish nation. The city also "coming down from heaven," ver. 10. is the new church of the converted Jews, said to come down from heaven, according to the Hebrew phrase; because of that Divine wisdom, and those spiritual gifts and graces with which she shall be adorned from heaven: for, as they were wont to say of one who treated of sublime heavenly things, that he did

* Ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε, Luke xv. 32. Rom. xi. 15.

† *Not* ἑτοιμὴ, *ready.*

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עלה לרקיע, "ascend into heaven,"* and speak as one who was admitted into the Divine councils, (Deut. xxx. 11, 12. Prov. xxx. 3.) and of those who heard these things, that they were "exalted to heaven:" (Matt. xi. 23.) so the pouring down of these gifts and blessings is represented as "the opening of heaven," and letting them down upon the earth. Thus when St. John receives his prophecy, he "sees a door opened in heaven," and hears "a voice, saying, Come up hither, and I will shew thee what shall be hereafter," Rev. iv. 1. Where note, that the voice he heard then, was "as the voice of a trumpet:" and so the very same voice he heard when he was "in the spirit," Rev. i. 10. The two witnesses also, when they live again, are "called up into heaven," Rev. xi. 11, 12. as being filled with heavenly wisdom. And since the spiritual gifts, imparted to the church, are said to come "from above, from the Father of lights," James i. 7. and they who were made partakers of them, to have "tasted, *τῆς δωρεᾶς ἐπουρανίου, of the heavenly gift;*" seeing the church of Christ "is the Jerusalem which is from above," Gal. iv. 25. "the heavenly Jerusalem," Heb. xii. 22. it is no wonder that she is represented here as coming down from heaven, when she was, as it were, to have a "new birth" which is "from above," John iii. 3. and to be adorned with "spiritual blessings in heavenly things in Christ Jesus," Eph. i. 3. and to be reduced to her primitive lustre and purity: for then shall the purity of the church return, and be as it was in the times of the first martyrs for the faith; and the gospel shall be professed, without any antichristian mixture; as they who opposed the beast, endeavoured to preserve it: and thus shall these martyrs and opposers of the beast live again.

A reverend and worthy person, of more than ordinary skill in matters of this nature, is of opinion;

First, "That the first resurrection here mentioned, will be a literal resurrection of them that have lost their lives for the testimony of Christ, to enjoy eternal life in heaven a thousand years before the general resurrection, as the martyrs of the Old Testament arose with the body of Christ," Matt. xxvii. 52. "They shall reign (saith he) with Christ, not on earth, but in heaven, where Christ is, and shall be, till he come to judgment."

Secondly, He is of opinion, "that not only the martyrs shall then rise to heavenly bliss, but that their murderers shall then also rise to eternal punishment:" which he gathers from those words of Daniel, xii. 2. "And many of them that sleep in the dust shall arise, some to everlasting life, and some to everlasting shame and contempt." Now,

First, Against the doctrine of the first and second resurrection, properly so called, I have offered some arguments in the annotations on 1 Cor. xv. and chap. iv. §. 2. I therefore only farther note;

First, That St. Matthew speaks not one word of any martyrs that arose after Christ's resurrection, but only of the arising of some saints that slept, and their going into the holy city, and appearing unto many; which seems rather to make it probable, they were saints who had lived in the memory of those to whom they appeared, and were known. (See the note there.)

Secondly, St. Matthew doth not say, as St. John doth, that "many souls lived;" but, that *πολλὰ σώματα*, "many bodies of those that slept arose out of their sepulchres:" his words must therefore be understood of a proper resurrection of the bodies of the saints: but it cannot be hence inferred, that the words of St. John bear the same sense.

Thirdly, St. John doth not say, his martyrs shall reign with Christ a thousand years "before the general resurrection," but only, that "they shall reign with Christ a thousand years;" which seems an odd expression, when applied to them who are raised to reign for ever with him: add to this, that after the resurrection of St. John's saints to "reign with Christ a thousand years," Satan is loosed, and raises his armies to fight against, and compass about *τὴν παρεμβολὴν τῶν ἁγίων, the camp of the saints,* ver. 7—9. which fairly intimates, that the saints, mentioned ver. 6. as partakers of the first resurrection, were still on earth, and not reigning with Christ in heaven.

Lastly, The second part of this opinion seems to contradict many scriptures which expressly teach, that the time of the punishment of the wicked shall be after the sentence of absolution hath been passed upon the blessed, Matt. xxv. 41. 46. when all the good have gone into everlasting life, John v. 28, 29. at the day of judgment, and when we shall appear before the judgment-seat of Christ, Rom. ii. 8, 9. 16. 2 Cor. v. 10. and that they who have persecuted Christ's members, shall be punished at "the revelation of Christ from heaven," 2 Thess. i. 6. 9. at "the conflagration of world," 2 Pet. ii. 9. iii. 7. at "the day of judgment," Jude 14, 15. "when he cometh in the clouds," Rev. i. 7. and that the crown of glory shall be given to the righteous at the same time. (See note on 2 Tim. iv. 8.)

Obj. 2. Some refer to this Millenium those words of Christ, Matt. v. 5. "Blessed are the meek, for they shall inherit the earth;" saying, that "neither David nor our Saviour could understand this otherwise than of a future state; because it is not the meek, but the great ones of the world, that slice the earth among them, and court-flatterers that scramble for preferment."

Ans. But it is evident to a demonstration, that David did understand this of the present earth, or of the land of Canaan; for the tenor of this whole thirty-seventh Psalm is designed to shew, that wicked men shall, by God's judgment, suddenly perish, whilst righteous men lived easily and quietly in the land of Canaan: so ver. 9. "Evil-doers shall be cut off: but they that wait upon the Lord, they shall inherit the earth: for yet a little while, and the wicked shall not be, but the meek shall inherit the earth. They that are blessed of him, shall inherit the earth; and they that are cursed of him, shall be rooted out." So ver. 34. "Wait on the Lord, and keep his way, and he shall exalt thee, *τοῦ κληρονομῆσαι τὴν γῆν, to inherit the earth:* when the wicked are destroyed, thou shalt see it." (See also ver. 14. 17. 19. 23, 24, 25, 26.) It is therefore unadvisedly said, the Psalmist "could not understand this of the present earth," and that upon a plain mistake of the import of the phrase; as if inheriting the earth, was enjoying a vast fortune, or a great share of temporal enjoyments here: whereas, the comfort of this life, as our Lord teacheth, Luke xii. 15. "consisteth not in the abundance of the things that we possess." The phrase rather imports, that meekness is the best way to procure us a long and peaceable life on earth, Psal. xiv. 12. 14. 1 Pet. iii. 10. and that the meek person shall ordinarily have the most sure enjoyment of these things, as far as they are needful: that he shall enjoy them with the greatest quiet and tranquillity, without the strife, debate, anxiety, and trouble, which imbitter the enjoyment of these things to others, and with the truest comfort, satisfaction, and contentedness of mind. For, as Chrysostom well observes upon the place, because the Jews had been oft taught this lesson in the Old Testament, our Saviour addresses himself to them in the language they had been accustomed to; this Son of David repeateth and confirmeth to them the promise made by David. And this I judge to be the most natural and truest exposition of these words.

Obj. 3. Our Saviour promises to his disciples and followers, that for the losses they should sustain here on his account, and for the sake of his gospel, they should receive there a hundred-fold, and sit upon thrones with him, judging the tribes of Israel. The words are these: "And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," Matt. xix. 27. 28. These thrones must, in all reason, be the same with the thrones mentioned, Dan. vii. Apoc. xx. 4. and therefore mark the same time and state: and seeing, in those places, they plainly

* Buxtorf. Floril. p. 4.

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signify the millennial state or the kingdom of Christ, and his saints, they must here signify the same in this promise of our Saviour to his suffering followers. And as to the word παλιγγενεσία, which is here translated *regeneration*, it is well known, that both the Greek philosophers and Greek fathers use that word for the renovation of the world, which is to be at or before the millennial state.

Ans. In answer to this argument, I shall not take notice, that what the argument saith is promised to Christ's disciples and followers in general, is indeed promised only to his twelve apostles, to them who had then lost all, "and followed him," Matt. xii. 17. to them who had "continued with him in his temptations," Luke xxii. 28. The thrones here mentioned therefore, cannot be the thrones spoken of in Daniel and the Revelation; for these thrones are peculiar to the twelve apostles: those in the Revelation are supposed to belong to all who have a share in the first resurrection: the apostles sit upon these thrones, only "to judge the twelve tribes of Israel;" but they "who sit on the thrones," mentioned in the Revelation, are to "rule over the nations, and judge them," Rev. ii. 26, 27. iii. 21. v. 10. 20. iv. 6. But,

Secondly, I grant, the παλιγγενεσία, or *regeneration*, here mentioned, may be referred to the consummation of the world, and to the new heavens and earth of which the prophets speak: but then I add, this παλιγγενεσία, or *new birth*, is only that of the church of Christ, that ζωοποίησις, or *new life*, that ζωὴ ἐκ νεκρῶν, *life from the dead*, she shall receive, when all Israel shall be saved, and the "fulness of the gentiles" shall flow in to them. For,

First, The persons here to be judged, are only the twelve tribes of Israel; which makes it more than probable, that the whole promise made to the apostles respects their government over these tribes, coming in at the close of the world, after the fall of antichrist; and that not by a resurrection of their persons, but by a reviviscence of that spirit which resided in them, and of that purity and knowledge which they delivered to the world; and chiefly by admission of their gospel to be the standard of their faith, and the direction of their lives.

Secondly, It hath been observed already, that the delivery of the Jews from their former captivities and miseries, is always represented as a ζωοποίησις "*a giving of life*, and a resurrection to the Jews." And thus may those words of St. John be primarily referred to them; *viz.* "I saw thrones, and they sat upon them, and judgment was given to them:" (xx. 4.) though these things belong not to them only, but in general "to him that overcometh," (ii. 26, 27. iii. 1.) Seeing then their return from their captivity, is, in the style of the prophets, usually represented as a παλιγγενεσία, *a reviving*, or *new life*; why may not the time of their most glorious conversion, and collection from all the corners of the earth, be by our Saviour represented under that known metaphor? And this conversion of the Jewish nation, being by me placed in St. John's epocha, *viz.* after the destruction of the beast, and the death and slaughter of the armies of them that fought for him, or worshipped his image; and her converted members being, in my opinion, the very "bride of the Lamb, which had made herself ready," and, after a long divorce, was now married to God again; I comply in this with all the ancient millenaries, and especially with Justin Martyr,* when he saith, this παλιγγενεσία "is the mystery of all that expect Jesus Christ to appear at Jerusalem," spoken of by Isaiah, chap. lxvi. and that "all Christians entirely orthodox, expect to spend a thousand years in Jerusalem," as the prophet Isaiah hath foretold, saying, "There shall be a new heaven and new earth:" for as these things are spoken by a prophet of the Jews (one sent to speak these things to them), so is it beyond dispute, that they chiefly and immediately concern that nation, and her τεκνογονία, new birth of a numerous offspring, after a long barrenness, (lxvi. 7—9.) and her exaltation to a high estate of excellence and glory; and that so visible to the gentiles that all nations and tongues shall see her glory.

As for the following words, urged stiffly by the ancient and some latter millenaries, *viz.* "And every one that hath forsaken house, or brethren, or sister, or father, or mother, or wife and children, or lands, for my name's sake, shall receive a hundred-fold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands; and in the world to come, eternal life:" it is, in my opinion,

First, Very unreasonable to interpret these words of blessings to be conferred on men after the resurrection; for they that are thought "worthy to be the sons of the resurrection (saith our Lord), neither marry nor are given in marriage," Luke xx. 35. Whence therefore should they have these mothers, and these children, not to add wives, a hundred-fold? They are made like to angels at the resurrection; and what should such angelical persons do with, what advantage will they reap from, a hundred houses, or a like increase of land, in earth?

If you reply, that these words of our Saviour relate not to the first resurrection; of which this text, which speaks of wives and children, is to be interpreted, but only to the second and general resurrection; I answer, that the words are general, and therefore must include all that are "sons of the resurrection." Moreover, by admitting this double resurrection, the first, in which they that are raised, might marry, or have wives and children, and the second, in which they could not, the objection or inquiry of the sadducees is partly left unanswered; for this distinction doth suppose a resurrection, in which the ground of their inquiry might take place.

Secondly, This wonderful increase is promised, νῦν, *at present*, ἐν τῷ καιρῷ τούτῳ, *in this time of life*, Mark. x. 30. Luke xviii. 28. in opposition to what they shall receive "in the age to come." Now the Millenium is still placed, by Dr. Burnet, in the age to come after the conflagration of the world; this promise therefore cannot refer to his Millenium, nor yet to any other which begins after the resurrection of these persons; for that time can with no propriety of speech be said to be now; nor can the blessings then received, be said to be received in this life. Moreover, these blessings are to be received, μετὰ διωγμῶν, *with persecutions;* it being the known observation of critics and grammarians,* that μετὰ with a genitive case, signifies *with*, and denotes, τὸν αὐτὸν καιρὸν, *the same time;* and only with an accusative case signifies *after*, and denotes ὑστεροχρονίαν, *a following time;* so that these persecutions must be contemporary with the enjoyment of these blessings; whereas a general peace, and freedom from all persecutions,† is made a necessary character of the millennial state.

Lastly, These words afford an argument against the doctrine of the Millenium; because, according to them, the only blessing to be received, ἐν τῷ αἰῶνι τῷ ἐρχομένῳ, *in the age to come, is life everlasting;* which blessing is confined to heaven, and not to be enjoyed on the earth, our "house eternal being in the heavens," (2 Cor. v. 1.) and our "inheritance eternal reserved in the heavens for us:" and therefore, they to whom the promise is here made, are not in the world to come to live a thousand years on earth, or to enjoy the temporal blessings promised here; because they are not to be enjoyed in the world to come, but now, in this present life; and because the only blessing promised in the world to come, is not to be enjoyed on earth, but is reserved in the heavens for us. (1 Pet. i. 4.)

Obj. 4. St. Peter, in his sermon to the Jews, after our Saviour's ascension, tells them, that he will come again, and that there will be then a restitution of all things, such as was promised by the

* "Οπερ καὶ διὰ Ἡσαΐου ἐκηρυκτο διὰ πλείονων, ἐν οἷς καὶ τὸ μυστήριον πάλιν τῆς γενέσεως ἡμῶν, καὶ ἁπλῶς πάντων, τὸν Χριστὸν ἐν Ἱερουσαλὴμ φανήσεσθαι προσδοκώντων. Dial. cum Tryph. p. 312. B. et p. 307.

* Phavorinus. † Dr. Burnet, p. 185.

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prophets: "The heavens (saith he) must receive him till the time of restitution of all things, which God hath spoken by the mouth of all his prophets since the world began." (Acts iii. 20, 21.)

Ans. I answer, That these words cannot be meant of a restitution of all things to their former state: for sure it is very improper to say, there will be a restitution of all things to their former state, "which God hath spoken by the mouth of all his holy prophets;" for since these things relate to the forerunner of our Lord, Christ's coming in the flesh, his life, death, resurrection, and ascension, the preaching of the gospel to the gentiles, the reign of antichrist, the calling of the Jews, and the coming in of the fulness of the gentiles, these things may very well be said to be exhibited, performed, accomplished, and consummated: but I see not with what propriety or truth they can be said to be restored to their former states, or be renewed; and therefore ἄχρι χρόνων ἀποκαταστάσεως πάντων, is, by the Syriac, rendered, *until the fulness of the time of all things;* by the Arabic, *till the time in which all things shall be perfected, or finished;* by Tertullian,* "adusque tempora exhibitionis omnium;" by Irenæus,† "usque ad tempus dispositionis omnium," *i. e. till the time of the exhibition, or disposal of all things;* by Œcumenius, *till the time that all things do* εἰς πέρας ἐλθεῖν, *come to an end.* And for the confirmation of this import of the word, we have the suffrage of Hesychius and Phavorinus, that ἀποκατάστασις is τελείωσις, *the consummation of a thing.* Hence then I argue thus against this doctrine: Since Christ is to continue in heaven till the completion or consummation of all things, spoken by the holy prophets, if the Millenium were any of them, Christ must continue in heaven till the consummation of that also, and therefore is not to come down from heaven to reign on earth till the Millenium be ended; nor can that be contemporary with our Lord's second coming, which is from heaven.

The arguments produced in favour of this Millenium, from Rom. viii. 19—21. from 2 Thess. ii. 1. from Heb. i. 6. and ii. 5. and from 2 Pet. iii. 8—12. are sufficiently answered in the notes on those places.

CHAP. IV.

§. I. This chapter contains arguments against the literal resurrection, and the reign of martyrs upon earth a thousand years. First, From the inconsistency of it with the happy state of souls departed. §. II. Secondly, From the accurate description of the resurrection in the Holy Scripture, without any mention of a first and second resurrection, and with such descriptions of the qualities of the bodies raised, the efficient cause, of the time, circumstances, and consequents, of it, which suit not with the doctrine of the Millenium. §. III. Thirdly, From the inconsistency of it with the genius of the Christian faith, and the nature of the gospel-promises.

HAVING thus shewed, that Scripture and antiquity afford no sure foundation for this supposed resurrection of the saints and martyrs to reign with Christ on earth a thousand years; I proceed now to shew the inconsistence of this doctrine, with many things delivered in the Holy Scripture.

§. I. First, This doctrine seems not well consistent with the happy state of souls departed, recorded in the sacred writings; for can it rationally be supposed, that those "spirits of just men made perfect," which are now with Christ, (Heb. xii. 23.) and, being "absent from the body are present with the Lord," (2 Cor. v. 8. Phil. i. 23.) should leave those blessed mansions, or quit that happy state, to live on earth again a thousand years? that they who are already "entered into rest," (Luke xxiii. 43.) and who enjoy all the delights and satisfactions which paradise itself affords, should quit that station to enjoy peace and plenty upon earth? can they expect to be more righteous and holy, or to have more Divine and heavenly speculations, or better company, or a more full fruition of their Lord on earth, than they enjoyed in paradise? if not, who can imagine that God should thus degrade them after so long enjoyment of those happy regions, or that they should voluntarily quit those mansions for any temporal enjoyments of the body, any meat or drink, or earthly pleasures, which they had formerly denied themselves, and were even dead to whilst they lived here; or for any temporary converse upon that earth in which they only lived as pilgrims and strangers, still "looking for a better country, that is, a heavenly?" (Heb. xi. 13. 16.) And if this change seems not consistent with the state of happy souls in general, much less will it comport with those especial privileges and high prerogatives, supposed by some fathers to belong unto the souls of martyrs, *viz.* that they do instantly receive their crowns, and are admitted to a fuller vision, and a more intimate enjoyment of the God of heaven; for the higher their advancement is, the greater must their degradation be, when they return again to live on earth. So that this doctrine seems least of all consistent with the state of those Christian sufferers, who are supposed to be the very persons for whom it chiefly was designed, and to whom it is chiefly promised.

Secondly, Let us compare the resurrection mentioned by the Holy Scripture, with that supposed by the millenaries, and we shall easily discern, that no man reasonably can desire to enjoy the latter, who can be made partaker of the former.

They who believe the resurrection promised in Scripture, expect our Lord "from heaven to change their vile bodies into the likeness of Christ's glorious body." (Phil. iii. 21.) The millenaries expect him to change or to restore them into such bodies, as shall be still mortal, corruptible bodies; for else, what need of meat and drink, what pleasure can they reap from their plenty? The first expect, "this corruptible should then put on incorruption, this mortal put on immortality." (1 Cor. xv. 53.) The second, that it should do this only after a thousand years; for they suppose, (book iv. chap. 9. p. 206.) "that nature may be weak," and they may be "desirous to be dissolved" in the millennial state. The first expect, that their "dishonourable bodies should be raised in glory," (ver. 43.) The second, that they be first raised with their dishonourable parts. The first, that the body should be raised "a spiritual and a celestial body," bearing "the image of the heavenly Adam," (ver. 44. 48.) The second, that it be first raised an earthly body, bearing the image of the earthly Adam. And oh! how inglorious, how despicable, is the resurrection which these men expect, compared with the resurrection promised in the Holy Scripture! How much more happy would the saints and martyrs be, could they immediately enjoy the Scripture-resurrection, than by enjoying that which the millenaries have allotted to them? "And why should any one conceive they should not do it? Is it because there is a necessity they should first live on earth a thousand years,* to prepare them for heaven and eternal glory; 'Ut paulatim assuescant capere Deum,' as Irenæus† says, that *they may by degrees enlarge their capacities, fit and accustom themselves to receive God;* or, as he says in another place, that 'they may become capable of the glory of the Father,' that is, capable of bearing the glory and presence of God?" Sure this is not for the credit of the martyrs, that they should not be fit or capable to receive God, and enjoy the glory of the Father, without employing their contemplations and devotions upon earth a thousand years, when these holy persons, who rise not till the general resurrection, shall from that time be "for ever with the Lord," (1 Thess. iv. 17.) and be immediately partakers of the beatific vision? Moreover, what is it that must be thus fitted and capacitated by contempla-

* De Resur. Carn. cap. 23. † B. lib. iii. cap. 12.

* Dr. Burnet, book iv. chap. 9. † Lib. v. cap. 32.

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tion to receive God, and to enjoy this blessed vision? Is it not the soul? and can she not as well contemplate him under the altar or the throne, or whilst she doth abide in paradise? Is coming down from those celestial regions to this dull earth, the way to elevate the soul to heaven? Will putting on a corruptible body, a body needing plenty of earthly things, and finding pleasure in them, be the way to quicken and invigorate her heavenly flights and aspirations? Or, is there no true friendship,* no ingenuous conversation to be had in paradise, that the soul must descend to earth to enjoy it? Or, is it necessary, as Tertullian† and others‡ argue, by way of retribution, "that the body which hath suffered, may be rewarded in like kind;" *i. e.* that it may be now gratified with bodily delights, the pleasures of the throat and palate, fine clothes, and innocent diversions here on earth? As if a "change of this vile body into the likeness of Christ's glorious body," were not a better and far more glorious reward of all its sufferings.

Arg. 2. §. 2. A second argument against this doctrine, of a proper resurrection to reign with Christ a thousand years on earth, is taken from the accurate description of the resurrection contained in the Holy Scripture. For,

First, in all the descriptions the Holy Ghost so largely gives us of the resurrection, and the future judgment, in the evangelists and the epistles, there is no mention of a first and second resurrection, or of any prerogative of some saints above others in it, or of any precedence of any before others, as to the resurrection of their bodies; which might have reasonably been expected, had this doctrine been then received in some of those places where the thing is so largely and critically discoursed on, as to inform us twice, that the order of the resurrection shall be this, "that the dead in Christ shall rise first," (1 Thess. iv. 16, 17.) and then, "we that are alive shall be changed," and that Christ is raised "as the first-fruits," and that "afterward they that are Christ's" shall be raised "at his coming:" here, I confess, is mention made of an order in the resurrection; for it is said, "In Christ shall all be made alive, every man in his own order," 1 Cor. xv. 33. but then the order is expressed thus, "Christ the first-fruits, afterward they that are Christ's." Whereas, according to the millennial hypothesis, the words should rather have run thus, "Christ the first-fruits," then the martyrs, and a thousand years after the residue of the just: in the Epistle to the Thessalonians also, there is no order of the resurrection of the dead mentioned; but of them altogether, and without distinction, it is said, "them that sleep in Christ will God bring with him, and the dead in Christ shall rise first."

In answer to this argument, we have been told, that "as the Scripture speaks of the resurrection in gross, without distinguishing first and second, so it speaks of the coming of our Saviour, without distinction of first and second." But this is a great oversight; for the Scripture gives express notice of Christ's coming ἐκ δευτέρου, "a second time," for the salvation of his servants, Heb. ix. 20. and of his "coming again," to receive them into those mansions he is gone to prepare for them, John xiv. 3. There being therefore equal reason to expect a like distinction betwixt the first and second resurrection properly so called; the constant silence of the Scriptures, as to that matter, is no small prejudice against that hypothesis, which doth suppose a first and second resurrection.

Secondly, The Scripture in those places containeth many things which seem most plainly inconsistent with that doctrine; for either in those places the Scripture speaketh only of the second resurrection exclusively of the first, and then it is not true which Mr. Mead asserts, that "the day of judgment, and the time of the resurrection, include both the Millenium and the general resurrection;" or, that "the Scripture speaks of the resurrection in the gross, without distinguishing betwixt the first and second;" for, if it speaks only of the second exclusively of the first, it must speak of it distinctly from the first, or it must in those places intend to speak of both conjunctly and without distinction; and then what is said in them must be applicable to them both without distinction.

Again, The Scripture in those places speaketh many things: first, as to the nature of the resurrection, and the qualities of the bodies raised. Secondly, As to the efficient cause of the resurrection, our Lord Jesus. Thirdly, As to the time of the resurrection. Fourthly, As to the circumstances, and the immediate consequences of that resurrection, which are by no means applicable to the first and the particular resurrection supposed by the millenaries, but only to the general resurrection, which all Christians own. And,

First, That which the Scripture saith of the nature and the qualifications of the bodies raised, is this, that they shall be raised "glorious, spiritual, immortal, and incorruptible bodies;" for then "this corruptible must put on incorruption, and this mortal must put on immortality;" (1 Cor. xv. 42. 49.) then shall we bear "the image of the heavenly Adam," or of that Lord from heaven who shall "change our vile bodies into the likeness of his glorious body;" (Phil. iii. 21.) then shall we "be clothed upon with our house from heaven, and death shall be swallowed up in victory." (2 Cor. v. 1. 4.) Now, can a body raised in glory, *i. e.* in clarity and in splendour, shining like the sun, and made "like to Christ's glorious body," and "like unto the angels," as they shall be, saith Christ, who are "thought worthy of the resurrection," have any need of all the plenty which Dr. Burnet hath prepared for it on earth? Can it feed upon or relish any of the banquets which God, saith Irenæus, and all the ancient millenaries, hath prepared for it? Can a body raised in power, *i. e.* free from all renitency, all pain and lassitude, continue still, as Dr. Burnet (book iv. chap. 9. p. 206.) makes the bodies of his raised millenaries to do, under such weakness of nature as "will not suffer them to continue long under strong passions, or intenseness of mind?" Can a spiritual body, free from grossness and ponderosity, from needing rest, sleep, clothing, sustenance, receive advantage from that universal plenty, (chap. vii. p. 184. 186.) or need those goods of fortune, that external felicity, that temporal happiness, he hath provided for it upon earth? Can these men, raised with immortal and incorruptible bodies, which have already "swallowed up death in victory," wish to be dissolved, as he saith they will? (p.206.) Can the devil, when loosed, be so foolish, as to summon up his armies to fight against and kill them who are immortal, and can die no more? Can Gog and Magog, with all their numerous host, hope to prevail against them, or even dare to assault such shining radiant bodies as they then will have? In a word, can such bodies need or receive any farther exaltation to fit them for heaven, or for their elevation into the clouds, to be for ever with the Lord? If not, why should they live a thousand years on earth after God hath thus fitted and prepared them for their habitation in the highest heavens? I therefore do imagine, that when the patrons of this millennial resurrection find themselves thus pressed, they will assign to their new-raised inhabitants of the earth, a body capable of enjoying the good things on earth, and taking pleasure in those goods of fortune they have there provided for them, and leave their bodies to be changed after the Millenium, "into the likeness of Christ's glorious body," and to suffer then another change into celestial and spiritual bodies, though not another resurrection: and it seems necessary for them to admit of the forementioned absurdities, or to admit of this hypothesis; for when the apostle saith, "The dead shall be raised incorruptible, and we shall be changed," their new-raised inhabitants must belong to the dead, and so be raised incorruptible, and so incapable of those earthly goods they mentioned, as their reward on earth; or to the living, and then they must be changed. And yet the shift is plainly

* Dr. Burnet, p. 293.

† "In qua enim conditione laboraverunt, sive afflicti sunt omnibus modis, probati per sufferentiam, justum est in ipsa recipere eos fructus sufferentiæ." Iren. lib. v. cap. 32.

‡ "In compensationem eorum quæ in sæculo vel despeximus, vel amisimus: siquidem et justum, et Deo dignum, illic exaltare famulos ejus ubi suut afflicti in nomine ipsius." Tertull. adv. Marcion. lib. iii. cap. 23. p. 412.

* Dr. Burnet, book iv. chap. 10. p. 217.

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contrary to the account St. Paul hath given us of the resurrection of the body; for he expressly saith, that when this corruptible, weak, dishonourable, earthly body, shall be raised, it shall be raised in incorruption, glory, power, and be a spiritual body; that to the natural succeeds the spiritual body, to the earthy the heavenly body; (1 Cor. xv. 43, 44.) to the body bearing the image of the earthy, the body bearing the image of the heavenly Adam: whereas this shift must infer a body raised not in glory, or in incorruption, not a spiritual and a heavenly body, and so make these martyrs twice bear the image of the earthy Adam, or at least at their resurrection not to bear the image of the heavenly. Again, they who are then alive, and shall be changed, saith the apostle, are only those who never slept in the grave, (ver. 51, 52.) Now this cannot be true of martyrs raised from the dead, and so the change here mentioned cannot belong to them.

Secondly, This doctrine seems inconsistent with what the Scripture most plainly hath delivered concerning our Lord Jesus, the efficient cause, as well as the exemplar, of the resurrection of those that are Christ's; for he that is the author of this resurrection, is ὁ Κύριος ἐξ οὐρανοῦ, *the Lord coming down from heaven*, to effect it, 1 Cor. xv. 47. our Lord descending down ἀπ οὐρανοῦ, *from the heavens*, 1 Thess. iv. 16. The time when God shall give to those that have been persecuted and afflicted, rest with the apostles, who sure will have a share in the first resurrection, is the time "of the revelation of our Lord Jesus Christ from heaven," 2 Thess. i. 7. The time of this Millenium, say the patrons of it, is the time of the "restitution of all things." Now at that time, saith the apostle Peter, our Jesus is to be "sent down from the heavens," (Acts iii. 20, 21.) they being only to contain him till that time. And one would think, that if the saints must reign with Christ on earth a thousand years, he must be with them on the earth: but this the patrons of the Millenium will by no means own, but look upon it as a great absurdity. For, that "Christ should leave the right hand of his Father, to come and pass a thousand years here below, living upon earth in a heavenly body; this, I confess (saith Dr. Burnet*), is a thing I never could digest. And "I dare not imagine (saith Mr. Mead†) of this presence of Christ in his kingdom, that it should be a visible converse upon earth; for the kingdom of Christ ever hath, and shall be *regnum cœlorum*, a kingdom whose throne and kingly residence is in heaven." Here then the Scripture-account of the resurrection, that it shall be effected by the Lord Jesus coming down from heaven, and the Millenium of the ancients, is at once rejected; for, as Lactantius saith, "the Son of God shall come, and be conversantamong men a thousand years, and rule them with a righteous empire; he shall reign with them upon earth;" so was this the avowed doctrine of all the ancient millenaries: for they not only did assert his reign on earth, but assigned Jerusalem as the peculiar place of his residence, whilst he reigned upon it.

Thirdly, This doctrine is still more evidently repugnant to the time assigned for the resurrection of the just; for they are to be raised, saith the apostle, "in a moment, in the twinkling of an eye, at the last trump; (1 Cor. xv. 52.) for the trumpet shall sound, and (then) the dead shall be raised incorruptible, and we" that are alive, and have not slept, "shall be changed; for the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." Here we are taught, that the dead in Christ, and so the martyrs, shall not be raised till our Lord's descent from heaven; that then they shall be raised in a moment, in the twinkling of an eye; that, immediately upon their being raised, they that are then alive shall be changed. St. Jerome* therefore said, with good ground, that the apostle by these words, "cunctam primæ et secundæ resurrectionis excludit fabulam," *destroys the fable of the first and second resurrection;* by asserting that the resurrection of all that are dead in Christ, and sleep in him, shall be performed "in a moment," and "in the twinkling of an eye, at the sounding of the last trump," and "at the shout" or voice "of the last angel:" which leaves no room for a whole thousand years betwixt the first and second resurrection, unless the angel should be supposed to shout, or the trump sound, a thousand years. "The hour cometh (saith our Lord, John v. 28.) when all that are in their tombs shall hear my voice, and shall come forth." And sure that must be a long hour which lasteth a full thousand years. Again, there shall be pious persons living and unchanged, when all the pious that were dead are raised; "for the dead in Christ shall rise first, then we that are alive shall be changed," (1 Thess. iv. 16, 17.) we that have not yet slept, saith the apostle. Place now the Millenium after the conflagration of the world, and all things in it, and where will you find these pious men alive, or how will you preserve them from those flames? Dr. Burnet† finds a great difficulty, not common to all, as he imagines, but peculiar to his own invention, of a Millenium after the conflagration of the present earth; *viz.* "how Gog and Magog should get into this new earth, the wicked being all consumed in those flames." He is not hardy enough to say that this is the poetic tale of the giants, though he saith (p. 219.) it hath great affinity with it. And therefore he produces these men, according to the philosophy of Lucretius and Mr. Hobbes, (p. 220.) "from the slime of the earth, and the heat of the sun, as brute creatures were at first:" but whence come these pious men that have not yet slept, into this new earth, is a fresh difficulty; and to this the doctor hath yet nothing to say, for he either thought not of them, or was unwilling to take up with the rabbinical notion, that they had eagles' wings given them to mount up into the air, whilst the earth was on fire.

Fourthly, This doctrine seems inconsistent with many circumstances of the resurrection mentioned in the Holy Scripture, for that speaks constantly of the resurrection of all saints, as of a resurrection not to a temporal life on earth, but to an eternal in the heavens. "They shall come forth out of their tombs to the resurrection of life, John v. 28. He that seeth and believeth in me, he that eateth my flesh, hath eternal life, and I will raise him up at the last day," vi. 54. That teacheth us, that when Christ comes again, they shall be received into the heavenly mansions prepared for them, John xiv. 2, 3. and xvii. 24. "and shall be with him where he now is; that when Christ, who is their life, shall appear, they shall appear with him in glory," Colos. iii. 14. that "when he doth appear, they shall be like him, and see him as he is." Whereas, according to the hypothesis of the millenaries, when Christ appears, and when he comes again, they who have been his choicest and most faithful servants shall not immediately be raised to eternal life, but first to that life which is but temporal; they shall not be received into heavenly, but into earthly mansions; they shall not be glorified with him, appear with him in glory, be like him in his glory, or "see him as he is," till they have spent a thousand years on earth to fit them for those blessed mansions, and to prepare them for this beatific vision. Moreover, it is said of all the dead in Christ, of all that slept in Jesus, that they shall be raised first, and that then immediately we "that are alive shall be snatched up with them in clouds to meet the Lord in the air, and then we shall be for ever with the Lord." Now if this be so, surely we cannot expect afterward to live on earth a thousand years; for, as Nyssen puts the question,‡ Τί ἐστι χρεία τῆς κάτω γῆς οἷς ἡ

* Book iv. chap. 10.

† Mr. Mead on some passages of the Revelation, p. 603.

‡ "Filius hominis veniet, et mille annos inter homines versabitur, eosque justissimo imperio regel," lib. vii. cap. 24. "In terra cum his ipse regnabit." Epit. cap. xi. p. 758. "De millenariis in genere tradit Hieronymus, quod post resurrectionem aiunt in carne Dominum cum sanctis regnaturum." In voce *Papias*. "Sanctos cum Christo in terra regnaturos docuit Nepos." Gennad. cap. 55. Euseb. Hist. Eccl. lib. vii. cap. 22.

* Ep. tom. iii. f. 66. A.

† Book iv. chap. 10. p. 218, 219.

‡ Caten. in Mat. v. p. 119.

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μετάρσιος ζωὴ ἐν ἐλπίσιν ἐστίν, *What need is there that they should live below on earth, who hope thus to live in heaven*, and to be ever with the Lord? Especially since these words plainly seem to speak not of a temporal, but an eternal life with Christ, not by enjoyment of him upon earth, but by translation from it to heaven? Again, when the same apostle saith, "This I say, brethren, that flesh and blood shall not inherit the kingdom of God, neither shall corruption inherit incorruption," (1 Cor. xv. 20.) and thence concludes, "that the dead shall be raised incorruptible, and we shall be changed;" does he not sufficiently insinuate that we shall be raised not to enjoy an earthly but a heavenly kingdom, and that our raised bodies being glorified, shall not consist of flesh and blood? And what then will they do with all that plenty, and that great affluence of the goods of fortune, which the millenaries do so highly value? In a word, the comfort which the apostle gives the Thessalonians concerning their departed friends,* who had suffered much affliction, persecution, tribulation, and doubtless many of them death, for Christ's sake, is only this, that they who remained alive should not prevent them in the enjoyment of the happiness promised to the body, but "the dead in Christ should rise first," and then the living should be changed; not this, that these sufferers for the sake of Christ should rise a thousand years before the rest to reign with Christ on earth, which yet is by the millenaries deemed great matter of their consolation, and so was very proper to have been mentioned there, had it been any article of Christian faith.

Arg. 3. §. 3. This reign of Christians upon earth agrees not with the genius of Christian faith, or with the nature of Christian promises, or with that frame and temper of spirit it requires from the professors of Christianity. For,

1. The Christian is represented as one who is entirely dead to the world, and to the things of the world; one who is not to love it, or the things of it, who is to use it as if he used it not, as one "whose conversation is in heaven," (Phil. iii. 19.) and it is made the character of one who is an enemy to the cross of Christ, that he minds earthly things; whereas, if this be a true gospel-promise made to Christians for their consolation and encouragement, under the troubles of this present world, that they shall, after this life is ended, live again on earth a life of indolence, and peace, and plenty, in the enjoyment of the goods of fortune: if this be one great part of the reward which God hath promised to those that suffer for his name, sure it becomes them to have their minds and their affections set upon it, and to live in expectation of it, and to desire to enjoy these goods of fortune, this peace and plenty upon earth; and it would rather be the character of those who bear the cross, in prospect of these blessings, to mind earthly things. That, saith St. Paul, which makes the sufferings of this present world so light unto us, is this consideration, "that we look not at the things which are seen, but which are not seen," not at things temporal, but eternal, (2 Cor. iv. 17, 18.) even at "a house not made with hands, eternal in the heavens," (v. 1.) Whereas if this be one of the great and precious promises contained in the gospel, and made for the encouragement of Christians to suffer for Christ's sake, they must then look not only at things eternal, but things temporal; or for a temporal house on earth, as well as one eternal in the heavens, for their supposed reign on earth will be but temporal.

Again, The exhortation of our Lord, in his admirable sermon on the mount, runs thus: "Lay not up for yourselves treasures upon earth, but lay up treasures in heaven; for where your treasure is, there will your hearts be also:" (Matt. vi. 19—21.) And again, "Provide yourselves bags that wax not old, a treasure in the heavens that faileth not." (Luke xii. 53, 34.) St. Paul exhorts all that are risen with Christ to "set their hearts and their affections not on things on the earth, but on things above, where Christ sitteth at the right hand of God," (Colos. iii. 1—3.) and that because they are dead with Christ unto these worldly things, "and their life is hid with Christ in God;" so that when "Christ, who is their life, shall appear, they shall appear with him in glory." And yet if our Lord Christ, in that very sermon, as the millenaries suppose, encouraged them to suffer with patience and meekness upon this consideration, that they "should inherit the earth," and had pronounced them blessed upon this account, surely they might have suffered upon this very prospect of laying up for themselves treasures upon earth in this Millenium, and might have had their hearts and affections placed upon them: for wherefore are they bid to lay up treasures in heaven, and to set their affections on things above, but because these are the blessings promised as the reward of Christian piety and patience? if then these blessings to be enjoyed on earth after the resurrection be one great part of the reward which God hath promised to the piety and patience of the Christian, what reason can be given why he should not seek and set his heart upon them also? If it be so great a privilege to have a part in the first resurrection, to enjoy this indolency, peace, and plenty upon earth, that the apostle styles them blessed who have a part in it, should they not seek and set their hearts upon that very thing in which their happiness consists? And yet the comfort which our Lord and his apostles do afford those Christian sufferers, is only this, that "great is their reward in heaven;" (Matt. v. 12. Luke vi. 23.) that "when they are tried, they shall receive a crown of glory;" (James i. 12.) and that they "have in heaven a better and a more enduring substance:" (Heb. x. 34.) which as it placeth the reward and comfort of Christ's suffering members not on earth, but in the heavens, and so gives us just reason to conclude our Lord and his apostles knew nothing of this reign on earth, or thought it no great matter of their consolation; so did it give occasion to the ancients to conclude thus,* "if the inheritance of martyrs be in heaven, their reign on earth can be no better than a fable."

Moreover, it is evident that all the ancient patrons of the Millenium held that Abraham, Isaac, and Jacob, and all the patriarchs and prophets, were to be sharers with the Christians in this reign on earth, and that then would the promised Canaan be made good to them: whereas the apostles plainly tell us, that they expected no reward on earth, nor did they mind that Canaan where they dwelt, but only waited for a heavenly country: "They confessed (saith the apostle) that they were strangers and pilgrims upon earth," that "they were not mindful of that country whence they came out, but sought a better country, that is, a heavenly." (Heb. xi. 13. 16.) Since then these holy patriarchs and choice friends of God, not only sought not after, but even disdained any inheritance on earth; seeing the only country they did expect and look for was a heavenly country; seeing this only was the inheritance God, as their God, provided for them, and therefore that only which they were to enjoy at their resurrection, when they completely were to be made and treated as the sons of God: surely in vain must Christians hope for any reign on earth with them, who, professing themselves pilgrims and strangers in it, declared they were not mindful of such a habitation in the land of Canaan, and who are at the resurrection to be made like the angels, and to enjoy not any earthly, but that heavenly country, which God hath graciously prepared for them.

In a word, to foretell times of peace and plenty to succeeding ages, to raise the expectation of a people whose backs are bowed down, and have been long enslaved and afflicted, is very suitable to this Divine economy; but to promise plenty, and the goods of fortune, as the reward of Christian piety and patience, and let them know that if they suffer for the sake of Christ, he will be sure to raise them up to plentiful enjoyments of the goods of fortune, this is too mean, too much beneath the sublime spirit of Christianity, to be one of her great and precious promises.

* 1 Thess. i. 6. ii. 14, 15. iii. 3. 2 Thess. i. 4—7.

* Εἰ ἐν οὐρανοῖς ἡ κληρονομία, μυθώδης ἡ χιλιοέτης ἀποκατάστασις, Œcum.

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EXAMEN

VARIANTIUM LECTIONUM

JOHANNIS MILLII, S. T. P.

IN

NOVUM TESTAMENTUM.

I. Lectionum harum fundamenta incerta plane esse, et ad lectionem textus hodierni convellendam protinus inidonea.

II. Lectiones variantes quæ sunt momenti alicujus, aut sensum textus mutent, paucissimas esse, atque in iis omnibus lectionem textus defendi posse.

Ubi ostenditur

III. Lectiones variantes levioris momenti, quas latius expendimus, tales essein quibus à lectione recepta rarissime recedendum est.

IV. Millium in hisce variantibus lectionibus colligendis sæpius arte non ingenua usum esse, falsis citationibus abundare, et sibimet ipsi multotics contradicere.

OPERA ET STUDIO

DANIELIS WHITBY, S. T. P.

ET ECCLESIÆ SARISBURIENSIS PRÆCENTORIS.

Justus videtur qui primus est in causa sua, sed venit socius ejus, et investigabit eum. *Prov.* xviii. 17.

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EXAMEN

VARIANTIUM LECTIONUM

JOHANNIS MILLII, S. T. P.

IN

NOVUM TESTAMENTUM.

BENEVOLO

LECTORI PRÆFATIO.

PRÆFATIONIS CAPITA.

§. 1. In hac præfatione proponitur, 1. Ecclesiæ Anglicanæ de regula fidei sententia. §. 2. 2. Ostenditur hanc Regulam à Millio labefactari, partim multiplicando lectiones variantes sine ratione, sine modo, et contra omnium fere codicum, versionum, patrum et scholiorum antiquorum fidem, in unius Vulgatæ, Copticæ, aut Ethiopicæ versionis gratiam; et partim agnoscendo corruptelas, interpolationesque haud paucas, ab ipsis Ecclesiæ Christianæ incunabulis, ævoque pene Apostolico, S. Scripturis accidisse. §. 3, 4. Elucidantur hæc ex orthodoxorum de hæreticis querelis, et ex iis quæ ethnicis, et hæreticorum antesignanis SS. Codicum fidem sugillantibus, respondent Patres. §. 5. Objectioni ex verbis Origenis περὶ τῆς τῶν Ἀντιγράφων διαφορᾶς responsum datur. §. 6. De Millii prolegomenis notandum, 1. Male illum asserere patrum haud paucos codices mirum in modum vitiatos habuisse. 2. Patres diversis exemplaribus usos esse, et subinde unius, subinde alterius textum, prout ferebat animus, usurpâsse. 3. Ea de scholiis, glossisque marginalibus quæ privatorum libros respiciunt, ad codices Græcorum patrum perperam à Millio applicari, in quorum Ecclesiis, fatente eodem Millio, libri emaculati, integri, et à Scholiis fere liberi permanserunt; quod etiam testimoniis, et argumentis è patrum scriptis deductis, confirmatur. §. 7. Denique agitur de regulis in varia lectione discernenda observandis, et quid à nobis in tribus his libris actum sit, ostenditur.

TANDEM aliquando improbo labore pensum hoc arduum absolvi, de quo pauca dicenda habeo.

1. De operis totius momento.
2. De Millii prolegomenis.
3. De iis quæ in hoc opere à me sunt præstita.

§. 1. Ea est constans ecclesiæ Anglicanæ, et omnium evangelicorum, seu protestantium sententia, *S. Scripturam regulam perfectam, satisque perspicuam continere, ex qua omnes fidei articuli creditu necessarii, omnesque morum regulæ ad salutem obtinendam requisitæ, dignoscuntur.* Hanc normam qui destruit, aut huic saluti obtinendæ minus idoneam reddit, eo ipso fidei nostræ fundamentum subruit, et protinus evertit.

Et quanquam id certum esse fateor, non ita divinam Providentiam S. Scripturis invigilâsse, ut nulla in eas menda irrepserint, est tamen rationi consonum existimare, eum, qui S. Scripturas pro sola ecclesiæ regula per omnia sæcula instituerit, ita huic regulæ prospexisse, ut fini suo obtinendo numquam impar esset, aut inhabilis. Nec enim infinita sapientia consilio suo cadere unquam potest, nec bonitas summa, nedum justitia exigere ut vitam suam ad eam normam, sub pœna gravissima, componerent Christiani, quæ huic officio præstando, ob corruptelas ei admistas, sit minus idonea.

Est tamen certum hanc fidei nostræ regulam ab iis plane subverti, qui negant textum *originalem* adeo purum, et incorruptum ad manus nostras pervenisse, ut inde fidei articulos, aut morum regulas ad salutem necessarias, certo, et explorato dignoscamus.

§. 2. Doleo igitur, et moleste fero tam multa me in Millii prolegomenis invenisse, quæ hujus fidei normam vel plane labefactare videantur, vel saltem aliis ansam nimis speciosam præbeant de ea dubitandi; aut demum *pontificiorum*, aliorumque contra hanc regulam ratiunculis robur adjiciant et firmamentum.

1°. Etenim ipsa variantium lectionum immensa moles multorum animos suspensos reddit, iisque suspiciones haud parvas injiciet, parum quid certi ex libris in omni commate, immo in omni fere commatis parte variantibus, expectari posse. Depravationem illam textus Græci, quæ ejus auctoritatem labefactet, ex magna illa lectionum varietate, quam in exemplaribus Græcis R. Stephani invenit, arguit Morinus; quantos igitur de textu eodem triumphos agent *pontificii*, cum viderint eas lectiones à Millio, per sex lustra in eo opere sudante, quadruplo auctiores factas, et demum appendice copiosa locupletatas?

Id insuper causæ nostræ haud parum officere existimo, quod corruptelas, interpolationesque haud paucas, ab ipsis ecclesiæ Christianæ incunabulis, ævoque pæne apostolico S. Scripturis accidisse fidenter Millius pronunciet. De exemplari, quo usus est Clemens Alex. sic loquitur, "Illud nonnihil passum esse ex incertis notulis marginalibus, nimirum ab initio fere Canonis N. T. Scholiastæ (*μεταθέντας τὰ εὐαγγέλια* quos vocat Clemens noster, Stro. iv. p. 490.) ad oras Codicum explicatorias stricturas apposuerunt; ex his autem, textu ad quem spectabant, clarioribus scilicet, scribæ, pro arbitrio, alias atque alias intromiserunt in corpus libri, etiam genuinæ lectionis loco, modo obscura ea esset, aut (quod nonnunquam) in speciem absurda; Admissæ vero in plurima mox apographa transierunt, auctoque post à lectoribus glossarum marginalium, adeoque et lectionum interpolatarum numero, factum ut posteriores libri fuerint fere prioribus hac in parte maculatiores. Hujusmodi scholia aliqua irrepserunt in Clementis codicem." Prol. p. 61. Col. 1.

Quorsum hæc tendunt unico exemplo demonstrabo, hæreseos Ar-

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temonis fautores qui *ψιλὸν ἄνθρωπον τὸν σωτῆρα γίνεσθαι*, i. e. Christum merum hominem fuisse, acriter contendebant, affirmabant *priscos quidem omnes, ipsosque apostolos ταῦτα παρειληφέναι, καὶ δεδιδαχέναι ea quæ ab ipsis dicuntur et accepisse, et docuisse ad Victoris P. R. tempora, à Zephyrini autem temporibus, qui Victori successit, παρακεχαράχθαι τὴν ἀλήθειαν, adulteratam fuisse veritatem*, quibus respondet Anonymus apud* Eusebium, *ἦν δ' ἂν τυχὸν πιθανὸν τὸ λεγόμενον, εἰ μὴ πρῶτον μὲν αντέπιπτον αὐτοῖς αἱ θεῖαι γραφαὶ*, "hoc forte credibile videretur, nisi iis repugnarent primo quidem S. Scripturæ, deinde fratrum quorundam scripta Victoris ætate superiora, nempe Justini, Miltiadis, Tatiani, et Clementis." Si autem S. Scripturæ, prout hic Millius dicit, interpolatæ fuissent, scribisque, et scholiastis tunc permissum fuisset pro arbitrio in corpus textus adulterinas lectiones pro genuinis admittere, anonymi hujus adversus hæreticos defensio rem adhuc dubiam reliquisset. Porro Clemens, in loco allegato, ne verbum quidem habet de scholiis marginalibus, aut stricturis ad oram librorum positis, et postea in textum admissis sed tantum *περὶ τινῶν μεταιθέντων τὰ εὐαγγέλια*, i. e. qui unum pro alio ponentes sententiam evangelicam mutabant, v. g. textus hæc verba, *ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται*; alii sic exprimebant, *ὅτι αὐτοὶ ἔσονται τέλειοι*; alii sic, *ὅτι αὐτοὶ ἔξουσι τόπον ὅπου οὐ διωχθήσονται*, hoc autem ab hæreticis, de quibus ibi loquitur Clemens in scriptis suis, factum esse nullus dubito. Hæc autem inter variantes hujusce textus lectiones locum unquam obtinuisse prorsus nego, nec vel uno testimonio probavit Millius.

§. 3. Præterea laudabili opera passim in Prolegomenis suis ostendit Millius, nihil detrimenti S. Codices ex hæreticorum corruptelis accepisse. Immo plane asserit, proleg. p. 75. Col. 1. "*Sententiam hanc de adulteratione S. textus ab hæreticis in præsidium dogmatum suorum facta, merum somnium esse, si unius fere Marcionis, ejusque sequacium corruptelas excipiamus, è quibus tamen ne una quidem aliqua invasit in exemplaria, Catholicorum.* Quid vero hinc emolumenti nobis accedit, quidve causæ nostræ ex eo subsidium, quod hæc ab hæreticis facta non fuerint, quæ Millius ipse à Catholicis factitata esse non tantum lubens agnoscit, sed multoties asserit? Rem uno exemplo elucidabo: Objiciunt Marcioni Tertullianus, et Auctor Dial. contra Marcion. p. 151. eum loco *ἄνθρωπος*, 1 Cor. xv. 47. substituisse *κύριος*, quibus in variis lectionibus accedit Millius. At proleg. p. 35. et 139. "*hoc e Catholicorum libris, in quos irrepserit, Marcionem in suum Catholicon recepisse*" dicit, atque ita Catholicos incusando hæreticum absolvit. Hoc exemplo præmisso audiamus quid patres de hæreticorum Bibliis, sacrique codicis corruptelis pronunciant.

Primo negabant patres hæreticos eosdem habere codices, easdemve Scripturas cum *orthodoxis*, idque hac potissimum ratione moti, quod in dogmatum suorum defensionem scripturarum verba corrupissent: Salvianus nempe, quibusdam dicentibus, "*eadem illos legere quæ nos legimus, eosdem apud illos prophetas Dei, eosdem* apostolos, eosdem *evangelistas esse*," ad hunc modum respondet,† "Quomodo eadem quæ ab auctoribus quondam malis, et male sunt interpolata, et male tradita; ac per hoc non jam eadem, quia non possunt penitus dici ipsa, quæ sunt in aliqua sui parte vitiata—Nos ergo tantum Scripturas S. plenas, inviolatas, integras habemus, qui eas vel in fonte suo bibimus, vel certe de purissimo fonte per ministerium puræ translationis haurimus." Sin vero idem S. Scripturis quæ apud *orthodoxos* receptæ, et in *ecclesiis* continuo lectæ essent, contigisset, quod Millius toties ingeminat, si *patres* S. Codices, quarto, et quinto seculo, mirum in modum interpolatos in medium attulissent, eosque pro genuinis scripturis accepissent, easdem ipsas Scripturas quæ primitus *ecclesiæ* sunt traditæ. haudquaquam habuisse fatendum est; si demum *interpolationibus, glossematis, scholiis ad marginem adscriptis* bis millies, ut tradit Millius, vitiati essent ii, quos nos habemus, codices, idem utique de nobis judicium ferendum est.

Præterea Scripturas incassum ab *hæreticis* vitiatas esse monet Epiphanius, atque in ipsorum tantum perniciem, quod eæ adhuc in *ecclesia orthodoxa* salvæ, et integræ reservatæ essent; sic enim Marcionem alloquitur, "*licet ea quæ scripta sunt, non ea fide referas, qua salvatore pronunciata sunt,** *Ἀλλ' οὔνγε σώζονται αἱ τόποι ἐν τῷ εὐαγγελίῳ τῆς ἁγίας ἐκκλησίας. Loca tamen in evangeliis S. Ecclesiæ integra servantur; quæ item de evangelio Lucæ detruncâsti pudore te afficiant,*† *ἀπὸ τοῦ Ἀντιγράφου τοῦ κατὰ Λουκᾶν Εὐαγγελίου τῶν τόπων εὑρισκομένων, in exemplari evangelii secundum Lucam inventa cum fuerint, utque imperatoris edicta si qui corrumpere et depravare conentur, prolata in archivis exemplaria fidelissima, insanos illos redarguant,*‡ *οὕτως καὶ ἀπὸ τοῦ βασιλικοῦ οἴκου, τουτέστι τῆς ἁγίας τοῦ θεοῦ ἐκκλησίας προσφερόμενον εὐαγγέλιον, ἐλέγχει τοὺς ἀφανιστὰς τῶν καλῶν ἐνδυμάτων μύιας, ita etiam evangelium prolatum ex Sanctæ Dei ecclesiæ archivis, vestium pulchrarum arrosores mures detegit. Denique* Πάσης μὲν τόλμης καὶ πονηρίας ὑπόδειγμά ἐστι, τὰ μὲν γεγραμμένα παρακόπτειν, ἃ δὲ μὴ γεγραμμένα προστιθέναι, μάλιστα ἐν τῷ εὐαγγελίῳ ἀκαταλύτῳ ὄντι εἰς τοὺς αἰῶνας, *summæ*, inquit, *audaciæ, et flagitii est delere quæ scripta sunt, quæ nusquam scripta sunt addere, præsertim in evangelio quod in æternum stabile est.* Teste autem Millio, adeo in Evangelia hæc grassati sunt *scribæ* et *librarii*, ut sex centum supra mille varias lectiones se notasse asserat, immo multoties ait codices seculi quarti, quo Epiphanius floruit, omnes *interpolatos*, ipsiusque *Epiphanii codicem maculatum fuisse, ut cæteri istius ætatis sequentiumque, adeo omnium, scholiis, insititiisque vocabulis*, ut frustra esset, cum Epiphanio, ad Evangelia in S. *ecclesia* servata, aut exemplaria ejus ætatis provocare; immo quod *ultimæ temeritatis, summique flagitii* loco ponit Epiphanius, id eo seculo à scribis et librariis factitatum esse fidenter pronunciat. Vide Proleg. p. 75. col. 2.

§. 4. Restat ut quæ ab *ethnicis* et *hæreticorum* antesignanis, contra S. Codicum fidem olim objiciebantur inspiciamus. Objecit hoc olim Christianis Celsus, "*fidelium quosdam in S. Scripturas multum sibi ipsis indulsisse, iis enim, inquit, usitatum fuit,*§ *πολλαχῆ μεταχαράττειν ἐκ τῆς πρώτης γραφῆς τὸ εὐαγγέλιον, καὶ μεταπλάττειν, variis modis transformare evangelium, et ab eo quod primo scriptum erat, in aliud transferre.*" Eandem calumniam renovans Faustus Manichæus,‖ "multa, inquit, à majoribus nostris eloquiis Dei nostri inserta verba sunt, et quæ nomine insignita ipsius, cum ejus fide non congruant, præsertim quia nec ab ipso hæc sunt, nec ab ejus apostolis scripta, sed, multo post eorum assumptionem, à nescio quibus; et ipsis inter se non concordantibus." Celso respondet Origenes protinus negando id unquam à fidelibus factum fuisse, aut veri Christiani crimen hoc uspiam fuisse, *viz. μεταχαράξαντας* (φησὶ) *τὸ εὐαγγέλιον ἄλλους οὐκ οἶδα, ἢ τοὺς ἀπὸ Μαρχίωνος, καὶ τοὺς ἀπὸ Οὐαλεντίνου οἶμαι, καὶ τοὺς ἀπὸ Λουκιάνου*, i. e. *à nemine alio mutatum evangelium scio præterquam, à Marcionis, Valentini, et forte à Luciani discipulis*, qui, monente¶ Epiphanio, per omnia *κατὰ Μαρχίωνα* sentiebant. De his autem Marcionis et aliorum hæreticorum corruptelis, *ne una quidem*, inquit Millius, *invasit in exemplaria Catholicorum*, Prol. p. 75. Col. 1. c. 6. *Fausto Man.* respondet Augustinus. "Quis tandem tanto furore cæcatur, qui dicat hoc mereri non potuisse apostolorum ecclesiam, tam fidam, tam numerosam fratrum concordiam, ut eorum scripta fideliter ad posteros trajicerent, cum eorum cathedras, usque ad præsentes episcopos, certissima successione servarat, cum hoc qualiumcunque hominum scriptis, sive extra ecclesiam, sive in ipsa ecclesia, tanta felicitate proveniat." Porro nullo modo potuisse Manichæos, *qui jam in manibus essent omnium codices Christianorum* falsare, hoc argumento probat Augustinus, "*quia mox ut facere capissetis, vetustiorum exemplarium veritate convinceremini; qua igitur*, inquit, *causa à vobis corrumpi non possunt, hac causa à nemine potuerunt: Quisquis enim hoc primitus ausus esset, multorum codicum vetustiorum autoritate confutaretur, maxime quia non una lingua, sed multis eadem Scriptura contineretur.*

At vero liberius multo cum S. Scripturis agit Millius. Is enim

* Hist. Eccl. lib. v. cap. 28. † De Gubern. Dei, Ed. Oxon. lib. v. p. 151, 152.

* Hær. 42. p. 334. † P. 338. ‡ P. 336. 341.
§ Apud Orig. lib. ii. p. 77.
‖ Hær. 46. ¶ Apud August. lib. xxxii. contra Faust. cap. 3 et 6.

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summo studio, parique arte, bis mille locos invenit, in quibus exemplaria, ab Ecclesia ad nos transmissa, corruptelis obnoxia fuisse, fidens pronunciat, quorum non pauca textui originali ab ipsis Ecclesiæ primordiis inserta esse lubens agnoscit: v. g. Annotatis in Matth. iv. 10. *ὀπίσω μου*, inquit, MSS. Cod. plurimi non agnoscunt, *et licet jam olim ab apostolorum fere ævo in exemplaribus nonnullis lectum constet, aliunde tamen assutum videtur* ex Matth. xvi. 23. vel Luc. iv. 8. *à scriptore memori, scioloque, quod in plurimis aliis locis factum videmus.* Ad Cap. quinti v. 22. hæc habet, *τὸ εἰκῇ, videtur omnino Scholion esse è margine alicujus libri in textum admissum, vetustum tamen, et quod apostolicorum fere temporum codices invasit.* Ad v. 27. hæc apud Millium nota occurrit, *τοῖς ἀρχαίοις, additum videtur* ex v. 21. *idque jam olim à primis Christianismi seculis, habent enim Irenæus, et vulgatus.* Multa his similia passim observabit sedulus lector tam in Prolegomenis, quam in variis lectionibus ejusdem Millii. Id denique animadversione, immo reprehensione dignum existimo, quod eodem judice *sciolus lector, adnotator quispiam,* plus millies *originalem* textum interpolationibus suis fœdavit, maculavit, corrupitque; et quod prius *marginale scholion* fuit, haud rarius, inquit, in *textum irrepsit, omnesque codices continuo pervasit:* hoc enim fieri minime potuisse sine summa Ecclesiæ Christianæ incuria, et Præpositorum, in quorum manibus essent hi codices, mira oscitantia et socordia, manifestum est; multoque minus hæc scholia imaginaria in omnes codices per totum Christianum orbem sparsos, et in alias linguas translatos pervaserint, nisi ex composito res ageretur. Dum enim hi codices sacri omnibus in locis continuo legerentur, et exemplaria originalia, aut ex originalibus fideliter conscripta, in manibus fidelium quorumcunque, et in ecclesiarum omnium scriniis conservata essent, nemo sanus existimabit hæc aliter nisi ex mutua eorum conspiratione fieri potuisse. Adeo ut mihi temperare vix possim quin quæ Fausto Manichæo, de S. Scripturarum corruptelis loquenti, *Augustinus respondet, ea Millio regererem, *Videris id agere ut omnis de medio Scripturarum auferatur autoritas, et suus cuique animus autor sit quid in quaque Scriptura probet, quid improbet; id est, ut non autoritate Scripturarum subjiciatur ad fidem, sed sibi Scripturas ipse subjiciat, non ut ideo placeat illi aliquid, quia hoc in sublimi autoritate scriptum legitur, sed ideo recte scriptum videatur, quia hoc illi placuit.*

§. 5. Objectio. Dicat tamen aliquis nos frustra laborare cum Epiphanio, et Augustino contendentes exemplaria S. Codicum in ecclesiis fidelium pura, atque integra asservata esse; is enim ipse Origenes qui ea ab hæreticis solis corrupta fuisse pronunciat, alibi contrarium disertim asserere videtur his verbis, † *Πολλὴ γέγονεν ἡ τῶν ἀντιγράφων διαφορὰ, εἴτε ἀπὸ ῥαθυμίας τινῶν γραφέων, εἴτε ἀπὸ τόλμης τινῶν μοχθηρᾶς τῆς διορθώσεως τῶν γραφομένων, εἴτε καὶ τῶν τὰ ἑαυτῆς δοκοῦντα ἐν τῇ διορθώσει προστιθέντων, ἢ ἀφαιρούντων*, i. e. "Magna exemplarium existit discrepantia, sive ob quorundam scriptorum socordiam, sive ob audaciam aliorum, perverse quæ scripta sunt emendantium, sive ob eos qui quæ ipsis videntur in emendatione adjiciunt, aut subducunt." Hæc quidem Veter. Testamenti exemplaria Græca potissimum respicere ex verbis immediate sequentibus manifestum est, *τὴν μὲν οὖν ἐν τοῖς ἀντιγράφοις τῆς παλαιᾶς διαθήκης διαφωνίαν θεοῦ διδόντος, εὑρομεν λύσασθαι, discrepantiæ quæ est in Vet. Testamenti exemplaribus, Deo dante, remedium adhibuimus.* Est tamen ingenue fatendum eundem Originem, eodem in loco, occasione verborum Christi (ad divitem profitentem se mandatum illud, *Diliges proximum sicut teipsum,* à juventute sua observasse) dicentis, *Vende omnia quæ habes,* futili plane ratione adductum suspicari hæc verba, *Diliges proximum sicut teipsum, à Servatore cum non essent dicta,* ab aliis *προσερρίφθαι*, i. e. *inserta esse,* et in suspicionis istius subsidium hæc verba adducere, *καὶ εἰ μὲν μὴ καὶ περὶ ἄλλων πολλῶν διαφονία ἦν πρὸς ἄλληλα τῶν ἀντιγράφων ὥστε πάντα τὰ κατὰ Ματθαῖον μὴ συνᾴδειν ἀλλήλοις, ὁμοίως δὲ καὶ τὰ λοιπὰ εὐαγγέλια, κἂν ἀσεβής τις ἔδοξεν εἶναι ὁ ὑπονοῶν ἐνταῦθα προσερρῖφθαι, οὐκ εἰρημένην ἀπὸ τοῦ Σωτῆρος πρὸς τὸν πλούσιον τὴν ἀγαπήσεις τὸν πλησίον ὡς σεαυτὸν ἐντολήν*, i. e. *nisi de aliis multis discrepantia esset exemplarium inter se, adeo ut omnia quæ a Matthæo sunt dicta non consonent cæteris evangeliis, et similiter se res haberet in reliquis evangeliis, forte impius esset qui suspicaretur hæc verba, Diliges proximum tuum sicut teipsum, à Servatore erga divitem, cum non sint dicta, à quopiam inserta esse.*

Respondeo primo. Homiliam octavam in Matthæum à veteri translatione per Merlinum editam, Græcis quæ in hac sectione de divitis, et Christi interloquio occurrunt, plane respondere, in ea tamen hæc ultima verba quæ ex Origenis Græcis citavimus, omnino prætermissa esse, ex quibus suspicandi ratio oritur ea, quæ jam in Græcis Origenis occurrunt, olim in iis inventa non esse, sed ab aliis ea postea ejus textui addita fuisse.

Respondeo secundo. Nihil aliud hic adducit Origenes præter suspiciones iniquas, et minime necessarias suspiciones, inquam, non necessarias. Fatetur enim in eadem homilia Origenes ita hæc verba intelligi posse, ut nullus suspicioni suæ sit locus relictus, Iniquas dico, nec enim ad exemplaria Matthæi emendatiora, aliave hic provocat, sed primo suspicandi hanc causam ducit ex ratione plane futili, et inepta; nempe quod ei qui hoc præceptum, *Diliges proximum sicut teipsum,* servasset, non potuit Christus dicere *si vis perfectus esse, vende quæ habes,* quasi qui sensu judaico proximum suum, i. e. Judæum dilexisset, eo ipso perfectus haberetur. Secundo, *quod ipsum locum Marcus et Lucas exponentes, neuter hoc addidit,* quasi in Matthæo nihil dici potuisset, quod non pariter eadem verborum plenitudine in Marco, et Luca poneretur. Ex quibus constat nullam prorsus rationem habuisse Origenem suspicandi hæc verba in Matthæi exemplar *inserta* fuisse.

Tertio respondeo *διαφωνίαν τῶν ἀντιγράφων discrepantiam exemplarium quam* in hoc loco Origenes recenset, non esse discrepantiam exemplarium in eodem textu, nedum in eodem Evangelio, sed tantum discrepantiam textus unius Evangelii à verbis alterius Evangelii, nec enim dicit omnia quæ sunt in Matthæo, *μὴ συνᾴδειν ἑαυτοῖς sibimetipsis non consentire,* sed *ἀλλήλοις reliquis evangelistis consona non esse;* neque hoc probat, sive ex aliis verbis sive codicibus Matthæi, sed ex eo tantum quod hæc verba Matthæi apud Marcum et Lucam desiderantur; denique coronidis loco hæc addit, "*quod in Græcis feci, in exemplariis Novi Test. hoc ipsum me facere posse sine periculo non putavi; tantum suspiciones exponere me debere, rationesque et causas suspicionum non esse irrationabile existimavi.*" Percurrat jam lector integras duorum tomorum in evangelia expositiones, et mecum inveniet eas totas in evangeliorum inter se *διαφωνίαις* enumerandis impendi, de commatis cujusdam variante lectione ne verbum quidem proferre. Id ergo tantum hic dicit Origenes quod apud patres alios non tantum in confesso est, sed tanquam indicium sinceritatis evangelistarum in evangeliis suis conscribendis adducitur, et præsertim à Chrysostomo * his verbis. *πολλαχοῦ διαφωνοῦντες ἐλέγχονται, sæpe discrepantes inveniuntur evangelistæ, hoc autem, inquit, maximum veritatis indicium est, aliter enim rem ex composito se egisse suspectum esset, νυνὶ δὲ καὶ ἡ δοκοῦσα ἐν μικροῖς εἶναι διαφωνία, nunc autem hæc quæ videtur esse in minutioribus, discrepantia omni eos suspicione liberat.*

§. 6. Secundo, de Millii *prolegomenis* id certum esse judico, ubi de lectionibus genuinis agant, ea vitiis, *παρερμηνείαις*, conjecturis, ab omni veritatis specie abhorrentibus, nimium scatere; de patrum Græcorum scriptis, de versionibus aliis antiquis, ibi judicium fere continuo ferre Millium non prout res exigat, aut veritas exposcat, sed prout cum veteri illa Italica versione, quam sibi pro veritatis norma constituit, conveniant, aut ab ea dissentiant; *spuriis, interpolatis, Scholiisque insititiis,* mirum in modum *vitiatis codicibus,* sunt usi, qui ab hac imaginaria versione fere continuo divorsim abeunt, inter quos Theodoretus, et Œcumenius, qui editis præ alliis consen-

* Lib. xxxii. cap. 19. † Com. in Matt. p. 381.

* Præf. in Matt. tom. ii. ed. Sav. p. 3.

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tiunt, enumerantur; en ergo Millii de iis judicium, Proleg. p. 89. *Theodoreto ad manum fuisse recentioris calami exemplar, et quidem graviter interpolatum, et* (p. 102.) *interpolationes Oecumenii, quod omnium fere codicum, plurimæ. Chrysostomus*, quo in exegeticis nemo laxior, *is*, inquit Millius, *exemplar nactus est ex accuratioribus istius ævi, genuinam apostolorum Scripturam cum aliàs, tum et in locis ubi ab ea descitum in excusis nostris, ut plurimum referens*, sæpius nimirum quam alii cum Italica sua versione hallucinatur, et tamen post exantlatos omnes Millii labores, nulla alia comparuit versio vetus Italica, nulla unquam comparebit, ab ea quam Hieronymus ab infinitis *mendis, defectibus, additamentis, et confusionibus*, Simonio teste, liberavit; de ea quam Millius sibi per somnium creavit, operosiùs egimus libro primo, eamque tam multis argumentis convellendo, integrum pene *prolegomenon* opus diruimus.

Id etiam in Millii prolegomenis advertendum est, nempe male illum colligere ex eo quod Epiphanius, Basilius, aliique patres interdum loquuntur *περὶ ἀντιγράφων ἀκριβεστάτων* seu *διορθώτων*,* *eos exemplaribus diversis usos fuisse, et subinde unius, subinde alterius textum, prout ferebat animus, usurpâsse.* Quis enim exemplaribus iis uteretur, qaæ ipse minus correcta, aut accurata pronunciat, cum ei ad manus essent emendatiora? id forte fieri potuisset ab Origene ex tempore perorante, id inter Latinos ab Hieronymo factum esse aliquando contra adversarium pugnante, ex ejus operibus, et verbis liquet, ab aliis hoc factum esse nego. Nec unquam de iis exemplaribus verba faciunt patres Græci, nisi ubi de lectione vera controversia oritur, aut inter se variant exemplaria, ex eorum igitur verbis id tantum constat, quod doctioribus notum est, habuisse eos ad tempora Tertulliani, exemplaria primæva apostolorum manibus exarata, à tempore Origenis, et Eusebii exemplaria accurata, ad quæ, cum opus esset, provocare solebant, certaque media ex quibus emendatiora à non correctis, accurata ab inaccuratis, ab interpolatis genuina distinguere potuerunt, quæ quidem omnia non ad confirmanda, sed potius ad refutanda Millii prolegomena multum valeant.

Est insuper illud ex ipso Millio in *prolegomenis*, p. 33. col. 1. imprimis observandum "inter codices ecclesiarum et privatorum hominum hoc fere interfuisse, quod isti, prout è librariorum manibus exierant, emaculati, notulisque marginalibus liberi, ferè integri in ecclesiarum tabulariis remanserint, hi vero ab ipsis, in quorum gratiam fuerant conscripti statim fere inter lineas, aut ad marginem, glossis, scholiisque fuerint conspersi, maximopere in id incumbentibus S. literarum studiosis ut textum S. quem apud se habebant, explicatiorem, suisque usibus magis indies et magis idoneum redderent." Ex quibus duo ducoporismata.

Primo, ex codicibus vetustissimis occidentalis ecclesiæ, et præsertim Cant. Clar. Ger. parum subsidii ad lectionem genuinam dignoscendam expectari posse; ii enim, monente Simonio, oculari teste, ejusmodi scholiis, glossis, et emendationibus nunc eâdem manu, quâ libri ipsi, nunc aliâ conscriptis undique referti sunt: cum enim à scribis originalis textus planè insciis conscripti essent, aliorum manu, qui Græcè sciebant, aut exemplaria Latina proprius & accuratius inspexerant, nunc ocius, nunc serius fuerant emendati.

Secundo, id serio animadvertendum est male à Millio hæc, quæ privatorum tantum libros respiciunt, applicari ad codices Græcorum patrum, in quorum ecclesiis, fatente Millio, libri emaculati, integri, & à scholiis fere liberi remanserint. Et præcipue ad codices Episcoporum orientalium, quibus tam ante, quam post Origenis, Pierii, Pamphili, & Eusebii diligentiam, exemplaria *ἀκριβέστερα* defuisse nemo sanus existimabit; is enim † Eusebius, Origenis, Pierii, Ammonii et aliorum codicum lectissimorum usuram cum nactus esset, "inde quinquaginta volumina novi fœderis, ad Constantinum M. transmisit, ecclesiis Constantinopoli et alibi agentibus ideo mittenda, quod earum usum ecclesiis maxime necessarium esse intelligebat, quæque *idcirco ab antiquariis vetustissimis, et exacte scribendi peritissimis, describi fecit.*" Alexandriæ etiam in ecclesia, S. literarum sede nobilissima, non defuiess lectissima exemplaria agnoscit Millius, Prol. p. 71. unde Athanasius Constantis Aug. literis rogatus, transmisit ipsi *πυκτία τῶν θείων γραφῶν*, S. Scripturarum volumina. Idem Eusebius * nos docet plurimos fuisse apostolorum successores qui post eorum obitum *Salutaris regni cœlestis semina spargebant ἀνὰ πᾶσαν εἰς πλάτος τὴν οἰκουμένην, per universum terrarum orbem, munusque evangelistarum obibant iis qui fidei sermonem nondum audivissent*, et qui præcipue hoc in animo habuerunt *τὴν τῶν θείων εὐαγγελίων παραδιδόναι γραφὴν*, q. d. *Evangeliorum Scripturas tradere;* quæ si quis animo expenderit ei haud parum verisimile censebitur hos omnes ecclesiæ Antistites libris interpolatis, scholiis et marginalibus notis vitiatis, S. Scripturæ textum posteris tradidisse, aut omnia exemplaria sæculi istius in quo florebant, utut id Millius ubique pronunciat, interpolata et vitiata fuisse. Nec enim de iis tam aspere judicare par est, quibus in promptu esset exemplaria *ἀκριβέστερα* adire, et quibus nec ingenium defuit textum ab his glossematis et scholiis marginalibus discernendi, nec erga S. Scripturas ea reverentia, quæ ipsos ad istam discretionem faciendam sedulo moveret.

Respiciamus titulos illos, quibus S. Scripturas adornabant primorum sæculorum patres; ab iis etenim *βιβλία θεῖα, libri deifici, verba divina, θεῖαι γραφαὶ, καὶ θεόπνευστοι*, sæpius dicebantur. An ergo paterentur manus sive sacrilegas, sive temerariis divina hæc Dei eloquia interpolationibus suis corrumpere, et depravare? certum est apud nos, inquit ‡ Josephus, has nostras Scripturas divinas esse, unde à tempore Prophetarum, *οὔτε προσθεῖναί τις οὐδὲν, οὔτε μεταθεῖναι τετόλμηκεν, nemo ausus est iis addere quidpiam, aut detrahere:* cum ergo eadem fuerit Christianis erga Scripturas S. reverentia, nonne jure merito expectandum fuisset eos pari diligentia curâsse, ne quid hujusmodi, in Novi Fœderis norma, et regula contingeret. Expendamus denique quanto studio providerent, ne eorum scripta vel à librariis negligentius transcriberentur, vel ab aliis mutarentur. Priscos enim illos, et sanctissimos ecclesiæ antistites tanquam pulcherrimum exactissimæ in his rebus diligentiæ exemplum posteris proponens ‡ Eusebius, dicit primo *Irenæum adversus eos qui τὴν ὑγιῆ τῆς ἐκκλησίας θεσμὸν, sinceram ecclesiæ legem adulterabant, varias epistolas conscripsisse.* Secundo in finem libri sui de octonario, sive Valentinianorum Ogdyade, hanc eum clausulam adjecisse; *ὁρκίζω σε τὸν μεταγραψάμενον τὸ βιβλίον τοῦτο, adjuro te qui conscripseris hunc librum, per Dominum nostrum Jesum Christum—ut conferas quod transcripseris, et diligenter illud emendes ad examplar ex quo transcripsisti, atque adjurationem hanc similiter describas, et exemplari tuo inseras;* qui autem tantam diligentiam adhibuerunt in scriptis suis integris conservandis à librariorum negligentia, et aliorum quorumcunque corruptelis, et depravationibus, eos de S. et *θεοπνεύστοις* Scripturis in eadem integritate sanctæ ecclesiæ reservandis non minus sollicitos fuisse merito existimandum est.

§. 7. Nostra quod attinet, in primo libro satis monstrasse me puto harum lectionum variantium fundamenta incerta esse, et penitus inidonea ex quibus hodierni codices in dubium vocentur: ne tamen me lector hic nimium præstitisse existimet, aut media omnia sustulisse ex quibus de lectione genuina certum, vel saltem idoneum in quo acquiescat judicium, feratur; dico,

Primo, id certum, et extra dubium esse videatur *ubi patres in his rebus versati variasse lectionem textus pronunciant, variantem ibi lectionem ante eorum tempora obtinuisse*, de qua non aliter judicium fieri potest, ubi in neutram partem aliquid pronunciant, quam ex priorum patrum lectione, versionibus antea conceptis, aut textus ipsius circumstantiis. Ex. gr. dicit Origenes § quosdam Hebr. ii. 9. legisse non prout textus habet *χάριτι Θεοῦ*, sed *χώρις Θεοῦ*, lectionem tamen hodiernam huic præponendam esse non tantum ex eo constat quod versiones omnes et patrum plerique cum ea consentiunt, sed quòd de gratia Dei in eo manifesta quod filium suum dilectum morti pro

* Prol. p. 76. col. 2. † Hist. vitæ Constant. lib. iv. cap. 35, 36.

* Hist. Eccles. lib. iii. cap. 37. † Lib. primo contra Apion, p. 1037.
‡ Eccl. Hist. lib. v. cap. 20. § Com. in Joh. p. 38. et p. 362.

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nobis tradidit, S. Scripturæ passim loquantur de Christo *sine Deo*, sive seposita quasi Deitate, patiente, prorsus nihil.

Secundo, ubi *patrum multi, nullo refragante, cum versionibus antiquis, et codicum manuscriptorum majori parte, in una lectione conveniunt, eam lectionem certo genuinam pronuncio;* hic enim locum obtineat illud *Tertulliani quod apud omnes unum invenitur, non est erratum, sed traditum;* cum vero in diversa abeunt, ea lectio, cæteris paribus, verisimilior censenda est, quæ potiori autoritati innitatur.

Tertio, in Epistolis, *in quas extant quatuor Græca Scholia, cum totidem versionibus antiquis, ubi Græca Scholia cum versionibus universim in una lectione conspirant, id veræ lectionis indicium existimo minime respuendum;* hinc Millium in eo potissimum culpandum existimo, quod sexcenties (ut in variarum ejusdem lectionum diligenti examine probatum dedimus) ab hisce omnibus, aut fere omnibus, unius Italicæ, Æthiopicæ, aut Copticæ versionis gratia, in vera lectione assignanda, deviaverit.

Quarto, *ea lectio quæ sensum integrum relinquit, cæteris paribus, ei præferenda est quæ sensum mutilum et imperfectum exhibet, eumve interrumpit; eique multo magis quæ sensum penitus corrumpit:* Nec enim concedendum est in scriptis θεοπνεύστων virorum vel sensum prorsus defuisse, vel verba quibus integrum eum exhiberent: Excipiendi sunt hic defectus ex idiomate linguæ profluentes, ut *descendebat in domum suam* δεδικαιωμένος, ἢ ἐκεῖνος, Luc. xviii. 14. aut ex contextu facile supplendi, ut 2 Thess. ii. 7. μόνον ὁ κατέχων, ἄρτι (sup. καθέξει) ἕως ἐκ μέσου γένηται. His adde,

Quinto, regulam Waltoni tertiam; viz. *Lectio quæ, cæteris paribus, sensum fundit clariorem, et cum antecedentibus et S. Scripturæ analogia magis congruentem, contrariæ præferenda est.* Antecedentium enim, et consequentium consideratio, et locorum similium collatio ad veram lectionem eruendam plurimum conducunt. Exemplis paucis hanc regulam elucidabo. Contendit Millius his verbis, ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται, Heb. x. 38. addendum esse μοῦ post τὸ ἐκ πίστεως, sic enim textum hunc patres quidam allegant: sic. LXX. Interpretes legunt, Hab. ii. 4. Obstat tamen præter Græcorum scholiorum omnium cum textu consensum, id quod hunc locum idem Apostolus, Rom. i. 17. Gal. iii. 11. eodem prorsus modo allegavit. Contendit acriter idem Millius, Gal. ii. 5. in his verbis, οἷς οὐδὲ πρὸς ὥραν εἴξομεν τῇ ὑποταγῇ, τὸ οὐδὲ tollendum esse, in annotatis ibi ad Millium id perperam dictum esse probavimus, ex antecedentibus, et consequentibus, et integro apostoli scopo.

Ex operis hujus secundo libro ediscat primo Lector, id quod caput rei est, textum N. fœderis salvum, et satis integrum ad nos pervenisse, nec potuisse Millium in opere triginta annorum labore assiduo, industria summa, arteque non exigua, et sæpe non ingenua, versatum, variasque lectiones suo marte, et aliorum adminiculo undique colligentem, ejusdem αὐθεντίαν convellere, nedum labefactare.

Secundo, varias lectiones quæ morum regulam, aut fidei articulum vel unicum respiciant, vix ullas esse; quæ sensum verborum in re momenti alicujus mutent, paucissimas. Hoc ultro fatetur Millius, prol. p. 142. col. 2. his verbis. " In his codices omnes conveniunt, et si forte locus aliquis qui summi momenti esse videtur, uni, alteri, seu etiam quamplurimis codicibus exciderit (id quod non nisi in uno loco factum est, quod viderim, nempe 1 Joh. v. 7.) idem tamen quoad sensum alibi inculcatus occurrit, ut proinde neutiquam inde periclitetur Christiana veritas." In hoc nobiscum conveniunt pontificiorum critici probatissimi. Ita * *Dupinius, esse varias lectiones haud paucas ex editione N. Fœderis Oxoniensi etiam oculis pateat, eas autem omnes parvi sane momenti esse, et ex parte potissima vel librariorum vitia, vel minutissima παραράματα.* Idem agnoscit Simonius infra citandus; sed testimoniis non est opus: inspiciat aliquis loca omnia à nobis diligenter collecta, percurrat exempla omnia insigniorum S. Scripturæ locorum, à Morino recte, vel perperam adducta, ex oculari inspectione inveniet ea nec morum regulam ullam, vel fidei articulum usquam respicere, nedum labefactare.

* Hist. Can. Vet. in N. Test. vol. 2. sect. 5. p. 110.

Tertio, ex nostra variantium lectionum uberiori discussione in capitibus ejusdem libri sequentibus, liquido constabit, nec in minutioribus istis, et pæne frivolis, deesse nobis, potissima saltem ex parte, testimonia, quibus hodierni textus lectio stabiliatur, quod etiam ultra constabit ex diligenti examine locorum fere omnium, quos ex vulgatæ, seu potius Italicæ versionis autoritate, pro genuinis nobis obtrudit Millius. Id enim in iis omnibus vel gratis, atque ex mera ipsius conjectura, dictum esse, et contra majorem testium molem probavimus, vel ipso Millio teste, *contra omnem MSS. codicum, et excusorum fidem,* quo nihil fortius dici potuit ad fidem istarum lectionum minuendam.

De tertio libro id tantum dico, brevem esse, at forte, Epilogi saltem et appendicum gratia, non contemnendum.

OPERIS TOTIUS PARTITIO.

§. 1. Opus D. Millii suis laudibus exornatur, et in quibus deficiat, aut operis instituto minime satisfecerit, indicatur. §. 2. Operis nostri suscepti ratio redditur. §. 3. In Millii collectaneis multa inter lectiones variantes immerito locum obtinere ostenditur. §. 4. Lectiones variantes ad tria genera reducuntur.

QUAM propositam sibi in magno suo opere rationem habuit Cl. Millius, eam nemo satis laudare potest: In animum enim suum induxit Novum Testamentum pristinæ suæ restituere integritati, fidam ex criticorum arte exhibendo regulam qua ab emunctioris naris hominibus inter varias lectiones veræ à falsis discernerentur, atque ex hac statuit genuinam firmare lectionem in *locis circiter mille, Bernardi* sui judicio, læsam et interpolatam, atque *atheis hoc pacto, cæterisque religionis nostræ hostibus cavillandi occasionem præcidere; cum è lectionibus ipsis variantibus, ex quibus omnia in libris nostris incerta esse arguunt, egregie stabilitum viderint S. codicis textum.* Quod quidem munus in se susceptum si feliciter absolvisset, nulli dubium est quin ille *theologorum commodis egregie inservisset, operamque navasset ecclesiæ Christianæ longe gratissimam, atque utilissimam.*

§. 1. Quanquam autem eruditus vir, cujus mortem, ut spero, gloriosa immortalitas consecuta est, de ecclesia optime sit meritus, dum locos consimiles inter se compararet, (quos si propius inspicias, ex iis fructum haud parvum recipies) dum ex patrum scriptis lectissimos flores decerpsit, et aliquoties dum textum annotatis illustrare conatus fuit, tametsi genuinam lectionem egregie firmarit omnibus fere in locis in quibus Sociniani, Erasmus, Grotius sensum orthodoxum labefactare maximo opere nisi sunt; tametsi etiam ad auctoritatem S. codicis stabiliendam permagnum pondus attulerit, nec in hac parte operis sui peccarit unquam, nisi quod inscriptionem epistolæ ad Ephesios immerito repudiarit; quod tamen ad susceptum operis consilium attinet, à scopo suo plurimum aberrasse visus est. Tantum enim abest ut fidam regulam constituerit, unde genuina lectio à spuria dignosceretur, ut in plerisque incertiores nos plane reliquerit; imo tantum abest ut atheis silentium imposuerit, ut lectionum varietatem magno cumulo augens, et à seipso dissidens, more hominum conjecturam modo huc modo illuc ducentium, hostibus religionis nostræ nova ministrarit arma, pontificiisque simul novam ansam dederit objiciendi, nihil nos certi de S. codice habere posse, nisi ex testimonio ecclesiæ, quod tamen aliis in causis respuimus, et aspernamur.

§. 2. Grave quidem onus in me ante recepi quam aut de magnitudine rei, aut de grandi appendice, et prolegomenis, autoris ipsius magis quam textus menda corrigentibus, aliquid possem suspicari. Pollicebar enim olim, parum cautus expectatissimum illud opus editum modo esset me in vivis agente, eo consilio expensurum me esse, ut multitudo variarum lectionum ad compendiolum, si fieri posset, redigeretur. Jam vero annos septuaginta natus, acie etiam oculorum obtusiore facta, rudem meruisse videar. At cum pro-

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misso meo nihil sit mihi sanctius, aut antiquius, impedimentis hisce omnibus susque deque habitis, improbo labore libellum tandem confeci, qui Deo gloriam, commodum ecclesiæ, S. textui plus roboris exhibeat, benevolique lectoris exspectationi, ut spero, satisfaciat.

In prolegomenis, et appendice multum discrepat Millius à collectaneis quæ textui subjiciuntur, secum igitur sæpissime pugnat, et non modo non cohærentia inter se dicit, sed maxime disjuncta, atque contraria. Itaque si inter vivos numeraretur, ipsi forsan non ingratum foret, quod viderit se à scipso vindicatum, suumque maturum judicium subitis ejusdem cogitationibus anteponi. Quod si falso aut male allegatorum locorum reum fieri graviter molesteque ferret, ego etiam ad illa * παραράματα proferenda invitissimus accessi. Cum vero ingens opus suscepisset quod non nisi junctis, ut ait, plurimorum laboribus confici potuit, facile credam non ipsi integritatem, sed accuratam aliis diligentiam defuisse.

§. 3. De instituti mei ratione sciat lector me in primo libro illius vestigiis acriter institisse: cum enim ingentem hunc cumulum coacervasset aggregando lectiones variantes partim patrum Græcorum versionumque orientalium, aliarumque vetustate insignium, ex quibus, inquit, eluceant Græca primævorum codicum è quibus effluxerint; partim versionis Italicæ, et patrum Latinorum, qui Italicum in scriptis suis, ut ait, adhibent, partim quoque MSS. magnæ et venerandæ antiquitatis, sub iisdem capitibus quam parum ei profuit impensus labor, indicavi, ostendens insuper nullam textus corrigendi causam fuisse, nisi cum ad unum omnia, vel saltem major pars eorum inter se convenissent, quod non ultra viginti locis, idque levioris momenti, unquam accidit. Cum ergo totius operis Milliani hoc sit fundamentum, primus liber in eo labefactando totus versabitur.

In chartis suis valde laboriosis tantam rerum sylvam congessit Millius, quantam nec enumerare velim; nec de singulis judicium ferre, si vellem, possem; sigillatim enim cuncta persequi, et aliis molestum, et mihi ad munus nostrum obeundum haud esset necessarium. Licet etenim hæ variæ lectiones molis permagnæ fuerint, sunt tamen dimidia ex parte eo nomine protinus indignæ; ex reliquis earum paucæ receptæ lectionis sensum afficiunt, mutantve. In his tamen levioris momenti expendendis haud parum laboravi. Et ubi textum interpolatum esse Millius contendit, aut παρεμβλήσεως incusat, judicium meum interposui, textumque pro modulo meo, vindicavi. Ordinis autem gratia has quas appellat varias lectiones ad tria genera reduxi.

Primo, sunt ergo multa quæ inter variantes lectiones locum tenent, et tamen in numero earum sunt minime reputanda, nam ut præteream ea quæ de initio, defectu, sine manuscriptorum in græca, aut latina lingua, scripsit.

Primo non illæ variantes lectiones merito dicendæ sunt quæ ex oscitantia, incuria, inscitia, aut ignorantia scriptoris aut librarii evenerunt: eadem enim opera quæ in Bibliis Anglicanis mendæ occurrunt typographicæ, pro variis lectionibus habeantur: vix tamen caput occurrit in quo non aliquid hujus generis reperias.

Secundo, neque illæ inter variantes lectiones recensendæ essent quæ à MSS. cod. fere omnibus, et antiquis versionibus, plenoque omnium patrum consensu dissentiunt, et discrepant; has enim si admiseris, quænam ullibi rejiciendæ forent? Sexcentis autem in locis lectionem quandam ex fide solius Italicæ, Copticæ, Æthiopicæ, &c. genuinam esse asserit, *contra omnium codicum, aut fere omnium fidem*, contra versiones omnes, reclamantibus etiam istis patribus qui locum illum allegarunt ad unum omnibus. Vide Proleg. à p. 42. ad 48.

Tertio, multo minus pro variis lectionibus habendæ sunt quæ adulterinis evangeliis, aut hæreticorum pravitati ortum suum debent; quanta autem profert ille ex evangelio Nazaræorum, aut Ebionitarum! quam frequenter nos monet, hunc, vel illum versiculum ab his, aut illis hæreticis repudiatum † fuisse! Longa Epiphanii narratio de locis à Marcione corruptis sparsim huic operi inserta est, ut moles in immensum cresceret. Et demum in prolegomenis circiter viginti ex depravatis illis archetypum ipsum fideliter exhibuisse, acriter contendit p. 36. col. 1.

Est, quarto, valde incongruum patrum glossemata, aut interpretamenta pro variis lectionibus exhibere; eadem enim de causa patrum scrinia compilasse potuit, centies tamen, imo bis centies, illi in confesso est, hoc vel illud quod à recepta lectione variat, natum fuisse ex interpretamento, ex glossemate, atque ex altera parte sublatum fuisse aliquid quod offenderit.

Quinto, tollenda sunt denique errata ipsius autoris, cujus generis copiam non minimam annotata exhibent, atque ita acervo multum decrescente, onereque sublevato ad reliqua progredior.

§. 4. Secundo, ex variis lectionibus occurrunt quædam majoris momenti et ponderis utpote quæ aut sensum verborum adeo mutent ut textum vere alium exhibeant, aut quæ doctrinam morum normamque vivendi respiciant, aut quæ ad veritatem confirmandam, nodosve expediendos felicius inserviant; has autem modicas (Deo sint gratiæ) et paucas, excutio diligenter, atque in textu corroborando, et diluendo quæ contra adducantur, enitor sedulò, atque hoc pensum absolvo in libri secundi capite primo.

Supersunt adhuc variantes lectiones innixæ quidem auctoritati patrum quorundam, aut versionum, aut MSStorum cod. venerandæ antiquitatis. Sicut tamen textus significationem aut non omnino, aut leviter saltem immutant, ita textus ipse pari auctoritate, atque exemplarium copia, plerumque nititur. Quoniam autem hujus generis pene innumeræ sunt, partitionem quandam earum feci.

Primo, quæ in quatuor evangeliis, atque actis apostolorum continentur, illas in quinque species divisas, in capite secundo libri secundi edissero.

Secundo, quæ ad epistolas spectant, eas pariter eundem in modum ad rationem revoco capite insequenti.

Tertio, inania et levia, quæ numerum plane superant, ad capita quædam reduxi, ad singula eorum digitum libro tertio intendens, et specimen aliquale exhibens, ex quo studiosus lector de reliquis conjecturam faciat. Porro, in hujus libri et operis totius epilogo, id paullo diligentius curavi, ut pontificiis, aliisque religionis nostræ hostibus solide responderem. Nempe iis qui objiciunt quod variantes tot lectiones textum suspectum reddant, aut saltem in dubium adducere videantur, ideoque quod sacra Biblia nullo modo sufficere valeant, ut nos in iis omnibus quæ ad salutem creditu factuque necessaria sunt, erudiant.

CAPITIS PRIMI LIBRI PRIMI.

ARGUMENTUM.

§. 1. Ex patrum scriptis, aut S. Scripturæ allegationibus non posse certò colligi eos aliter quam hodiernus textus se habet, legisse. Adstruitur primò ex eo, quod sæpe allegarint S. Scripturæ *τμήματα* non ex textu inspecto, sed ex memoria. §. 2. Secundò aliquoties summatim, et quoad sensum tantum, verborum nulla ratione habita. §. 3. Tertiò, quia multa textui sæpe adjiciunt. §. 4. Quartò, verba multa, imò periodos non rarò omittunt. §. 5. Quintò, quia patres iidem qui interdum aliter citant, cum editis, in aliis locis, conveniunt. §. 6. Sextò, quia multas Scripturarum *περικοπὰς* frequenter congerunt, quæ in diversis locis, quoad sensum, occurrunt, nec *ῥητῶς* alicubi inveniuntur. Hæc omnia exemplis plurimis confirmantur, ibid.

CAPUT PRIMUM. SECTIO PRIMA.

UT de his variis lectionibus rectius judicemus, operæ pretium duxi in earum fontes inquirere, atque utrum firmum exhibeant lectionis variantis fundamentum sedulo investigare, quod quidem præstare conabor, Millium *κατὰ πόδα* sequendo per omnia illa capita, ex quibus has lectiones se collegisse profitetur. Dico igitur primò sanctos

* Proleg. p. 154. col. 1. † Hær. 42.

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patres apud Scripturam S. alia legisse olim verba, quam quæ nos jam legimus; aut exemplaribus usos fuisse diversis ab iis quibus nos jam utimur, male colligi ex eo quod è novo Fœdere passim testimonia citant, editis nostris parum congruentia. Est enim criticorum omnium, et speciatim P. Simonii * judicium, citationibus patrum, raro scilicet accuratis, non temerè credendum esse, nec ad earum fidem Græca exemplaria corrigenda, Hoc enim (inquit Simonius) sine magno S. Scripturæ detrimento fieri non potest. Grotius etiam vir magni judicii, et emunctæ naris, idem vere, et libere pronunciat, Veteres, inquit, scriptores sæpe utuntur testimoniis ex scriptura, sed ita ut appareat codicem ab illis non inspectum. Quare non est quod eo nomine suspecta nobis sit recepta lectio. "Non raro patribus usitatum, inquit Heinsius, (prolegomenis in exercitationes S.) ut intenti rebus, sensum potius quam verba spectent, neque raro prætermittunt aliquid, vel addunt, sed et voces alias reponant, de memoria ne dicam, cui tribuisse plusculum nonnunquam videntur. Primò autem quid tam sibi proprium, aut quasi suum patres esse volunt quam ut *ταυτοδυναμοῦντα*, sive alia quæ idem notant, aut notare existimant, in adducendis locis, verba, aut vocabula reponant. Iidem nonnunquam quod desiderari credunt, ipsi adjiciunt. Nihil æque usitatum iis quam ut alios, atque alios conjungant locos, sæpe quæ in medio sunt, aut præcedunt, prætermittunt: libenter enim quæ dicuntur, contrahunt, hæc autem patrum citationibus contigisse dicit ex eo quod *ἐκ προχείρου*, hoc est è memoria, ex tempore, et inconsulto codice, eas adducerent." Horumque omnium exempla in medium se protulisse ait, Ne quis temere ex iis græcum textum emendandum esse existimet.

Imprimis, autem allegasse sæpissime patres *τμήματα* quædam S. Scripturæ non è textu, sed ex memoria, (quæ licet Thesaurus, rerumque custos sit, eas tamen, sine scripto, verbis semper iisdem reddere non valet) exemplis, et Criticorum fide dignorum Testimoniis, probatum dabimus.

Exempli gratia, apud Apologiam Justini M. Ed. Oxon. à sectione 18. ad 24. occurrunt citationes bene longæ desumptæ ut plurimum ex concione Christi in monte habita, et ex sermone ejus non dissimili apud Lucam cap. sexto memorato, sed pleræque omnes variant à textu quem agnoscunt Biblia nostra, Græci scriptores, et versiones antiquæ. Idcirco D. Grabii in citationes è Matt. v. 28. xviii. 9. hæc est annotatio, Martyri commodum visum fuit tum hic, tum in sequentibus, non ipsa Christi verba, prout in sacro evangelii codice extant, exacte omnia recitare, seu sententiam aliquando eorum imperatoribus ethnicis tradere.

Cum † Irenæus pharisæorum quæstionem citet ad hunc modum *ἐν ποίᾳ δυνάμει τοῦτο ποιεῖς, ἐξουσίᾳ*, inquit Grabius, habent omnes tres evangelistæ (adde etiam *ταῦτα*, Matth. xxi. 23. Marc. xi. 28. Luc. xx. 2.) sed Irenæus, aut Marcosii, ex memoria allegarunt. Cum in eodem capite Irenæus citet hæc verba Luc. xix. 42. *εἰ ἔγνως καὶ σὺ σήμερον τὰ πρὸς εἰρήνην, ἐκρύβη δέ σου*, teste Grabio, hæc iterum ex memoria citata esse patet.

Origenes contra Celsum, l. 2. p. 58. et l. 4. p. 193. et Gal. iv. 21. hæc profert, *λέγετέ μοι οἱ τὸν νόμον ἀναγινώσκοντες*, textus *οἱ ὑπὸ τὸν νόμον θέλοντες εἶναι*, p. 65. legit *ἥμαρτον παραδοὺς αἷμα δίκαιον*, textus, *ἀθῷον*, Matth. xxvii. 4. p. 68. *κηρυχθήσεται τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ*, textus, *ἐν ὅλῃ τῇ οἰκουμένῃ*, Matth. xxiv. 14. p. 71. *ἰδόντες ὅτι ἐξέπνευσεν*, textus, *αὐτὸν ἤδη τεθνηκότα*, John xix. pro his, et innumeris ejusdem 14. generis hanc apologiam facit Huetius. Origines nimirum in referendis à scriptura locis tam sæpe ab exemplari recessit, quod inconsultis libris festinatione impeditus, et memoriæ confisus ea recitaret. Not. in Orig. p. 61. 76. et Origenianorum lib. iii. cap. 1. §. 6. Scripturæ testimonia ab eo sæpenumero aliter relata reperies ac in editionibus conceptа sunt quæ hodie circumferuntur, quod et ex memoriæ perfidia aliquando contigit; par in evangeliorum depromptis ab eo locis discrimen occurrit; nam præterquam quod variantes suas lectiones Novi quoque Testamenti codices habebant, ut hodieque habent, utebatur ad hæc sæpenumero Adamantius Evangelio secundum Hebræos, ut tradit Hieronymus in libro de scriptoribus Ecclesiasticis, cap. iv. atque inde discrepantiam illam extitisse conjicio.

Denique de Græcis Irenæi hæc dicit Millius, proleg. pag. quadragesima, col. 2. Ea maxima ex parte intercidisse, et in eis quæ supersunt, Epiphanius, aliique, quibus ea debemus, haud semper citârunt loca Nov. Test. ad textum Irenæanum, sed nonnunquam ad codices suos posteriores, seu etiam ex memoria, unde sequitur nihil certe ex iis de codice Irenæi colligi posse. De Latinis Tertulliani hæc Millius pronunciat, ibid. p. 49. in eo citata sunt S. Codicis loca negligentius, ex memoria, contracte, ad sensum, haud sine levicula aliqua subinde mutatione. Et in variis suis lectionibus sæpissime monet, hæc et illa à patribus ex memoria recitata esse.

Unum adhuc restat quod patrum saltem Homilias, concionesve eo minus idoneas reddat ex quibus recepta S. Textus lectio sollicitetur, nempe constat à tempore Origenis homilias eorum, conciones, et sermones habitos fuisse *αὐτοσχεδιαστικῶς*, sive ex tempore, eosque excepisse notarios, qui arte quadam, et celeritate scribendi non verba solum insigniora, sed integras periodos exhibuerunt. Hic igitur errandi duplex causa, primo etenim cum in extemporaneis hisce declamationibus exemplaria ipsa inspicere neutiquam potuerint patres, perfrequens necessario fuit lapsus eorum memoriæ. Secundò, fac in hoc patres rarius errasse, quid tamen vero similius est, quam in tot minutis patrum verbis exscribendis crebro lapsos fuisse notarios? Atque his duabus causis, ut conjicere licet, debetur magna pars variantium istarum lectionum, quas Millius industria singulari, nec sine artificio quodam, coacervavit.

SECTIO SECUNDA.

USITATISSIMUM porro est apud patres, præsertim primi sæculi, allegare commata quædam S. Scripturæ juxta sensum eorum, aut summatim, nulla adhibita ratione ipsorum verborum; id unum vero imprimis lectorem moneo, ut in locupletissima hac rerum sylva colligenda, et sub capitibus suis reponenda, accuratam diligentiam quæ tædium pareret, non expectet; nec mihi vitio vertat quod in hac rerum partitione, non omnia inveniat adeo exacte, aut juxta regularum logicalium normam disposita, ut capiti huic potius quam alteri instantia quæque respondeat. His prælibatis, ad patres ordine procedo.

Ignatius raro aliquid citat prout jam illud apud evangelia, epistolas, aut ullam ex antiquis versionibus occurrit, sed quæ in mentem itineranti venerunt, additis, subductis, aut immutatis quibusdam adduxit; V. g. in epistola ad Ephesios, sic

§. 2. Scriptum legimus *ἵνα ἐν μιᾷ ὑποταγῇ ἦτε κατηρτισμένοι τῷ αὐτῷ νοΐ, καὶ τῇ αὐτῇ γνώμῃ, καὶ τὸ αὐτὸ λέγητε πάντες περὶ τοῦ αὐτοῦ*, sc. si margini sit fides, ex 1 Cor. i. 10. hic vero sicut *καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα* omittit, ita etiam addit *ἐν μιᾷ ὑποταγῇ, καὶ περὶ τοῦ αὐτοῦ*, et transponit *τὸ αὐτὸ λέγητε πάντες*. In Constitutionibus Apost. lib. ii. cap. 44. verba sic se habent *ὅπως μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ ἓν σῶμα καὶ ἓν πνεῦμα κατηρτισμένοι τῷ αὐτῷ νοΐ, καὶ τῇ αὐτῇ γνώμῃ κατὰ τὴν κυριακὴν θέσιν*, ubi addita sunt textui verba quibus linea subducta est. Quid ad hæc Millius notat, sc. deesse *ἐν* ante *τῷ νοΐ*, et *τῇ αὐτῇ γνώμῃ*; de reliquis prorsus silet.

§. 4. In eadem epistola habes *φανερὸν τὸ δένδρον ἀπὸ τοῦ καρποῦ αὐτοῦ*, et in margine Matth. xii. 33. cujus verba sunt, *ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται*, §. 8. hæc reperies. *ποῦ σοφός; ποῦ συζητήτης; ποῦ καύχησις τῶν λεγομένων συνετῶν*; 1 Cor. i. 20. ubi ut omittit *ποῦ γραμματεύς*, et *τοῦ αἰῶνος τούτου*, sic posteriorem clausulam de suo addit. In Epist. ad Rom. §. 5. desumit hæc verba ex 1 Cor. iv. 4. *ἀλλ' οὐ παρὰ τοῦτο δεδικαίωμαι*. Textus legit *ἐν τούτῳ*. In Ep. ad Eccles. Smyrn. §. 6. legit *ὁ χωρῶν χωρείτω*, Matth. xix. 12. Textus vero *ὁ δυνάμενος χωρεῖν*. Atqui in omnibus his locis nulla ex Ignatio adhibetur varians lectio.

* Crit. Hist. Text. N. T. cap. 31. p. 151.

† Lib. i. cap. 17. p. 87.

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In Polycarpi epistola nihil fere occurrit, cui tanquam stabili fundamento varians lectio innitatur, de verbis D. Petri 1 Pet. i. 18. actum est alibi §. 2. hæc habet *διὸ ἀναζωσάμενοι τὰς ὀσφύας, δουλεύσατε τῷ Θεῷ ἐν φόβῳ, καὶ ἀληθείᾳ*, et in margine legas, 1 Pet. i. 13. et Ps. ii. 11. quasi hæc loca in unum confudisset Polycarpus, cum revera in neutro hæc verba reperias. Ibidem legimus, *μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας, ἢ γρόνθον ἀντὶ γρόνθου, ἢ κατάραν ἀντὶ κατάρας*, postrema addit Polycarpus de suo. Ita Millius in 1 Pet. iii. 9. §. 5. *πᾶσα (φησὶ) ἐπιθυμία κατὰ τοῦ πνεύματος στρατεύεται*, ex 1 Pet. ii. 12. *κατὰ τῆς ψυχῆς*. Petrus ipse, §. 8. in citando v. 24. ejusdem capitis, omittit *αὐτὸς*, et pro *ἐν τῷ σώματι αὐτοῦ* legit *τῷ ἰδίῳ σώματι*, atque hæc Polycarpi solius autoritate inter varias Millii lectiones locum obtinent, sicut etiam ex §. 7. *πᾶς ὃς ἂν μὴ ὁμολογῇ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, Ἀντίχριστός ἐστι*. Sed Œcumenius et versiones omnes editis congruunt, sc. *πᾶν πνεῦμα ὃ—ἐληλυθὸτα ἐκ τοῦ Θεοῦ οὔκ ἐστι, καὶ τοῦτό ἐστι τὸ τοῦ Ἀντιχρίστου*, vide locum hunc excussum 1 Joh. iv. 3.

Idem dicendum est de locis à Justino Martyre ex memoria, ut dixi, citatis, à §. 18. ad §. 26. quæ speciatim jam attingo, v. g. Matth. v. 28. *ὃς ἂν ἐμβλέψῃ γυναικὶ*, Just. *πᾶς ὁ βλέπων γυναῖκα*, Textus, *ἤδη ἐμοίχευσε τῇ καρδίᾳ παρὰ τῷ Θεῷ* Just. *ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ*, Text. v. 46. *ἐὰν γὰρ ἀγαπήσετε ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι*; ita Matthæus. *Τί καινὸν ποιεῖτε; καὶ γὰρ οἱ πόρνοι τοῦτο ποιοῦσιν*, Just. cap. vi. 21. *ἐκεῖ ἔσται καὶ καρδία ὑμῶν*, Text. *καὶ ὁ νοῦς τοῦ ἀνθρώπου*, Just. cap. v. 16. *λαμψάτω δὲ ὑμῶν τὰ καλὰ ἔργα ἐμπροσθὲν τῶν ἀνθρώπων, ἵνα βλέποντες θαυμάζωσι τὸν πατέρα ὑμῶν——ἵνα ἰδόντες δοξάσωσι*, Text. §. 21. legit *οὐδεὶς ἀγαθὸς εἰ μὴ μόνος Θεὸς ὁ ποιήσας τὰ πάντα*, Matth. xix. 17. §. 26. è Matth. x. 28. aut Luc. xii. 34. legit, *μὴ φοβεῖσθε, τοὺς ἀναιροῦντας, φοβεῖσθε δὲ τὸν μετὰ τὸ ἀποθανεῖν, δυνάμενον*, &c. ubi textui adduntur verba *μετὰ τὸ ἀποθανεῖν*, §. 48. allegat hæc verba tanquam dicta à Judæis Christo in cruce suffixo, *νεκροὺς ἀναγείρας, ῥυσάσθω ἑαυτὸν*, ubi Grabius nos refert ad Matth. xxvii. 39, 40. qui versiculi verbis Martyris parum conveniunt. In Dialogo cum Tryphone, p. 235. habet hæc verba à Luc. xi. 52. Væ vobis scribis, *ὅτι κλεῖδας ἔχετε*. Textus, *ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως*.

Luc. xii. 50. dicit Christus baptismum habeo baptizari, *καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ*, hanc clausulam sic exhibet Irenæus, lib. i. cap. 18. p. 89. *καὶ πάνυ ἐπείγομαι εἰς αὐτὸ*, Epiphanius, Hær. Arian. p. 784. *καὶ τί θέλω, εἰ ἤδη ἐβαπτίσθην*.

Clemens Alex. ait, Pædag. lib. i. cap. 6. p. 82. cum Dominus noster baptizatus esset, ecce vox è cœlis dicens, hic est filius meus dilectus, *ἐγὼ σήμερον γεγέννηκά σε*, et lib. ii. cap. 1. p. 45. allegat verba apostoli, 1 Cor. viii. 6. ad hunc modum, *ἀλλὰ μόνος ὄντως ἐστὶν εἷς ἡμῶν ὁ Θεὸς ἐξ οὗ τὰ πάντα*, ubi Textus sic, *ἀλλ' ἡμῶν εἷς Θεὸς ὁ πατὴρ*, &c. hanc insignem mutationem prætcrit Millius; notat autem omitti verba sequentia, *καὶ ἡμεῖς εἰς αὐτὸν*, ubi Sanctus Judas scripsit *δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν*, ibi Clemens habet *ὑπὸ ζόφον ἀγρίων Ἀγγέλων*, Stro. iii. p. 467. *ὁ Κύριός [φησιν] ὁ γήμας μὴ ἐκβαλλέτω, καὶ ὁ μὴ γαμήσας, μὴ γαμείτω*, quæ ut videtur citare non ex evangeliis, sed ex 1 Cor. vii. 27. ita neque verbis, neque sententiæ apostoli satis apte respondent, Stro. iv. p. 488. sic verba Zachæi profert, *ἡμίση τῶν ὑπαρχόντων μου δίδωμι ἐλεημοσύνην τοῖς πτωχοῖς*, et deinde addit, *ἐφ' οὗ καὶ ὁ σωτὴρ εἶπεν, ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν σήμερον τὸ ἀπολωλὸς εὗρεν*, quod multum discrepat à Luc. xix. 8—10. In eadem pagina hæc verba desumit, vel è Matth. xii. 42. vel è Marc. ix. 41. *καὶ ὃς ἂν δέξηται ἕνα τῶν μαθητῶν τούτων τῶν μικρῶν, μισθὸν οὐκ ἀπολέσει*, quæ receptæ lectioni parum congruunt. Eodem libro, p. 529. his verbis, tanquam à Christo dictis *φησὶν* affigit, *ἐὰν ποιήσῃς ἐλεημοσύνην, μηδεὶς γινωσκέτω, καὶ ἐὰν νηστεύσῃς ἀλείψω*; *ἵνα ὁ Θεὸς μόνος γινώσκῃ, ἀνθρώπων δὲ οὐδὲ εἷς*, ubi certe nihil sibi statuit præterquam Christi dicta, Matth. vi. in epitomen redigere. Stro. vi. p. 662. Parabolam, Matth. xiii. 47, 48. sic recitat, *ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σαγήνην εἰς θάλασσαν βεβληκότι καὶ ἐκ τοῦ πλήθους ἁλωκότων ἰχθύων τὴν ἐκλογὴν τῶν ἀμεινόνων ποιουμένῳ*, sensum sic afferens, non verba Christi; pariter ac Stro. iii. p. 440. ubi illo teste, Christus ait, Luc. xii. 58. *μετὰ τοῦ ἀντιδίκου βαδίζων φίλος αὐτοῦ πειράθητι ὑπαλλαγῆναι*. Ex his et iis quæ dicentur infra, facile discamus, in judicio quod de patrum citationibus fecit, longe aut falli, aut prejudiciis abreptum, à veritate multum aberrasse Millium. Clemens enim, eo teste, in adducendis N. Test. locis creber est, et cautus raro, quicquam ingerens, seu etiam prætermittens. Prol. p. 60. col. 2.

De Origenis in scripturis citandis licentia, aliquid supra diximus, locisque in præcedente sectione notatis. Sexcenta nullo negotio addere possim. Sed ne in iis proferendis nimius sim, pauca ex innumeris depromam, v. g. pro *τί θέλω εἰ ἤδη ἀνήφθη*, Luc. xii. 49. Orig. in Exod. ed. Huet. to. i. p. 22. legit, *εἴτε δὲ ἐκάη*. Com. in Matth. p. 463. verba apud Lucam, chap. xiv. 28, 29. sic repræsentat, *τίς ἐξ ὑμῶν βουλόμενος πύργον οἰκοδομῆσαι οὐχὶ ψηφίζει, εἰ δύναται θεῖναι θεμέλιον καὶ ἐκτελέσαι, ἵνα μὴ ἄρξωνται οἱ θεωροῦντες ἐμπαίζειν τῷ μὴ τελέσαντι*; ubi sensum Christi retinens, in verbis plurima mutat, hæc tamen sic introducit *περὶ τοῦ τοιούτου νομίζω λελέχθαι πύργον ὑπὸ τοῦ Σωτῆρος τό*, Com. in Matth. p. 307. pro *τότε συνῆκαν οἱ Μαθηταί*, Matth. xvii. 13. habet Origenes *οἱ συναναβάντες τρεῖς μαθηταί*, ibid p. 489. ita allegat, 1 Tim. ii. 3. *σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν τὰ τέκνα μείνῃ ἐν πίστει*, immutans *μείνωσι* in *μείνῃ*, et simul addens *τὰ τέκνα* explicandi gratia. Et pro *ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτὴν*; Orig. in Matth. p. 208. legit, *ἐν τινὶ αὐτὴν παραβολῇ θῶμεν*;

Athanasius in scriptis suis genuinis receptam lectionem plerumque retinet, et de via raro aliter quam addendo pauca declinat, v. g. 2 Cor. v. 15. hæc reperias, *ὅτι εἰ εἷς ὑπὲρ πάντων ἀπέθανεν*, utique omnes mortui sunt, et pro omnibus mortuus est, *ἵνα οἱ ζῶντες οὐκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι*, at vero illud de incarn. verbi, p. 62. sic legit, *ὅτι εἷς ὑπὲρ*, &c.—*ἵνα ἡμεῖς μηκέτι ἑαυτοῖς* (f. *ἐμαυτοῖς*) *ζῶμεν, ἀλλὰ τῷ ὑπὲρ ἡμῶν ἀποθανόντι ἀναστάντι ἐκ νεκρῶν, τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ*, ubi de defectu *εἰ*, et de posteriori additamento, mentionem facit Millius, de reliquis variationibus nullam. In secunda oratione contra Arian. p. 351. *παρὰ τοῦ Πέτρου* (inquit) *λέγεται ὅτι ἐπειδὰν Θεὸς ὢν γέγονεν ἄνθρωπος*, nec tamen existimabat verba hæc, *ῥητῶς* in Petri epistolis inveniri, sed tantum virtute in 1 Pet. iv. 1. contineri. Nam orat. iv. p. 483. sic suam ipse sententiam aperit. Postquam enim hæc attulisset verba, *Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκὶ*, addit, hoc autem est *ἴσον τοῦ φάναι Θεὸς ὢν, ἴδιον ἔσχε σῶμα, καὶ τούτῳ χρώμενον ὀργάνῳ, ἄνθρωπος γέγονε δ' ἡμᾶς*.

Cyrillus Hierosol. sic loquentem introducit Paulum, *μὴ ἐξίστασθε ἐγὼ οἶδα ὅτι σκληρόν μοί ἐστι πρὸς κέντρα λακτίζειν*, Catech. 10. p. 90. et Catech. 5. p. 45. pro *τηρῆσαί σε τὴν ἐντολὴν*, 1 Tim. vi. 14. legit *τηρῆσαι ταύτην ἡμᾶς τὴν παραδεδομένην πίστιν*.

Producit sæpissime in scenam Epiphanium, ut lectionis non tantum variæ, sen genuinæ testem idoneum, (quod non modo ex annotationibus, sed ex prolegomenis, p. 75. col. 2. et p. 76. col. 1, 2, apparet.) Fatetur tamen ipse Millius ibidem ab Epiphanio plerumque negligentius, et ad sensum allegata esse S. Codicis Testimonia, quorum falsa, et vera inter se numero non distinguuntur, v. g. in Anchorato hæc depromit, p. 26. è Joh. xii. 35. *οὐκ ἔστε ἐν νυκτὶ, ἵνα ἡ ἡμέρα ἐν σκότει ὑμᾶς καταλάβῃ*, quæ à textu, aut verbis Christi, pro quibus adducuntur, adeo longe discrepant, ut licet forte videantur additamentum è 1 Thessal. v. 4. neutiquam tamen dicenda sint legitima explicatio. In Anacephalæosi, p. 156. sic legit, 1 Cor. xv. 42. *τὰ νῦν σπειρόμενα ἐν θανάτῳ, ἐγείρονται ἐν ἀθανασίᾳ*. Textus autem *ἐν φθορᾷ, ἐν ἀφθαρσίᾳ*, in Panario, *i. e.* volumine adv. Hær. quinquies, vel sexies legit, Joh. viii. 44. *καὶ ὁ πατὴρ αὐτοῦ ψεύστης ἦν*, *viz.* p. 279. bis, 295, 297, 676, 677. quâ ex lectione, originem suam duxit absurda illa quorundam Christianorum de Patre Diaboli opinio. Interdum quædam Christi, aut apostolorum adducit testimonia, quæ nusquam sunt gentium. Ita, p. 690. post verba, quibus Christus alloquitur suos discipulos, attendite à fermento pharisæorum quod est hypocrisis, addit, *καὶ ἐν ἄλλῳ τόπῳ*

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ἥ ἐστι φιλαργυρία, forsan alludens ad Luc. xvi. 14. ubi pharisæi φιλάργυροι appellantur. Et p. 751, 754. 917. dicit, ὁ Κύριος εὐλογῶν τοὺς Μαθητὰς, ἔφη, πάτερ, δὸς αὐτοῖς ζωὴν ἔχειν ἐν ἑαυτοῖς. at vero neque hæc verba apud S. Scripturam occurrunt, neque perfectio illa divina hominibus communicari potest. Supervacaneum autem est, post* Heinsii labores, plura hic adducere, cum enim multa hujusmodi in medium protulerit, orationem sic claudit, Cujusmodi si singula vel ex solo hoc adducerem autore, in quo miram ubique licentiam notavi, quis futurus finis esset?

Sanctus Basilius tom. ii. 664. verba Pauli Eph. iv. 2. sic exhibet, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ Χριστοῦ, non quia ibi reperisset Χριστοῦ, sed explicationis gratia, vel forte ex cap. v. 2. περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς.

Cyrillus Alex. recitat verba Luc. xi. 41. sic, δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα ὑμῖν εὔοδα ἔσται, de ador. Sp. p. 272. Pro ταῦτα γράφειν, Philip. iii. 1. sæpius habet ταῦτα λέγειν, in Hos. p. 1. in Amoth. p. 285, in Joel p. 381. Allegat verba Jacobi c. v. 20. ad hunc modum σώσει ψυχὴν αὐτοῦ in min. Proph. p. 594.

Sanctus Chrysostomus sic Agrippæ regis verba profert κινδυνεύεις με ἐν ὀλίγῳ ποιῆσαι χριστιανὸν, ed. Mor. to. i. p. 669. sed in commentario editis congruit. Sic etiam Christi verba refert, Luc. xiii. 2, 4. δοκεῖτε ὅτι ἐκεῖνοι ἁμαρτωλοὶ ἦσαν μόνον, ubi recepta lectio habet παρὰ πάντας τοὺς Γαλιλαίους, παρὰ πάντας ἀνθρώπους, vide to. v. p. 74, 75. Hæc etiam Rom. ix. 32. tanquam ipsissima textus verba recitat, ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου ἠθέλησαν δικαιωθῆναι. Omnia percurrere infinitus esset labor; ecce autem è grandioribus exemplis, Matth. xxv. 34, 35, 36. sic textum exhibet καὶ τοὺς μὲν ἀποδέξεται ὅτε πεινῶντα αὐτὸν ἔθρεψαν, καὶ διψῶντα ἐπότισαν, καὶ ξένον ὄντα συνήγαγον, καὶ γύμνον ὄντα περιέβαλον καὶ ἀσθενοῦντα ἐπεσκέψαντο, καὶ ἐν φυλακῇ ὄντα εἶδον, καὶ δώσει τὴν βασιλείαν αὐτοῖς, ubi si sensum spectes, nihil deest; si verba, in omnibus deficiunt.

SECTIO TERTIA.

SI singula enumerare velim, quæ textui de suo adjecerunt patres Græci, in molem immensam cresceret oratio: ut igitur pauca de multis attingam.

Primo hoc in genere Clemens Alexandrinus centies ad minimum peccat, nec enim fides adhibenda est Millio dicenti raro ipsum quicquam ingerere. Frustra enim verbis asscritur quod re ipsa falsi arguatur. Ex. Gr. protrept. p. 3. Tit. iii. 2. sic recitat, ἦμεν μεν ἠμέν ποτε καὶ ἡμεῖς ἀνόητοι, non quod τὸ ἦμεν bis ibi legeret, sed vocem rhetorum more ingeminat. Pædag. lib. i. cap. 4. p. 14. Luc. xx. 34. sic exhibet ἐν γὰρ αἰῶνι τούτῳ φησὶ (sc. ὁ Χριστὸς) γαμοῦσι καὶ ἐκγαμίσκονται, ἐν ᾧ δὲ μόνῳ τὸ ᾖλν τοῦ ἄῤῥενος διακρίνεται, ἐν ἐκείνῳ δὲ οὐκέτι, cap. 5. p. 85. Matth. xix. 13, 14. sic legit, προσήνεγκάν τε αὐτῷ, φησὶ, παιδία εἰς χειροθεσίαν εὐλογίας· κωλυόντων δὲ τῶν γνωρίμων εἶπεν ὁ Ἰησοῦς, et post decem lineas, Matth. xxi. 9. sic εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, φῶς, καὶ δόξα, καὶ αἶνος, μεθ' ἱκετηρίας τῷ Κυρίῳ, cap. 6. p. 97. sic allegat 1 Cor. iii. 11. ὅτε ἤμην νήπιος ὡς νήπιος ἐφρόνουν ἐκειδὴ εἰκόμην τῷ νόμῳ. Ep. p. 88. hæc habet, ὁ Ἀπόστολος ἐπιστέλλων πρὸς Κορινθίους, φησὶν, 1 Cor. xi. 2. ἡρμοσάμην γὰρ ἡμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι τῷ Χριστῷ, εἴτε ὡς νηπίους, καὶ ἁγίους, πλὴν ἀλλὰ τῷ μόνῳ Κυρίῳ. Ibid. p. 99. his verbis, 1 Cor. iii. 3. ἐπεὶ γὰρ σαρκικοί ἐστε, addit, τὰ τῆς σαρκὸς φρονοῦντες ἐπιθυμοῦντες, ἐρῶντες, ζηλοῦντες, μηνιῶντες, φθονοῦντες, cap. vii. p. 112. hæc habet, διὸ φησὶν ἡ γραφὴ (Joh. i. 17.) ὁ νόμος διὰ Μώσεως ἐδόθη, οὐχὶ ὑπὸ Μώσεως, ἀλλὰ ὑπὸ μὲν τοῦ λόγου, διὰ Μώσεως δὲ τοῦ θεράποντος αὐτοῦ, διὸ καὶ πρόσκαιρος ἐγένετο, ἡ δὲ ἀΐδιος χάρις, καὶ ἀλήθεια, διὰ Ἰησοῦ Χριστοῦ ἐγένετο, cap. 9. p. 125. ex Matth. iii. 12. τὸ γὰρ πτύον ἐν τῇ χειρὶ τοῦ Κυρίου ᾧ ἀποκρίνεται τοῦ πυροῦ τὸ ἄχυρον τὸ ὀφειλόμενον τῷ πυρί. Lib. iii. cap. 12. p. 263. inter apostoli præcepta enumerat hoc Eph. v. 1. γίνεσθε οὖν φρόνιμοι, καὶ μιμηταὶ Θεοῦ ὡς τέκνα ἀγαπητὰ, (ubi τὸ φρόνιμοι inter variantes lectiones locum obtinet, licet omittat vocabulum illud idem Clem. Stro. iii. p. 431.) et post sex lineas sequitur hoc præceptum ex v. 28. aut 33. ἀγαπάτωσαν οὖν ἀλλήλους οἱ συνεζευγμένοι ὡς τὰ ἴδια σώματα, de quo altum est apud Millium silentium. Lib. ii. cap. 1. p. 141. ὁ Κύριος λέγει γοῦν, Luc. xiv. 13. ὅταν ποιῇς δοχὴν, κάλει τοὺς πτωχοὺς, ἐφ' ᾧ μάλιστα δεῖπνον ποιητέον. Cap. ii. p. 156. εἰκότως οὖν ὁ ἀπόστολος ἐπιστέλλει, μὴ μεθύσκεσθε ἐν οἴνῳ, ᾧ ἐστιν ἀσωτία πολλὴ, Eph. v. 18. ubi variantes lectiones notat Millius, cap. 10. p. 197. ὡς φησὶν ὁ Παῦλος (1 Cor. vi. 15.) οὐ χρὴ πόρνης μέλη ποιεῖν τὰ τοῦ Χριστοῦ μέλη, οὐδὲ μὴν νεῶν τῶν παθῶν τῶν αἰσχρῶν, τὸν νεὼν τοῦ Θεοῦ ποιητέον. Ibid. p. 201. ἐν τῷ εὐαγγελίῳ λέγει (Matt. xi. 8.) ἰδοὺ οἱ ἐν τῷ ἱματισμῷ ἐνδόξῳ, καὶ ἐν τροφῇ διάγοντες, ἐν τοῖς βασιλείοις εἰσὶ τοῖς ἐπιγείοις. Stro. i. p. 280. ὁ Κύριος μόνος γινώσκει τοὺς διαλογισμοὺς, et 1 Cor. iii. 20. p. 289. εἴ τις μὴ προσέρχεται ὑγιαίνουσι λόγοις, φησὶ, (1 Tim. ix. 2.) διδασκαλία δέ τινι τετύφλωται, &c. p. 296. ex col. ii. 8. βλέπετε μή τις ἔσται ὁ Συλαγαγὼν ἀπὸ τῆς πίστεως τῆς εἰς τὸν Χριστὸν, διὰ τῆς φιλοσοφίας. P. 313. Ἰουδαῖοί φησι, (1 Cor. i. 22.) σημεῖα αἰτοῦσι πρὸς πίστιν, ubi observat Mill. σημεῖα esse pro σημεῖον, sed de additamento nihil. Stro. iii. p. 471. sic recitat Gal. ii. 20. ζῶ δὲ οὐκ ἔτι ἐγὼ, ὡς ἔζων κατὰ τὰς ἐπιθυμίας, ζῇ δὲ ἐν ἐμοὶ Χριστὸς διὰ τῆς τῶν ἐντολῶν ὑπακοῆς, ἁγνῶς, καὶ μακαρίως· Et Stro. iv. p. 379. mihi enim crucifixus est mundus, et ego mundo, βιῶ δὲ ἤδη ἐν σαρκὶ ὢν, ὡς ἐν οὐρανῷ πολιτευόμενος. Vide bina additamenta ad Eph. iv. 21, 22. Pæd. lib. iii. cap. 3. p. 224. addit. ad. 2 Cor. xiii. 5. p. 225. ad Matth. v. 29. p. 251. ad 1 Pet. i. 17. p. 258. ad Hebr. xii. 6. Stro. ii. p. 360. ad 2 Cor. v. 12. Stro. iii. p. 452. ad Luc. xix. 8. Stro. iv. p. 488. ad 1 Cor. ix. 12. p. 513. ad Matth. xviii. 3. p. 538. ad Luc. viii. 8. Stro. v. p. 545. ad Joh. x. 16. Stro. vi. p. 668. denique ad 1 Cor. viii. 4. p. 695.

Origenes in Celsum, lib. vi. p. 278. sic ait, καὶ Ἰωάννης λέγει ὅπερ φῶς ἀληθινὸν φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν ἀληθινὸν καὶ νοητὸν κόσμον, καὶ ποιεῖ αὐτὸν φῶς τῷ κόσμῳ. Lib. ii. p. 61. sic Christi verba refert, Luc. xxii. 27. ἐγὼ δὲ ἐγενόμην ἐν μέσῳ ὑμῶν, οὐχ ὡς ὁ ἀνακείμενος, ἀλλ' ὡς ὁ διακονῶν. Lib. i. p. 44. exemplum licentiæ quam sibi sumpsit tum in mutando, tum in addendo verba Dei. Sic, inquit, loquitur Gamaliel, Act. v. 38. ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη, καὶ ὁ λόγος οὗτος, (text. καὶ τὸ ἔργον τοῦτο) καταλυθήσεται· ὡς καὶ ἐκεινων κατελύθη ἀποθανόντων, ἐὰν δὲ ἐκ Θεοῦ (text. εἰ δὲ ἐκ Θεοῦ ἐστιν) οὐ δυνήσασθε (text. δύνασθε) καταλύσαι τὴν τούτου διδασκαλίαν (text. αὐτό.)

Athanasius Alex. Hom. in Omnia mihi tradita, p. 150. ad verba Matth. cap. xi. 28. addit tanquam Christi verba, Venite ad me omnes ——reficiam vos. παρεδόθη γάρ μοι ἵνα κοπιώσαντας ἀναπαύσω, καὶ νεκρωθέντας ζωοποιήσω. Ad 1 Pet. i. 14. addit cum multis aliis, τὸ τῆς δυνάμεως. Epist. ad Serap. p. 200. Orat. ii. contra Arianos, p. 310. allegatis Judæorum verbis sub formula interrogandi, Cur tu, homo cum sis, facis te Deum? Addit καὶ λέγεις, ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμέν. Ibid. p. 314. verba 1 Tim. iv. 1. sic recitat, In novissimis temporibus ἀποστήσονταί τινες τῆς ἰδίας πίστεως τῆς ὑγιαινούσης, et p. 303. τῆς ἁγίης πίστεως, et p. 367. Joh. iii. 17. sic legit, Non enim misit Deus filium suum in mundum ut judicet mundum, ἀλλ' ἵνα πάντα λυτρώσηται, Orat. iv. p. 478. his verbis Rom. xi. 29. ἀμεταμέλητα γὰρ τὰ χαρίσματα τοῦ Θεοῦ subjungit καὶ ἡ χάρις τῆς κλήσεως. Ibid p. 480. quæstioni, Joh. vi. 42. quomodo ergo dicit quod de cœlo descendi, præmittit πῶς λέγει πρὶν Ἀβραὰμ γενέσθαι ἐγώ εἰμι. Orat. v. p. 532. adducit tanquam verba Christi, Joh. xv. 22. εἰ γὰρ οὐκ ἤλθον—νῦν δὲ πρόφασιν οὐκ ἔξουσιν (supple περὶ τῆς ἁμαρτίας αὐτῶν) φησὶ ἀκηκοότες μου τῶν ῥημάτων δι' ὧν σωτηρίαν καρπίζονται οἱ φυλάσσοντες. In sermone de salut. adventu Christi, p. 640. sic recitat 1 Pet. iii. 19. ἐπορεύθη τοῖς ἐν φυλακῇ κατακεκλεισμένοις πνεύμασιν εὐαγγελίσασθαι τὴν ἀνάστασιν. Ibid. p. 646. legit Joh. xvii. 5. δόξασόν με πάτερ τῇ αἰδίῳ δόξῃ. Serm. de Sabbato, et circumcisione, p. 968. post συνταφέντες αὐτῷ ἐν βαπτίσματι addit εἰς τὴν Ἅιδην.

Cyrillus Hierosol. citans 1 Cor. xii. 28. post γένη γλώσσων addit καὶ πάσης ἀρετῆς ἅπαν εἶδος. Catech. xviii. p. 222.

Apud Epiphanium sæpe Christum audias dicentem Joh. v. 23.

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qui non honorificat filium sicut honorificat patrem, *ἡ ὀργὴ τοῦ Θεοῦ ἐπ' αὐτὸν μένει.* Ita Panar. p. 377, 884, 977. p. 516. iisdem verbis subjungit hæc, *οὐκ ἔχει ζωὴν ἐν ἑαυτῷ.* Ad 1 Joh. ii. 22. addit, p. 878. *ὁ ὁμολογῶν τὸν υἱὸν, καὶ τὸν πατέρα ὁμολογεῖ.* Addit Philip. ii. 11. *καὶ πᾶσα γλῶσσα ἐξομολογήσηται ὅτι ὁ Κύριος*; id est *Χριστὸς, ὁ οὐχ ἁλλότριος Θεοῦ ὢν ἀλλ' εἰς δόξαν Θεοῦ πατρὸς*, p. 972. p. 880. 1 Cor. ii. 17. pro *ἃ καὶ λαλοῦμεν* legit, *ἐν ᾧ καὶ λαλοῦμεν*, et deinde, *ἐν ᾧ καὶ λατρεύομεν, καὶ προσκυνοῦμεν.* Post *τὰς χεῖράς μου καὶ τοὺς πόδας μου.* Luc. xxiv. 39. addit. p. 1003. *καὶ τοὺς τύπους τῶν ἥλων.* Et p. 1055. 1 Tim. iv. 1. addit *ἔσονται γὰρ νεκροῖς λατρεύοντες*, at p. 296. et alibi, recitat eundem versiculum absque illo additamento.

Sanctus Basilius his verbis *εἷς Θεὸς ὁ πατὴρ, καὶ εἷς Κύριος Ἰησοῦς Χριστὸς δι' οὗ τὰ πάντα*, addit *καὶ ἓν πνεῦμα ἅγιον ἐν ᾧ τὰ πάντα.* Lib. ii. de Spiritu Sancto, cap. 2. tom. ii. p. 294. et tom. i. Hexam. p. 6. col. i. 16. addit *εἴτε δυνάμεις, εἴτε Ἀγγέλων στρατιαὶ, εἴτε Ἀρχαγγέλων ἐπιστασίαι* forsan interpretamento horum verborum, *τὰ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ γῆς*, quæ omittit.

Macarius Ægyptius in his additamentis præ cæteris abundat, Hom. ix. p. 5. 1 Cor. ii. 15. *ὁ πνευματικὸς (φησὶ) γινώσκει ἕκαστον πόθεν λαλεῖ, ποῦ ἕστηκε καὶ ἐν ποίοις μέτροις ἐστίν.* Hom. xii. p. 73. Martham introducit sic Christum alloquentem, Luc. x. 40. *ἐγὼ κάμνω εἰς πολλὰ, καὶ αὐτὴ παρακαθέζεταί σοι.* Hom. xiv. p. 75. legit 1 Cor. ix. 10. *καὶ ὁ λαμβάνων γνναῖκα ἐπ' ἐλπίδι τοῦ ἔχειν κληρονόμους.* Matt. xix. 21. his verbis, vende quæ habes, addit *μίσησον τὴν κοινωνίαν σαρκικὴν, δούλευσον τῷ Θεῷ.* Ep. p. 211. addit Gal. iv. 2. *ὑπὸ ὑποτρόπους καὶ οἰκονόμους τῶν ποιηρῶν πνευμάτων.* Vide similia ed. Paris. p. 88. 202. 236.

Theodoretus Hær. fab. p. 309. ad 1 Cor. vii. 7. *θέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν ἐν ἐγκρατείᾳ*, ita enim explicat hæc verba in commentario suo. Idem eadem de causa fecit Chrysost. Ed. Mor. tom. iii. p. 12. et 385. et tom. iv. p. 539. Cum vero tantum legimus, Acts xiii. 46. *στρεφόμεθα εἰς τὰ ἔθνη*, Theodoretus in Isa. xi. et orat. 10. adv. Gr. p. 639. legit *καθαροὶ ἡμεῖς, ἀπὸ τοῦ νῦν εἰς ἔθνη πορευσόμεθα.* Cum editis tamen congruit comment. in Jer. p. 170. legendo *ἰδοῦ στρεφόμεθα εἰς τὰ ἔθνη.*

Denique verbis Christi, Matt. xix. 17. *εἰ μὴ εἷς ὁ Θεὸς* adjiciunt patres primævi nunc *ὁ ποιήσας πάντα*, Just. M. Apol. 2. p. 63. alias *ὁ πατήρ μου ἐν τοῖς οὐρανοῖς.* Just. Dial. cum Tryph. p. 328. Clem. Alex. pædag. lib. i. cap. 8. p. 118. Et Iren. lib. i. cap. 17. alias simpliciter *ὁ πατήρ.* Orig. exhort. ad Martyr. p. 169. Com. in Joh. p. 38. et p. 60. et contra Cels. lib. v. p. 238.

SECTIO QUARTA.

MULTA verba sæpe et periodos omittunt patres, aut saltem contrahunt reclamantibus suis exemplaribus, ex eo quod forsan quibusdam illa locis superflua videbantur (sicut Millio centies in ore est) vel nihil ad rem facere, vel quod posita essent in parenthesi, vel quod bis in eadem reposita periodo, vel propter aliam quamlibet causam. V. g.

Clemens Alex. pædag. lib. ii. cap. 8. p. 158. legit Matt. xi. 19. *ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου, καὶ λέγουσιν*, præterito *ἐσθίων, καὶ πίνων*, sed Stro. iii. p. 448. legit hæc verba. Stro. ii. p. 368. habet hæc verba, *πιστέον τῇ γραφῇ.* S. Matt. xix. 24. *θᾶττον κάμηλον διὰ τρυπήματος βελόνης διελεύσεσθαι, ἢ πλούσιον φιλοσοφεῖν.* Ibid. p. 381. sic recitat Matt. xvii. 20. *ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, μεταστήσετε τὸ ὄρος.* P. 389. *ὃ γὰρ ἐπιθυμήσας, ἤδη μεμοίχευκε, φησίν.* Matt. v. 28. p. 391. *ταῦτα λελάληκα ὑμῖν* (Joh. xv. 11.) *ἵνα ἡ χαρὰ ἐμὴ πληρωθῇ*, mediis, *ἐν ὑμῖν μείνῃ καὶ ἡ χαρὰ ὑμῶν*, Stro. iii. p. 438. *Πᾶς γὰρ ὁ ἁμαρτάνων δοῦλός ἐστιν, ὁ ἀπόστολος λέγει*, nimirum, opinor, ex Rom. vi. 16. ubi sensus fere idem est, verba tamen diversa. P. 440. sic se habet Luc. xii. 58. *μήποτε παραδῶ σε κριτῇ ὁ κριτὴς δὲ τῷ ὑπερήτῃ τῆς ἀρχῆς διαβόλῳ.* Stro. iv. p. 480. *ὁ κύριος ἐν εὐαγγελίῳ φησιν* (Marc. x. 29.) *ὃς ἂν καταλείψῃ πατέρα——ἕνεκεν εὐαγγελίου, καὶ τοῦ ὀνόματός μου μακάριος οὗτοσί.* Vide etiam Stro. iv. p. 529. vi. p. 644. 662. Ecce hominem qui Millio judice raro quicquam prætermittit.

Cyrillus Hieros. Joh. i. 3. omittit *ὃ γέγονεν.* Catech. vi. p. 50. et Luc. ii. 11. *σωτὴρ ὅς ἐστι*, Catech. x. p. 86.

Epiphanius in Ancorato, p. 61. legit Act. xxvii. 37. *ὡς ὀγδοήκοντα ψυχαὶ*, et p. 83. *ὡς ψυχαὶ ἑβδομήκοντα.* Textus autem *αἱ πᾶσαι ψυχαὶ διακόσιαι ἑβδομήκοντα ἕξ*, numerum sc. majorem prætermittit, et in minori à se ipso dissentit. In hæresi Manichæorum, p. 679. Parabolam zizaniorum recitat ex Matt. xiii. à v. 24. ad 31. ubi ut missa faciam minutiora illa à Millio notata, primo pro *ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ*, habet *ἀνθρώπῳ οἰκοδεσπότῃ ὃς ἔσπειρε τὸν ἀγρὸν αὐτοῦ καλὸν σπέρμα.* Secundo omittit, *ἅνα μέσον τοῦ σίτου καὶ ἀπῆλθεν*, v. 25. unà cum toto versiculo sequenti. Tertia, v. 27. addit, *ὁ δὲ ἔφη ναὶ*, sc. pro non, in quo sensu nunquam occurrit apud S. Scripturam. Quarto, Christum introducit messoribus dicentem, *δήσατε δεσμὰς, καὶ ἑτοιμάζετε τὰ ζιζάνια εἰς κατακαῆναι πυρὶ ἀσβέστῳ.* In Hær. Catharorum, p. 494. recitat. Heb. vi. à v. 4. ad 8. ubi d. v. 7. *ἀπὸ Θεοῦ* ait Millius, et v. 6. *εἰς μετάνοιαν*, et v. 4. *γευσαμένους τῆς δωρεᾶς τοῦ ἐπουρανίου, καὶ μετόχους γενηθέντας πνεύματος ἁγίου*, de quibus nihil Millius.

Sanctus Basilius ter repetit verba Christi, Matt. xxviii. 19. ad hunc modum, *πορευθέντες βαπτίζετε εἰς τὸ ὄνομα τοῦ Πατρὸς*, viz. lib. i. contra Eunom. p. 714. lib. iii. p. 752. 758. sed quater cum excusis convenit, legens, *πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτοὺς*, &c. viz. tom. i. p. 549. 560. tom. ii. p. 423. 479.

Hoc sæpissime accidit cum eadem verba bis in eadem periodo reperiuntur. Ita Origenes Hom. 11. in Jer. p. 113. verba Christi sic profert, Matt. x. 34. *μὴ νομίζετε ὅτι ἦλθον βαλεῖν εἰρήνην——ἀλλὰ μάχαιραν*, præterita, posteriori illo *ἦλθον βαλεῖν εἰρήνην.* Com. in Joh. p. 169. omittit *ἐν ὀνόματι Κυρίου*, Marc. xi. 10, quia occurrit in fine versiculi præcedentis. Cyrillus Alex. sic allegat 2 Cor. v. 15. *εἰ εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον——ἵνα οἱ ζῶντες*, omisso, *καὶ ὑπὲρ πάντων ἀπέθανεν*, quod dictum fuit prius Thesaur. p. 278. Et de ador. Ep. p. 351. Chrysostomus Ed. Mor. tom. iii. p. 10. et 19. citat Luc. vi. 36. sic, *γίνεσθε οὖν οἰκτίρμονες ὡς ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς*, prætermittens *οἰκτίρμων ἐστὶ*, et addens, *ὁ ἐν τοῖς οὐρανοῖς*, ex Matt. iv. 48. Sic Act. vi. 13. omittit *βλάσφημα* in commentario suo, quia lectum est, v. 11. Hujus generis exempla multa occurrunt apud ipsius commentaria in Psalmos, et apud Millii prolegomena, et varias lectiones.

Frequenter etiam omittuntur verba quæ in parenthesi collocantur, sic Act. xii. 3. à Chrysostomo omissa sunt *ἦσαν δὲ ἡμέραι τῶν ἀζύμων.* Sic 1 Cor. xv. 3. *ὃ καὶ παρέλαβον*, ab Irenæo, lib. iii. cap. 20. p. 246. à Tertulliano, lib. iii. contra Marcion. cap. 8. et Hilario P. omittuntur. Quanquam ergo agnoscant hæc verba versiones, Græcique Scholiastæ ad unum omnes, utpote *ἐμφατικώτερα*, si Millium tamen audias, Prol. p. 47. col. 2. commentarius est ex v. 1. et p. 81. col. 1. vox. explicatoria de margine est mixta cum Italicæ genuinis.

Nihil etiam apud patres usitatius quam in citandis Scripturis quæ proœmii aut præfationis loco habentur, prætermittere. [Ita Origenes, *περὶ εὐχῆς*, p. 87, 88. omittit *ἀμὴν, ἀμὴν λέγω ὑμῖν*, Joh. vi. 53. incipiens ab *ἐὰν μὴ φαγητε*, et v. 35. *ἐγώ εἰμι ἄρτος τῆς ζωῆς*, absque *εἶπε δὲ αὐτοῖς*, et Chrysostomus Ed. Mor. tom. i. p. 756. in unum confundit, Col. iv. 4. Eph. vi. 20. quod tamen in utraque epistola est, *ὡς δεῖ με λαλῆσαι*, negligit.

Hoc etiam crebro contingit in clausula periodi, ubi patres decurtant, et amputant verba quæ ad rem suam minime pertinent. V. g. Cyrillus Alex. Thes. p. 163. ut probaret secundam in Sancta Trinitate personam meram creaturam non fuisse, citat Eph. ii. 10. *αὐτοῦ γάρ ἐσμεν ποίημα κτισθέντες ἐν Χριστῷ Ἰησοῦ*, abscissis *ἐπὶ ἔργοις ἀγαθοῖς*, utpote ad argumentum nihil facientibus. Et p. 169. filium non esse creaturam probat ex 1 Cor. viii. 6. *εἷς Κύριος Ἰησοῦς Χριστὸς δι' οὗ τὰ πάντα* prætermittens, *καὶ ἡμεῖς δι' αὐτοῦ*, utpote in prioribus inclusa. Chrysostomus Ed. Morel. tom. iii. p. 41. sic allegat Eph. iv. 13. *μέχρι καταντήσωμεν οἱ πάντες εἰς ἄνδρα τέλειον εἰς μέτρον ἡλι-*

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κίας præteritis τοῦ πληρώματος τοῦ Χριστοῦ in fine, et duabus pericopis in medio versiculi.

Non raro etiam omittunt quæ superflua illis videbantur, præsertim cum sint idiotismi Hebraici in usu frequenti apud 70 interpretes. Ita Joh. vi. 2. sequebatur eum multitudo magna, ὅτι ἐώρων αὐτοῦ τὰ σημεῖα ἃ ἐποίει, αὐτοῦ, deest in versionibus antiquis Chrysost. Cyril. Chron. Alex. nempe quia superfluum videbatur. Esse tamen pleonasmum Hebraicum constat. Vide Buxtorf. Gram. p. 412. Sic 1 Pet. ii. 24. οὗ τῷ μώλωπι αὐτοῦ ἰάθητε, τὸ οὗ deest. Sic Joh. vi. 9. παιδάριον ἓν ὧδε, deest ἓν quia παρέλκει. Sic v. 15. d. πάλιν MSS. quibusdam et versionibus Chrysostomo, et Nonno: res tamen ipsa minime dubia est, siquidem subiit in eundem montem Jesus, v. 3. Sic v. 22. navicula alia non erat ibi nisi una εἰ μὴ ἓν ἐκεῖνο, ubi à Chrysost. et MSS. aliquibus ἐκεῖνο, omissum existimat Lucas Brug. quod in eis ὃ quod sequitur, satis significetur. Sic Joh. vii. 3. ut videant discipuli tui τὰ ἔργά σου ἃ ποιεῖς, omittunt σου Chrysost. Cyril. Theophyl. ob eandem causam. Act. iv. 17. ἀπειλῇ ἀπειλησώμεθα, quo idiotismo vehementiam exprimunt Hebræi. Qui hoc non intelligebant, ἀπειλῇ omiserunt. Luc. i. 75. πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν, Vulg. et Syr. omittunt τῆς ζωῆς, utpote in reliquis inclusum. Cap. xiv. 18. ὅταν κληθῇς εἰς γάμους, ὑπό τινος omisso, qui enim invocatus fuerit ad cœnam, ab aliquo ut vocetur necesse est. Cap. xix. 2. ὁ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, deest καλούμενος. Hinc ipse Millius agnoscit hoc, vel illud vocabulum crebro omitti ut supervacaneum.

Denique, contingit nonnunquam, ipsis patribus id indicantibus, quod quidam inter eos dedita opera omiserint verba aliqua ex vano timore, ne sanæ doctrinæ obesse, aut hæreticæ pravitati patrocinari videantur: sic quoniam quidam sentiebant, fletum, cum singultu, Christi personæ haud bene convenisse, et tamen flevisse eum, cum videret Hierosolymam, legimus, Luc. xix. 41. et post mortem Lazari, Joh. xi. 35. 'hæc loca,' inquit Grotius, 'male olim solicitata ab iis qui Christum nobis Stoicum effingere voluerunt.' Sit autem hoc incertum, utpote quod fidei unius Epiphanii innitatur, cujus verba in alium sensum trahit Grabius, et post illum Millius, quem ægre, me judice, ferunt. Certo tamen certius est totum illud, Luc. xxii. 43, 44. ab orthodoxis quibusdam omissum fuisse, metuentibus ne in malam illud partem hæretici interpretarentur, aut quia pusilli videbatur animi in tanta fuisse agonia Christum formidine mortis, ut sudor ejus esset sicut guttæ sanguinis. Hinc Hieronymus, lib. ii. adv. Pelagian. F. 103. lit. F. hæc habet, In quibusdam exemplaribus [N.B. tam Græcis, quam Latinis,] invenitur, scribere Lucam, apparuit illi angelus de cœlo confortans eum, et factus in agonia, prolixius orabat, et factus est sudor ejus sicut guttæ sanguinis decidentis in terram. In quibusdam, inquit, invenitur, in multis ergo defuit. Hilarius de Trin. lib. x. p. 253. in eandem sententiam loquitur his verbis, Nec sane ignorandum à nobis est, et in Græcis, et in Latinis codicibus quamplurimis, vel de adveniente angelo, vel de sudore sanguinis nil scriptum reperiri. Epiphanius hoc plenius agnoscit, in Ancorato; cum enim dixerit, corpus suum dedit Christus percutientibus, et faciem suam non avertit à conspuentibus addit, p. 36. ἀλλὰ καὶ ἔκλαυσε, κεῖται ἐν τῷ μετὰ Λοῦκαν εὐαγγελίῳ, ἐν τοῖς ἀδιορθώτοις ἀντιγράφοις, καὶ κέχρηται τῇ μαρτυρίᾳ ὁ ἅγιος Εἰρηναῖος ἐν τῷ κατ' Αἱρέσεων πρὸς τοὺς δοκήσει τὸν Χριστὸν πεφηνέναι λέγοντας. Sed in Evangelii Lucæ exemplaribus non correctis habetur quod flevit, eoque testimonio utitur Irenæus contra eos qui Christum specie tantum apparuisse dicebant. ὀρθόδοξοι δὲ ἀφείλοντο τὸ ῥητὸν, φοβηθέντες, καὶ μὴ νοήσαντες αὐτοῦ τὸ τέλος, καὶ τὸ ἰσχυρότατον καὶ γινόμενος ἐν ἀγωνίᾳ ἵδρωσε, καὶ ἐγένετο ὁ ἱδρὼς αὐτοῦ ὡς θρόμβοι αἵματος, καὶ ὤφθη Ἄγγελος ἐνισχύων αὐτόν. Vide Millium proleg. p. 101. col. 2.

SEXTIO QUINTA.

QUINTO, innumeræ è patribus Græcis depromptæ citationes, in quibus à receptа lectione aliquantulum discedunt, ad mutandam receptam lectionem eo minus autoritatis habent, quod iidem alias aliter legunt, et plerumque cum editis conveniunt. Ex. Gr.

Clemens Al. Christi verba, Matt. vi. 33. Stro. iv. p. 488. sic recitat, Ζητεῖτε πρῶτον τὴν βασιλείαν τῶν οὐρανῶν, καὶ τὴν δικαιοσύνην, καὶ τὰ περὶ βίον προστεθήσεται ὑμῖν. Pædag. lib. ii. cap. 10. p. 198. sic, Ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ τὰ τῆς τροφῆς, &c. Cap. 12. p. 207. Ζητεῖτε πρῶτον τὴν βασιλείαν τῶν οὐρανῶν καὶ ταῦτα πάντα, ubi in prima, et tertia citatione habet βασιλείαν τῶν οὐρανῶν, in secunda, τοῦ Θεοῦ juxta textum, in tertia retinet πάντα ταῦτα, in prima, et secunda mutat in τὰ περὶ βίον, et τὰ τῆς τροφῆς. In secunda deest πρῶτον, in secunda, et tertia δικαιοσύνην, quæ tamen apud primam occurrunt. Hæc ipsa verba Theodoretus decies ad minimum repetit editis congruentia, at comment. in Psal. cii. reperias, καὶ ταῦτα πάντα ἐκ περισσοῦ προστεθήσεται, hinc autem constat, immerito à locis ad hunc modum citatis receptam lectionem solicitari.

Verba Matthæi cap. xi. 27. sic se habent, nemo novit filium nisi pater, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς, quæ verba cum allegaverit Marcion sic, οὐδεὶς ἔγνω, Judice Irenæo, lib. i. cap. 17. p. 88. Et lib. iv. cap. 14. legendum fuit οὐδεὶς γινώσκει, ut lectum est à Justino, Dial. p. 326. (Is tamen in Apol. 2. Ed. Ox. §. 82, 83. legit οὐδεὶς ἔγνω τὸν πατέρα) unde Grabius notis in Iren. p. 300. ait, Mirum autem quod Justinus Apol. 1. p. 122. verba Christi citaverit perinde ac hæretici legerunt; sed decrescet mirandi causa si recordemur hæc ad eundem modum citata esse à Clem. Alex. Protrept. p. 8. Pædag. lib. i. cap. 5. p. 89. et. Stro. i. p. 355. ab Orig. Com. in Joh. p. 264. 416. et contra Cels. lib. ii. p. 104. et lib. vii. p. 361. Eusebius contra Marcel. Ancyr. lib. i. cap. 12. p. 72. habet μηδεὶς ἔγνω τὸν πατέρα, εἰ μὴ ὁ υἱὸς, &c. 15. p. 76. οὐδεὶς οἶδε, et in eadem pagina οὐδεὶς ἐπιγινώσκει. Et cap. 16. p. 77. οὐδεὶς ἔγνω. Et p. 78. οὐδεὶς οἶδε. Sicut etiam Basilius, tom. i. contra Eunom. p. 714, 770. Similiter Epiphanius in Ancorato, p. 16. 25. 71. legit οὐδεὶς οἶδε, sed p. 78. οὐδεὶς ἔγνω. L. de Hæres. p. 466. 532. 613. 766. 891. 943. 977. legit οὐδεὶς οἶδε, sed p. 898. οὐδεὶς ἔγνω. Clemens Al. Pædag. lib. i. cap. 5. p. 88. verba Pauli, Eph. iv. 13. sic refert, μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως, καὶ τῆς ἐπιγνώσεως Θεοῦ, ubi, adnotante Millio, deest τοῦ υἱοῦ. Sed Stro. iv. p. 527. diserte dicit, καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ.

Origenes contra Cels. lib. v. p. 273. legit 1 Tim. iv. 2. κεκαυτηριασμένων τὴν οἰκείαν συνείδησιν, quæ inter variantes lectiones locum occupat. Idem tamen Com. in Matt. p. 357. et 400. legit τὴν ἰδίαν συνείδησιν, juxta textum. lib. i. contra Cels. p. 2. legit Rom. viii. 35. quis nos separabit ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ; sed Com. in Matt. p. 357, 358. ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ, ut se habet textus. Ibid. p. 40. sic recitat Matt. xxviii. 13. εἴπατε ὅτε οἱ μαθηταὶ αὐτοῦ, ἡμῶν κοιμωμένων νυκτὸς, ἔκλεψαν αὐτόν. Sed Com. in Joh. p. 357. ἐλθόντες νυκτὸς ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων. Lib. i. p. 47. Joh. xviii. 36. νυνὶ δὲ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου ἡ βασιλεία ἡ ἐμὴ, sed Com. in Joh. p. 21. ἐντεῦθεν perinde ac in textu. Lib. ii. p. 56. legit Act. x. 9. ἀνέβη ὁ Πετρὸς εἰς τὸ ὑπερῷον, sed Com. in Jer. p. 177. εἰς τὸ δῶμα ut edit. Ibid. p. 58. legit Gal. iv. 21. λέγετέ μοι οἱ τὸν νόμον ἀναγινώσκοντες, sed Philoc. p. 10. et Com. in Joh. p. 428. οἱ ὑπὸ τὸν νόμον θέλοντες εἶναι ut ibi apostolus: omittit 1 Cor. viii. 6. καὶ ἡμεῖς εἰς αὐτόν. Lib. viii. contra Cels. sc. ibi p. 381. uncis hæc inclusa sunt, sed reperies illa verba absque uncis, lib. iv. p. 179. Orig. contra Celsum, inquit Millius, legit 2 Thess. ii. 3. ἄνθρωπος ἀνομίας, p. 98. nempe quia sic scriptum est in margine, sed legit ἁμαρτίας, lib. vi. p. 307. et Com. in Matt. p. 347. et in Joh. p. 76. Legit, inquit Millius, οἶδα. lib. vi. p. 307. at hoc factum est ex oscitantia librarii. Legit enim οἴδατε, lib. ii. p. 89. Legit quidem πέμπει p. 307. sed πέμψει p. 90. Legit ἅπαντες p. 307. ubi in margine adnotantur novem variantes lectiones, sed Com. in Joh. p. 76. πάντες. Com. in Joh. p. 135. legit Joh. vi. 50. ζήσει εἰς αἰῶνα. sed Com. in Matt. p. 254. ζήσεται. In eodem versiculo omittit ὃν ἐγὼ δώσω, ex more Patrum, ubi eadem verba bis occurrunt, sed eadem legit bis περὶ εὐχῆς, p. 88. Com. in Joh. p. 164. legit Joh. vi. 55. ἡ σάρξ μου ἐστι ἀληθῶς βρῶσις, τὸ αἷμά μου ἀληθὴς πόσις, sed Com. in Matt. 417. ἀληθῶς utrobique. Com. in Matt. p. 291. legit. ἐν τῇ βασιλείᾳ αὐτοῦ, καὶ τῇ δόξῃ αὐτοῦ, sed p. 294. absque illo additamento. Utque hu-

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jusmodi multa intacta præteream, Com. in Matt. p. 324. legit Marc. ix. 36. ἓν τῶν παιδίων, sed intra paucas lineas ἓν τοιούτων παιδίων. Matt. xi. 22. legit *ἀνεκτότερον ἔσται ἢ ὑμῖν*, Philoc. p. 109. et Com. in Ex. tom. i. p. 25. sed Com. in Matt. p. 327. addit *ἐν ἡμέρᾳ τῆς κρίσεως*. Com. in Joh. p. 253. legit Joh. i. 33. *οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ*, sed commentario eodem p. 58. 76. 93. 133. *οὗτός ἐστιν ὁ βαπτίζων πνεύματι ἁγίῳ* juxta textum.

Ad hunc modum sæpissime à seipso differt Epiphanius. V. g. in Hær. Nazar. p. 114. legit Gal. v. 4. *οἵτινες ἐν νόμῳ καυχᾶσθε*. Cum in Hær. Cerinth. p. 113. legisset *δικαιοῦσθε*, ut etiam infra Hæres. diæær. p. 1032. Ancor. p. 8. bis legit Joh. v. 31. si ego testimonium perhibeo de meipso, *ἡ μαρτυρία οὐδέν ἐστιν*, sed Hær. 65. p. 614. *οὐκ ἔστιν ἀληθής*, pariter ac in textu. Anchor. p. 22. legit 1 Cor. xii. 8. *ὁ λόγος διδασκαλίας*, et Hær. 69. p. 782. *διδασκαλία*, sed Ancor. p. 77. legit *ὁ λόγος γνώσεως*, juxta receptam lectionem. Anchor. p. 67. legit Tit. ii. 11. *ἐπεφάνη ἡ χάρις τοῦ κυρίου καὶ σωτήριος διδάσκουσα ἡμᾶς*, sed p. 74. legit *ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος παιδεύουσα ἡμᾶς*, ut textus se habet Ancor. p. 75. legit Rom. ix. 20. *σύ τις εἶ ὁ ἀντιλεγόμενος τῷ Θεῷ*, alibi vero cum textu *ἀνταποκρινόμενος*.

Gregorius Nyssenus Hom. vii. in Eccles. p. 444. recitat Joh. xiv. 30. *ἐν ἐμοὶ εὑρίσκει τῶν ἰδίων οὐδέν*: sed alibi omittit *τῶν ἰδίων* Hom. i. in Cant. p. 492. Paulo de seipso fatenti quod blasphemus fuit, et persecutor, et contumeliosus, addit, *καὶ μέλας*, explicans sc. illa verba Cant. i. 5. *μέλαινά εἰμι, καὶ καλή*, sed eadem omittit Hom. xiii. p. 669. Sic tom. i. p. 856. allegat Rom. viii. 29. *πρωτότοκος, ἀνεὺ σπορᾶς, ἐν τοῖς πολλοῖς ἀδελφοῖς*, sed tom. ii. p. 24. et 213. additamentum illud non agnoscit.

Cyril. Alex. addit 1 Cor. viii. 7. *καὶ ἓν πνεῦμα ἅγιον ἐν ᾧ τὰ πάντα*, de Ador. Spir. p. 185. sed crebro etiam cum divinam Sancti Spiritus naturam asserebat, versiculum absque illa clausula allegat, scil. lib. v. par. ii. p. 117. 169. in Isaiam. p. 539. de Recta Fide, p. 47. In libro de ador. p. 26. sic citat 1 Cor. xii. 3. Nemo dicit Jesum anathema nisi in Βεελζεβούβ. Et sic passim alibi, ut in Thesauro suo, p. 346. et lib. de Recta Fide p. 64. legit cum textu *οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν*. De Ador. Sp. p. 359. legit 1 Cor. ix. 8. *μὴ στρουθίων μέλει τῷ Θεῷ*, sed p. 99. 130. 247. habet *τῶν βοῶν* sicut textus. P. 404. legit Jacob. i. 17. *πᾶν δώρημα ἀγαθὸν, καὶ πᾶσα εὐλογία ἄνωθέν ἐστι κατὰ τὸ γεγραμμένον*: sed de Recta Fide, p. 76. Glaph. in Gen. p. 205. Com. in Amoz. p. 315. cum editis congruit. Lib. ix. contra Julianum p. 319. D. Petri verbis Act. x. 14. addit, *οὐδὲ εἰσῆλθεν εἰς στόμα μου πᾶν κρέας βέβηλον*, sed receptam lectionem exhibet, Com. in Hos. p. 12. In Hab. p. 568. recitat Matt. xiii. 52. similis est *ἀνθρώπῳ πλουσίῳ*, et sic alibi: sed Glaph. in Exod. p. 292. Com. in Zech. p. 745. 781. *ἀνθρώπῳ οἰκοδεσπότῃ*. Com. in Zech. p. 669. legit *μέλη ἐκ μέλους*, 1 Cor. xii. 21. sed p. 692. *ἐκ μέρους*. Quæstio Christi ad Divitem, Matt. xix. 17. sic allegatur, Thess. p. 310. *τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ*; sed p. 346. *τί με λεγεις ἀγαθόν*; Glaph. in Gen. p. 8. citat Joh. vii. 39. *οὔπω γὰρ ἦν πνεῦμα ἅγιον*, ut jam in impressis: sed p. 145. habet *οὔπω γὰρ ἦν πνεῦμα*, sicut plerique veterum.

SECTIO SEXTA.

OBTINUIT etiam mos iste inter primævos Patres, ut plurimas S. Scripturæ portiunculas, diversis temporibus, diversis de causis, et à diversis evangelistis memoratas, tanquam à Christo simul prolatas congererent, idque iis sub verbis quæ *ῥητῶς* nullibi apud N. Test. occurrunt. V. g.

Clemens Rom. Ep. 1. ad Cor. §. 48. hæc habet, ‘recordamini verborum Jesu Domini nostri, *εἶπε γὰρ οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, καλὸν ἦν αὐτῷ εἰ μὴ ἐγεννήθη, ἢ ἕνα τῶν ἐκλεκτῶν μου σκανδαλίσαι, κρεῖττον ἦν αὐτῷ περιτεθῆναι μύλον, καὶ καταποντισθῆναι εἰς τὴν θάλασσαν, ἢ ἕνα τῶν μικρῶν μου σκανδαλίσαι*,’ ubi, testo Cotelerio, notis in Ep. Clem. p. 98. multa testimonia in unum conjungit, nempe Matt. xxvi. 24. Luc. xvii. 2. Matt. xviii. 6. quod antiquis non insolens fuit. Si quis autem inspiceret locos à Cotelerio citatos, inter Clementem R. et Evangelistas permultum interesse discriminis comperiet. Præterea hæc ipsa verba à Clemente Al. citantur, Stro. iii. p. 472. parvo admodum facto discrimine, nempe, pro *ἕνα τῶν μικρῶν μου σκανδαλίσαι*, legit *ἕνα τῶν ἐκλεκτῶν μου διαστρέψαι*. In Dialogo contra Marcion. §. 1. p. 25. sic legimus, Christus ipse in Judam sententiam tulit, dicens, *οὐαὶ τῷ ἀνθρώπῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· συμφέρει αὐτῷ εἰ μὴ ἐγεννήθη, ἢ γεννηθέντα μύλῳ ὀνικῷ προστεθῆναι, καὶ καταποντισθῆναι ἐν τῷ βάθει τῆς θαλάσσης*.

In eadem Epistola §. 13. ‘memores sitis,’ inquit Clemens R. ‘sermonum Domini Jesu—*οὕτως γὰρ εἶπεν, Ἐλεεῖτε ἵνα ἐλεεθῆτε, ἀφίετε ἵνα ἀφεθῇ ὑμῖν, ὡς ποιεῖτε οὕτω ποιηθήσεται ὑμῖν, ὡς δίδοτε οὕτω δοθήσεται ὑμῖν, ὡς κρίνετε οὕτω κριθήσεται ὑμῖν, ὡς χρηστεύεσθε οὕτως χρηστευθήσεται ὑμῖν*,’ ubi margini inscribit Cotelerius, Luc. vi. 36. Sed sicut ibi, *ὡς*, et *οὕτως* non extant, ita per totum illud caput nihil extat quod quibusdam ex his similitudinibus apte respondeat. Hanc tamen sententiam paululum immutatam reperias in Polycarpi Ep. ad Philip. §. 2da, et in Clemente Al. Stro. ii. p. 399. mutato tantum *ἐλεεῖτε* in *ἐλεᾶτε*. Idem Clemens Al. Stro. i. p. 295. tres scripturæ locos in unum confundit, *ἵνα μὴ πεποιθότες ὦμεν ἐν ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκροὺς, ὁ ἀπόστολός φησιν, ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς* (2 Cor. i. 9, 10.) *ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ τῶν ἀνθρώπων, ἀλλ' ἐν δυνάμει τοῦ Θεοῦ* (1 Cor. ii. 5.) *ὁ γὰρ πνευματικὸς ἀνακρίνει πάντα*, &c. (v. 15.)

Origenes in Matthæum, p. 357. 359. et in Joh. p. 402. Judæos dicit *εἰρηκέναι ἐπ' αὐτῷ* de Christo dixisse, *ἆρε ἀπὸ τῆς γῆς τοιοῦτον, σταυροῦ, σταυροῦ αὐτὸν*, de quibus confer Act. xxii. 22. cum Luc. xxiii. 18. et Joh. xix. 15. In Philoc. p. 2. citat è Matt. vii. 22. hæc, *πολλοὶ ἐροῦσί μοι—οὐ τῷ ὀνόματί σου ἐφάγομεν, καὶ τῷ ὀνόματί σου ἐπίομεν, καὶ τῷ ὀνόματί σου δαιμόνια ἐξεβάλομεν*; *καὶ ἐρῶ αὐτοῖς, Ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν*. Lib. ii. contra Cels. p. 88. addit post *ἐξεβάλομεν καὶ δυνάμεις πολλὰς ἐποιήσαμεν, καὶ ἐρῶ αὐτοῖς ὅτε ἐστὲ ἐργάται ἀδικίας*. Com. in Joh. p. 293. iisdem verbis adjicit, *οὐδέποτε ἔγνων ὑμᾶς, καὶ τὸ οὐκ οἶδα πόθεν ἐστὲ*, conjunctis sic Matt. vii. 22, 23. cum Luc. xii. 26. 37. quoad sensum, non quoad verba. Tom. i. p. 38. sic recitat Luc. xi. 52. ‘Væ vobis jurisperitis *ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως, αὐτοὶ οὐκ εἰσήλθετε καὶ τοὺς εἰσερχομένους οὐκ ἀφίετε εἰσελθεῖν*,’ periodum claudens cum verbis Christi, Matt. xxiii. 13. sed Philoc. p. 8. editis congruit——Sic Com. in Joh. p. 30. Christum allegat dicentem, Joh. xv. 15. *οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τι τὸ θέλημα τοῦ κυρίου αὐτοῦ* (text. *τί ποιεῖ ὁ κύριος αὐτοῦ*) *ἀλλ' ἐγὼ ὑμᾶς φίλους λέγω* (text. *ὑμᾶς δὲ εἴρηκα φίλους*) *ὅτι διαμεμενήκατε μετ' ἐμοῦ ἐν πᾶσι πειρασμοῖς μου*, quæ occurrunt Luc. xxii. 21. absque *πᾶσι*. Ita Com. in Joh. p. 413. conjungit Colos. i. 20. ii. 15.

Cyrillus Alex. sic recitat, 1 Pet. ii. 5. *καὶ ὑμεῖς ὡς λίθοι ζῶντες ἐποικοδομεῖσθε οἶκος πνευματικὸς*, addens ex Eph. ii. 21, 22. *εἰς ναὸν ἅγιον, εἰς οἰκητήριον τοῦ Θεοῦ ἐν πνεύματι*. In lib. primo de Sancta Trin. ait, ‘Cum Christus in forma Dei esset, formam servi accepit, *ἵνα ἀποκαταλλάξῃ τὰ πάντα κατὰ τὸ γεγραμμένον, εἰρηνοποιήσας διὰ τοῦ σταύρου, τὰ ἐν οὐρανοῖς, τά τε ἐπὶ γῆς, μεσιτεύων καὶ ἀνθρώποις, δεόμεθα γοῦν ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ*,’ ubi coacervantur Phil. ii. 6, 7. Colos. i. 20. 1 Tim. ii. 5. 2 Cor. v. 10. Quod si hoc pro prudentia sua diligentius animadvertisset Millius, non ita præter modum crevissent variantes istæ lectiones, quarum trecentæ non aliud sunt quam voces sacræ Scripturæ ab uno evangelista, aut apostolo in alterum à patribus translatæ.

Denique plurima quæ à Patribus primorum sæculorum tanquam è S. Scripturâ recitantur, desumpta reperias aut ex adulterinis Evangeliis, aut ex Apocryphis: ita de Clemente R. qui post apostolos primus aliquid literis mandavit, ingenue fatetur Millius Proleg. p. 16. col. 2. quod in Epistola prima ad Corinthios, et posterioris, si quidem ejus sit, fragmento, nonnulla adducit ex evangeliis, quæ jam ante nostram editionem Christianis in usu fuerant, nonnulla et è nostris, ut apparet, sed omnino mixtim, et confuse, ita ut vix, ac ne vix quidem, nôris ex verbis ejus ad quodnam è nostris potissimum respexerit. Paucis exemplis satis hoc confirmare possumus. V. g.

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Clemens R. Ep. 2. §. 4. Christi verba, Matt. vii. 21. ad hunc modum recitat. 'Non omnis qui dicit mihi, Domine, σωθήσεται, ἀλλὰ ὁ ποιῶν δικαιοσύνην.' Nam εἶπεν ὁ Θεὸς (v. 23. aut Luc. xiii. 17.) ἐὰν ἦτε μετ' ἐμοῦ συνηγμένοι ἐν τῷ κόλπῳ μου, καὶ μὴ ποιεῖτε τὰς ἐντολάς μου, ἀποβαλῶ ὑμᾶς, καὶ ἐρῶ ὑμῖν, ἀπάγετε ἀπ' ἐμοῦ, καὶ τὰ καθ' ἑξῆς. Sect. quinta, miram quandam Petri responsionem narrat ad Christi verba: 'Ecce ego mitto vos, sicut oves in medio luporum. Ἀποκριθεὶς δὲ ὁ Πέτρος αὐτῷ λέγει, ἐὰν οὖν διασπαράξωσι οἱ λύκοι τὰ ἀρνία, quid si lupi agnos discerpserint? εἶπεν ὁ Ἰησοῦς τῷ Πέτρῳ, μὴ φοβείσθωσαν τὰ ἀρνία τοὺς λύκους μετὰ τὸ ἀποθανεῖν αὐτά, καὶ ὑμεῖς μὴ φοβεῖσθε τοὺς ἀποκτείνοντας ὑμᾶς, καὶ μηδὲν ὑμῖν δυναμένους ποιεῖν,' καὶ τὰ λοιπά, Luc. xii. 4, 5. Hæc, ait Cotelerius, deprompsit ex Apocryphis. §. 8. hæc habet, λέγει γὰρ ὁ Κύριος ἐν τῷ εὐαγγελίῳ, εἰ τὸ μικρὸν οὐκ ἐτηρήσατε, τὸ μέγα τις ὑμῖν δώσει. Irenæus pariter, lib. ii. cap. 64. p. 193. Similiter Dominus dixit ingratis in eum existentibus, 'si in modico fideles non fuistis, quod magnum est quis dabit vobis?' ubi vide Grabii conjecturam hæc ex evangelio ad Ægyptios deprompta esse. Sectione duodecima, interrogatus à quodam Dominus quando venturum esset regnum ejus, εἶπεν, ὅταν ἔσται τὰ δύο ἕν, καὶ τὸ ἔξω ὡς τὸ ἔσω τὸ ἄρσεν μετὰ τῆς θηλείας, οὔτε ἄρσεν, οὔτε θῆλυ. Quod desumptum fuit ex Apocryphis, juxta Cotelerium, juxta Clementem Al. Stro. iii. p. 465. ex evangelio Ægyptiorum.

Ignatius in epistola ad ecclesiam Smyrnensem Christum introducit, qui Petrum, cæterosque qui præsto erant, sic alloquitur, λάβετε, ψηλαφήσατε, καὶ ἴδετε ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον, Luc. xxiv. 39. quod juxta Hieronymum desumitur ex evangelio Nazarenorum,—juxta Cotelerium ex Apocryphis, juxta Origenem dictum fuit à nullo qui Spiritu Dei inspiratus fuit. Et tamen locum obtinuit. Luc. xxiv. 39. inter variantes lectiones apud Millium.

In codices Origenianos admissas fuisse ῥήσεις aliquas ex evangelio secundum Hebræos, aliove aliquo Apocrypho, ostendit ipse Millius Proleg. p. 66. Plura hujusmodi reperiat lector in epist. Barnabæ, §. 7. in Just. M. Dial. cum Tryph. p. 267. in Iren. lib. v. cap. 33. p. 454, 455. in Orig. Com. in Matt. p. 308. sed lectorem non tenebo pluribus. Ponam tandem judicium Millii de epistola Clementis R. aliorumque ejusque temporis scriptorum, Proleg. p. 16. col. 2. his verbis editum. "De qua, ut et aliis opusculis, sub hoc tempus conscriptis, notandum quod ex evangeliis, et epistolis nullam unquam pericopen citant accurate, et ad fidem exemplarium, et cum ad evangelii cujusvis, aut epistolæ clausulam aliquam respiciant, neque libri, ubi extet, neque scriptoris nomen proferunt, et quidem loci ipsius diserta verba raro admodum proponunt, sed sensum fere, ac sententiam ex memoria tradunt, quin et ab Apocryphorum testimoniis haud abstineant, sed ea promiscue cum apostolicis ipsis θεοπνεύστοις, pro re nata, citent, allegentque."

CAPUT SECUNDUM.

§. 1. Monstrat lectionem variantem non posse certo colligi ex codice Latino, aut versione Latina Græci scriptoris, aut demum è loco à Latinis patribus citato. Primo, quoniam quomodocunque se habeat textus Archetypus, mos est interpretum ut ad Vulgati versionem verba accommodent. §. 2. Secundo, quod parum idonei in hac re sint arbitri patres Latini, nec feliciter de Græcis criticen exerceant. §. 3. Tertio, ex Millii ipsius de patribus Latinis sententia idem colligitur.

CAPITIS SECUNDI SECTIO PRIMA.

UT varians lectio nascatur è codice Latino, aut ex versione Græci alicujus patris, aut ex citatione à Latino patre desumpta, quæ Græco exemplari non congruit, mihi quidem valde importunum, et iniquum, videtur. Hoc enim, ut cum Hieronymo loquar, nihil aliud est quam cœnosos rivulos adire, ut fons purgetur. Hinc tamen ortum suum debet fere dimidia pars earum variarum lectionum quæ in epistolas adnotantur, ubi Latinus interpres Irenæi, Origenis in Romanos, Didymi de Spiritu Sancto, Tertullianus, Cyprianus, Ambrosius, Hilarius Diac. Hilarius Pictav. Augustinus, Pseudo-Hieronymus, sive Pelagius, magnam voluminis partem implent, quod quam absurdum sit, ex his rationibus colligere possis.

Primo quod quomodocunque se habeat Archetypus, mos est interpretum ut ad vulgati Latini arbitrium, et quasi nutum totos se fingant, et accommodent. Ex. gr. Origenis Com. in Joh. p. 115. legit ἀξίους καρποὺς τῆς μετανοίας, interpretes è Vulg. fructum dignum.—P. 339. legit Joh. vii. 39. οὔπω γὰρ ἦν πνεῦμα, Lat. nondum erat Spiritus datus ut Vulg.—In commentario in Rom. Ruffinus in textu fingendo veterem vulgatam secutus est, fatente Millio, ubi verus Origenes eidem contradicit. Cyrillus Hieros. cat. xii. p. 119. et 17. p. 195. legit τὸ γεννώμενον ἅγιον, sed Latina vulgati vestigia sequuntur, 'quod nascetur ex te Sanctum.' Gregor. Nyssenus tom. ii. Ed. Paris. 1615. p. 734. legit Rom. i. 32. οἵτινες τὸ δικαίωμα Θεοῦ ἐπιγνόντες, absque οὐκ ἐνόησαν, interpres autem 'qui cum justitiam Dei cognovissent, non intellexerunt.' Ita Chrysostomus Hom. 12. ad Pop. Antioch. Ed. Mor. tom. i. p. 145. οὐκ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι, Lat. cum Vulg. 'non solum qui ea faciant, sed etiam qui consentiunt,' &c. Quater habet Chrysost. ποτήριον ψυχροῦ, Matt. x. 42. toties Lat. 'aquæ frigidæ.' Sanctus Basilius tom. i. lib. v. contra Eunom. p. 376. et Cyril. Al. de Recta Fide, p. 66. de ador. sp. 494. Hom. Pasc. p. 246. 311. 334. legunt τὰ διὰ τοῦ σώματος, 2 Cor. v. 10. Lat. semper 'propria corporis.' Cyril. Al. legit οὔπω γὰρ ἦν πνεῦμα ἅγιον, Lat. 'Spiritus datus.' Luc. ii. 15. legit ἐν ἀνθρώποις εὐδοκία, Hom. in Div. p. 380. Lat. 'hominibus bonæ voluntatis.' Luc. i. 35. τὸ γεννώμενον ἅγιον. Hom. in Divers. p. 383. de Recta Fide, p. 88. Lat. 'quod ex te nascetur sanctum.' Matt. vii. 13. στενὴ δὲ ἡ πύλη, H. Pasch. p. 150. Lat. 'quam augusta porta.' 1 Joh. iv. 3. πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ, Lat. 'qui solvit Jesum.' 1 Tim. iii. 16. ὃ Θεὸς ἐφανερώθη ἐν σαρκὶ, de Recta Fide, p. 124. Lat. 'quod manifestatum est in carne. Nimirum omnibus his locis vulgati plus valebat autoritas quam ipsorum patrum; sed cum hoc sexcenties apud latinos interpretes evenerit, speciatim in commentariis Origenis et Theodoreti, commemoratio plurium testimoniorum supervacanea est.

SECTIO SECUNDA.

HOC etiam luce clarius fiet, si modo quam parum idonei in hac re arbitri, et quam infeliciter de Græcis criticen exercuerint Latini, lector mecum recognoscat. Cum in Græcis exemplaribus suum tulisset judicium Hilarius Diac. ait Millius, ita cæcus de coloribus. Nihil de codicibus Græcis novit Ambrosiaster, Prol. p. 139. col. 2. nec iniquum de eo tulit judicium. Is enim Com. in Rom. xiv. veram lectionem esse ait in eos qui peccaverunt absque negationis particula, scilicet, ex fide cod. Latinorum quos incorruptos simplicitas temporum servavit. Atqui etiam illi fluxerunt ex veteribus codicibus Græcis. Quod si Millium audiamus, codices Græci hodieque omnes, tempore Augustini omnes, aut pene omnes, etiam Irenæus, si interpreti ejus credimus, legebant, cum negatione, quod idem de præstantioribus Latinis dicendum, Prol. p. 75. col. 1. De vero Ambrosio dicit Millius, Prol. p. 78. col. 2. Eum pium magis quam doctum fuisse, cum enim Marc. xiii. 32. sic legimus, De die autem illo aut hora nemo scit, neque angeli in cœlo, οὐδὲ ὁ υἱός. Ambrosius de fide, lib. 5. cap. 8. hæc habet, "Codices Græci non habent 'quod nec filius scit.'" Certe nulli sunt, inquit ibidem Millius, nec opinor unquam fuerunt libri Græci à quibus obesset οὐδὲ ὁ υἱός. Idem lib. iii. de Spiritu Sancto, cap. 11. clausulam hanc, Joh. iii. 6. sic exhibet, 'quod natum est de Spiritu, Spiritus est, quia Deus Spiritus est;' ubi queritur hæc verba eo quod Spiritus Sancti divinitatem abstruere videantur, ab Arianis sublata esse, et tamen, judice Millio, Prol. p. 79. col. 1. Haud alia erat hæc particula quæ erasa videbatur, quam lectoris cujuspiam scholion. Vide exempla plura à Millio congesta, Prol. p. 78. col. 2. 79. col. 1. Denique dicente Augustino, Retract. lib. i. cap. 19. Codices Græci Matt. v. 22. non habent sine causa, Hieronymo in locum his verbis adstipulante, in quibusdam codicibus additus sine

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causa, cæterum in veris tollitur, hoc tamen non obstante, P. Simonius vere dicit, Obtinuisse hanc lectionem quæ εἰκῇ exhibet non modo apud Syrum, sed etiam apud patres antiquissimos, tam Græcos quam Latinos ; est ergo, inquit, in vulgato restituendum, qui in eo omittendo antiquitati repugnat, multisque exemplaribus, Hist. Crit. in N. Test. lib. ii. cap. 32. Plura his addere facillimum esset, sed compendio rem agere consultius visum est, instantias enim passim dabunt tum Millii prolegomena, tum lectiones variantes.

SECTIO TERTIA.

TERTIO, ita Latinorum plerosque patrum depingit Millius, ut, se judice, citationes ex iis desumptæ exiguam mereantur fidem.

Agmen ducit Tertullianus, de quo ecce sanum et subtile judicium Millii : in eo citata sunt loca S. Codicis fere neglectius ex memoria contractim, ad sensum, haud sine levicula aliqua subinde mutatione, ipsisque porro allegatis ab eo testimoniis immista sunt nonnunquam aliqua à stylo vulgati interpretis * diversa, Africanæ φράσεως, et vocabula mire barbara. Immo penes se habebat Italicæ exemplar haud parum maculatum, certe si quid de cæteris ejus partibus conjectare liceat ex evangelii Lucæ codice quo usus est in libro quarto contra Marcionem. Denique, alia, inquit, loca sumpta videntur ex variis versionibus quæ tempestate ista ferebantur. Nempe præter Italicam, innumeras alias primis sæculis (de suo tantum sæculo dictum fuisset) extitisse notat Augustinus, et tamen non tantum de varia lectione Tertullianum, velut testem idoneum, producit ; sed etiam in prolegomenis sæpius lectionis quæ apud vulgatum prius obtinebat. Ita p. 105. col. 2. Vulg. ut apparet ex Tertulliano, miror hic quo critico naso tam accurate discernere potuerit inter tot varias versiones quid à vulgato prodierit, aut cur tam fidenter pronuntiârit virum Græce doctissimum, loca à se citata ex Latinis versionibus produxisse ; Pamelio etiam contradicente eum non tam Latinis translatis, quam Græcis codicibus veteribus usum esse.

De Cypriano hæc dicit Millius, ' nempe ex citatis ab ipso N.Test. pericopis abunde constat Italicam (hanc enim unam in usu ei fuisse ex allatis ab ipso N. Test. pericopis manifestum est) temporis tractu magis magisque fuisse interpolatam.' Veruntamen vitiatis hujusmodi lectionibus non parvo numero præmissis, p. 67. col. 1, 2. hæc habet, ' Restant lectiones quædam quas ex Africanis aliisque quibusdam profectas probabile est.' Tria hic notanda veniunt. Primo criticorum divortium. Quod enim hic Millio de Italica manifestum est, Simonius manifesto falsum pronuntiat in locis infra adducendis. Secundo, Millium sibimetipsi contradicere, dum ait unam, i. e. solam, Italicam Cypriano in usu fuisse, et tamen eundem ex Africanis aliisque quibusdam versionibus quædam protulisse. Denique ex codice hoc Cypriani tractu temporis magis magisque interpolato, non tantum varias lectiones plus centies exhibet, sed vulgatæ lectionis Italicæ argumentum non semel.

De Hilario Pictavorum Episcopo mentionem faciens, Prol. p. 72. nihil ex eo profert nisi lectiones interpolatas, quasi nec unam genuinam habuisset, h. e. cum versione Italica sua consentientem. Lucifer Calaritanus, judice Millio, vitiis misere scatet, nec S. Codicis loca integra producit, Prol. p. 73. col. 2. Testimonia nimirum protulit ad MSS. exemplar unum, idque perperam descriptum adornata, unde lectionum ejus interpolatarum catalogum tantum exhibet. Victorinum Afrum, et Zenonem Veronensem Latina secutos esse nonnullis in locis interpolata pronuntiat : locum unicum in quo additamentum, Joh. 6^to^ Com. 56^to^ occurrit, genuinum pronuntiat, refragante Simonio, Græcis scholiis, et versionibus universis. Optati citationes fere omnes interpolatas fuisse asserit, p. 74. col. 1, 2.

Hilarium Diac. quod attinet, is certe, inquit Millius, cum scripta sua testimoniis S. Codicis passim tessellaverit, tum in commentariis in epistolas D. Pauli ex Italicæ versionis textu, qualis tum temporis ferebatur, exhibuit, Prol. p. 74. col. 2. Quanquam ergo interpolatas ex eo lectiones ibi produxerit, sexcenties tamen Ambrosiastrum hunc pro veræ lectionis teste idoneo profert, ejusque textum seu genuinæ lectionis Italicæ certissimum argumentum exhibet. Quam falso, et in causæ suæ præjudicium, ex lectionum ejus appendice quam infra dabimus, judicabit lector.

Porro id ex Millio discimus patres Latinos fere omnes post ortam Arii hæresin, id sempe Arianis objecisse quod Scripturas S. corrumpere, pericopas ex iis eradere, mutilare solerent, adeo ut eadem nobiscum hæreticos habere biblia vix agnoscerent. Objiciunt hæc illis Hilarius Pict. Hilarius Diaconus, Ambrosius, Salvianus ; quæ omnia, Millio judice, frustra, et sine causa hæreticis objiciebantur, cum rari essent qui Scripturis temerarias manus intulere. Vide loca omnia in quibus hoc factum esse clamitant, à Millio bene vindicata, Prol. p. 78. col. 2. 79. col. 1. Qui autem de Græcis codicibus tum falso, et imperite judicabant, qui de Latinis ea sublata esse existimabant quæ alii ex ipsis S. Codici adjiciebant, eorum de lectione genuina judicium non magni æstimandum esse æquus lector censebit.

Sed de his plura dicere eo minus necessarium videtur, quod sæpius videamus Millium integrum patrum Latinorum consensum rejicientem. E. gr. Gal. iv. 14. pro πειρασμόν μου, ὑμῶν, inquit, legunt Vulg. Clar. Lat. Ger. Lat. Hieron. Hilarius D. Latini omnes, teste Esthio, quod sane sensum parit duriusculum ac coactum nimis quam ut probem. 1 Pet. i. 12. sic legimus, εἰς ἃ ἐπιθυμοῦσιν οἱ Ἄγγελοι παρακύψαι, in quem, inquit Millius, legunt Vulg. et ita fere Latini codices, reclamantibus Græcis ad unum omnibus, et quidem Irenæus, cujus Latinæ licet versioni Vulgatæ congruant, lib. ii. cap. 24. lib. v. cap. 36. advertenti tamen seriem contextus manifestum est Irenæi Græca fuisse, εἰς ἃ, quomodo quoque se habent Latina ejus. lib. iv. cap. 67. Plura ejusdem generis occurrunt à nobis observata annotatis in varias lectiones Millii.

CAPUT TERTIUM.

§. 1. Ostendit ex codicibus MSS. ecclesiæ occidentalis non posse certo colligi, textum hodiernum corrigendum esse, primò ex P. Simonii testimonio, ex librariorum ignorantia ; et ex erroribus quibus abundabant ipsa exemplaria. §. 2. Secundò, ex Millii ipsius sententia.

CAPITIS TERTII SECTIO PRIMA.

QUANQUAM ultra mille variantium lectionum ex unico MS. vel binis fortasse, aut tribus depromat Millius (atque illam lectionem genuinam esse asserit quam duo aut tres agnoscunt codices, reclamantibus reliquis omnibus), non tamen hinc sequitur quod ad eorum normam textus corrigendus sit. In promptu ratio est, si enim quæ variant exemplaria sint pauca, certo certius est majorem partem eorum cum editis congruisse.

Hoc etiam magis constabit ex animadversionibus quibus in codices quosdam MSS. usus est Simonius, vir sat acris in his rebus judicii, si Millium audimus ; nam in criticâ N. Test. historia parte secunda cap. 30—32. in codices quosdam MSS. censoria animadversione utitur ad hunc modum. Primo, " Quod, teste Hieronymo, magnus in codicibus (hisce) error inolevit, dum quod in eadem re alius evangelista plus dicit, in alio quia minus putaverint, addiderunt, vel dum eundem sensum alius aliter expressit, ille qui unum è quatuor primum legerit, ad ejus exemplum cæteros quoque existimaret emendandos ; unde accidit ut apud nos mixta sint omnia, et quæ singulis propria sunt, in aliis inveniantur."

Secundo, " Quod Græci librarii ut evangeliorum, atque epistolarum voces magis perspicuas redderent, unum evangelium ex alio planum fecerint, et quia multa obscura videbantur, aut ambigua, verbis clarioribus explicarunt, et pro more suo, apostolorum scripta ad puritatem Græci sermonis revocare studuerint, atque hanc veris-

* Prol. p. 59. col. 1, 2.

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simam esse causam summo judicio asserit, quamobrem codex Cantabr. plures suppeditat variantes lectiones quam reliqui omnes in unum collecti. Quicunque enim in Bezæ exemplar oculis castis inspexerit, haud illum præteribit quod scriba textum, propter elegantiam Græcæ linguæ, sæpissime correxerit, et nova, quæ synonyma visa sunt interserit verba, ut res involutæ apertiores fierint, et faciles explicatus haberent. Hanc sibi, tum temporis, licentiam N. T. aperiendi causa, sumpserunt scribæ, de vocabulis utrum archetypum fideliter exhiberent parum solliciti, modo à sensu eorum non deflexerint."

Tertio, " Qui hos codices, inquit Simonius, ad examen revocarunt, non aliud sibi statuerunt quam ut clariora fierent omnia, adeoque à genuina evangelistarum, atque apostolorum lectione multum aberrarunt paraphrasin adhibendo, intricatiora subducendo, recidendis superfluis, plurimisque inter se, claritatis gratia, transpositis, atque hoc semel monere satis est, absque longa enumeratione exemplorum, quorum amplam sylvam codex Cant. subministrat, speciatim in Actis Apostolorum, nam in Ecclesiastica primi seculi historia emendanda plurimum sibi indulserunt librarii." Hæc Simonius, qui tamen consolandi nos, ut ita dicam, causa, hæc subjicit, " quamcunque mutationem passi sint hi Codices, et licet apostolorum, et evangelistarum verba non retineant, discrepantiam tamen in sensu diligentissimus lector reperiet nullam." Hæ Simonii observationes planum faciunt quod parvam illi codices mereantur fidem, nec ad eorum fidem receptam lectionem emendandam esse. Simonium laudibus suis in cœlum sustulit Millius, Prol. p. 166. col. 1. ' Vir erat, inquit, in hac rei biblicæ parte singularis plane eruditionis, acerrimique, si quis unquam, judicii.' Quod si judicio illius libenter obsecutus esset, variantes è Cant. Ger. et Clar. lectiones, parcius deprompsisset, nec volumen suum, absque causa, in immensam magnitudinem excrevisse passus fuisset.

Autoritati enim horum codicum multum detrahitur ex eo quod exemplaria Græca transcripta sint ab hominibus Latinæ ecclesiæ, qui nec ipsi exemplaria optima nacti sunt, nec Græcam linguam optime callucrunt, sed eo consilio in hoc munere fungendo versati sunt, ut Græci vulgati erroribus magis faverent, et patrocinarentur. " Quod scribæ fuerint Latini, inquit Simonius, constat quia utraque lingua non modo eundem scriptorem agnoscit, sed etiam quædam è Latinis literis sunt puræ putæ Græcæ, et quædam è Græcis pariter Latinæ, verius dixisset Gothicæ; ad summam, errata pœne innumera, quæ in Græco codice occurrunt, satis sunt argumenti exaratum eum fuisse ab homine istius linguæ prorsus imperito. Nec enim in orthographia sola, sed etiam in vocabulis ipsis sæpissime peccatur." Idem Simonius, p. 147. sic pergit, " Tot menda in Græca parte codicis Clar. ubique reperies, ut exscriptum fuisse ab homine indocto quis non plane sentiat?" Et cap. 32. p. 156. " in nostris bibliothecis, inquit ille, exemplaria quamplurima Græca extant, quæ, ut è Græcis exarata ita apud illos communi quodam in usu erant, atque hæc quidem inter se discrepant in rebus parvi momenti, sed mire conveniunt in eo quod longissime distant ab iis codicibus quos Latini exscripserunt." P. 157. hæc verba habet notatu dignissima, " Mihi quidem dubitationis nihil est quin Cardinalis. Ximenius Complutensem editionem paraturus, quamplurimos codices eximiæ vetustatis, et spectatæ fidei corrogaverit: suspectam tamen habeo illam aliquando reliquis antelatam esse lectionem, quæ vulgato cum interprete maxime concordat. Fieri etiam potest, inquit, ut Stephani editio, quam cum Græcis MSS. in Italia contulit, non paucas in se receperit lectiones ad vulgatæ versionis normam expressas. Idem dicendum est de variis lectionibus sedecim MSS. codicum quas Marchio Velesius collegit, et quæ editioni nostræ vulgatæ mirifice favent." Hæc quidem adversante et renitente animo confitetur ipse Millius. V. g. Matt. xvii. 2. legimus λευκὰ ὡς φῶς, sed Steph. B. Cant. Vulg. ὡς χιών. E. Marco, quibus hæc sequuntur, de varietate hac aliud dicere nequeo, inquit Lucas Brugensis, quam quod Stephanus B. Latinæ editioni sæpe consonet, et aliquando potius erroribus ejus editionis inolitis, quam Germanæ lectioni. Quod idem omnino dicendum videtur de Cant. Ita Millius. Sic 1 Pet. ii. 6. Textus habet, ἐν τῇ γραφῇ, MSS. aliqui ἡ γραφὴ, ubi annotatio, vereor ne locus studio sit efformatus, ut in aliis quibusdam factum, ad versionem Latinam, inquit, Esthius. Ita 1 Pet. iii. 19. post ἐν φυλακῇ addit Steph. κατακλεισμένοις, 'ad exemplar fidei non magnæ, quod existimetur ad codices Latinos esse efformatum,' inquit Esthius. Vide similes annotationes in Marc. vi. 32. ix. 21. xv. 8. et passim.

Hinc liquet causam nullam esse quare recepta lectio emendetur ad exemplar eorum codicum, quos (primo) Hieronymus adeo contempsit, ut teste Simonio, necesse sibi habuerit Latinam ipsam versionem, ad codices, ex oriente petitos, exigere, et reformare. (Secundo) Codicum qui exarati fuerunt à Librariis Græcæ linguæ miserum in modum ignaris, quique plurima menda non modo in orthographia, sed in ipsis dictionibus contraxerant. (Tertio) Codicum qui licet inter se conveniant, à Græcæ ecclesiæ codicibus ita sunt diversi, ut vix speciem eorum gerant. (Quarto) Codicum qui dedita opera immutati fuerunt ut ad Latinam versionem efformarentur. (Quinto) Codicum qui vitia retinent, quibus Italica versio scatebat ante castigationem Hieronymi, ut, inquam, editi nostri ad horum codicum regulam, ac normam corrigerentur, nemo sanæ mentis unquam judicabit.

Hæc quidem, et præsertim quæ de Cant. Ger. et Clar. MSS. dicta sunt Dupinio mecum conveniunt, nam observationibus suis, in quibus Simonium potissimum consecutus est, absolutis, hæc infert, " Et eis observationibus conjectura non levi ducor ad suspicandum Græcum textum horum codicum à librario ad vulgatam versionem, quam simul exaravit, accommodatum, vel saltem ex alio exemplari ad hunc modum efformato desumptum fuisse; quo dato et concesso, varietas istorum codicum, ait ille, neutiquam censenda est tanquam tot variantes lectiones Græci exemplaris, sed solummodo tanquam castigatio, seu potius depravatio facta ex ista versione, quæ archetypum parum fideliter repræsentabat." Hist. de Canone Vet. et N. Test. vol. 2. p. 106. De antiqua Latinorum versione, qua occidentales ecclesiæ utebantur, et ad quam hi codices Græci, Simonio judice, confirmabantur, vide dissertationem nostram de vulgato interprete, et Italica translatione, capite subsequenti.

Coronidis loco notatu non indignum est quod cum MSS. Codices, quos contulit Millius, sint fere nonaginta, quandocunque viginti, vel triginta ad summum varianti cuidam lectioni favent, sequitur vel curam et diligentiam in Millio desiderari, vel plures saltem codices congruere cum editis, quam ab illis discrepare.

Veniam mihi dabit candidus lector, quod ab aliis hic testimonia, et rerum confirmationem sumpserim, cum enim codices ipsos MSS. evolvendi neutiquam mihi facultas data sit, id feci quod potui.

SECTIO SECUNDA.

HOC etiam fiet multo evidentius ex confessionibus Millii, et ex exemplis quæ ab illo mutuari possumus. V. g. Matt. iii. 11. deest καὶ πυρὶ 25. MSS.: sed, ut recte idem Millius asserit, de recepta lectione minime dubitandum est. Matt. iv. 10. ὀπίσω μου retinetur apud MSS. 36. juxta tamen ibi annotata, MSS. plurimi non agnoscunt, aliunde assutum videtur, à scriptore memore, scioloque. Matt. v. 47. apud amplius quam triginta cod. MSS. φίλους occurrit, cui tamen ille lectionem in textu ἀδελφοὺς, merito anteponit. Matt. xxvii. 42. καὶ πιστεύσομεν αὐτῷ, MSS. fere quinquaginta habent ἐπὶ vel εἰς: illo tamen judice, præfixum fuit ἐπὶ vel εἰς ex loco male intellecto. Marc. vi. 6. Textus habet ὅτι, quod et sensus videtur postulare: at omittunt illud plus quam viginti cod. et septem habent ἵνα: sed ὅτι, rectius inquit Grotius, cui Millius astipulari videtur, ut ut, pro more suo, sibimetipsi contradicat, Prol. p. 115. 131. Luc. iii. 2. Ἀρχιερέως agnoscunt triginta MSS. sed ex illius sententia Ἀρχιερέων recte. Lucas enim etiam annum, utpote semel functum pontificatu, congrue satis vocat Ἀρχιερέα. Luc. vi. 26. 28. Omittunt πάντες circiter viginti MSS.; sed omnino legendum arbi-

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tror, inquit ibi Millius, ut ut à sententia sua in prolegomenis temere recesserit: Proleg. p. 126. col. 2.

Præterea tanquam prætor de tribunali sæpius pronunciat hoc vel illud vocabulum, commentarium, irreptitium, adjectitium esse, quod, eodem fatente, in plerisque omnibus jam codicibus aut extat, aut occurrit: Prol. p. 133. col. 2. 156. col. 1. 163. col. 2. 165. col. 2. Crebro etiam ait 'vix ac ne vix obstat codicum omnium consensus,' p. 163. col. 2. bis, et 'absque codicum omnium consensu,' p. 154. col. 2. 155. col. 2. Quinetiam de Italicis genuinis lectionibus, quæ ex ipsius cerebro irrepserunt, et quibus Græcis Latinæ istæ responderint, acturus, ad hunc modum præfatur. Græca vero hæc cum ob oculos positurum me dico, 'partem illam hic duntaxat intelligo, quæ à MSS. nostris fere omnibus, et excusis discrepat.' Ut vero se hominem ostenderet, hanc aut illam germanam et veram lectionem esse ibi affirmat ex autoritate unius, aut duorum, aut trium exemplarium, et aliquando ex plurimorum MSS. codicum fide: Proleg. à p. 41. ad. p. 50.

CAPITIS QUARTI SYLLABUS.

§. 1. Versionum fere omnium in una lectione consensus non est, vel Millio judice, lectionis genuinæ certum indicium. Speciatim agitur primo de versione Coptica. §. 2. De versione Æthiopica, et Millii de hac versione judicio. §. 3. De versione Syriaca, ex Simonii sententia, et ex iis quæ Millius de hac versione pronunciat. §. 4. De versione Arabica, ex qua nullas lectiones variantes exhibent Millii prolegomena. §. 2, 3. De versione veteri vulgata, sive Italica latius agit sectio quinta, in qua evincitur primo incerta esse quæ de hac versione Millius certissima ducit, puta eam præ cæteris ad optimos codices adornatam fuisse. In ea omnia de textu archetypo optime et juxta genuinum verborum sensum reddita fuisse. Et demum versionem veterem Italicam ante tempora Hieronymi miris modis interpolatam, pristinæ suæ integritati restitui posse, et ejus industria restitutam esse. §. 4. Frustra id Millium aggressum esse ostenditur, primo ex codice Cantab. omnium quos unquam viderit corruptissimo, aut ex Germ. et Clarom. codicis ejusdem parte secunda. §. 5. Secundo ex scriptis patrum Latinorum, qui ante ætatem Hieronymi vixerunt.

CAPUT QUARTUM, SECTIO PRIMA.

VERSIONUM fere omnium in una lectione consensus, et *συμπνοία*, non est, Millio judice, genuinæ lectionis certum indicium; is enim ipse agnoscit Hebr. xii. 7. Vulg. Syr. Arab. Æthiop. legisse *εἰς παιδείαν* vel *ἐν παιδείᾳ*: editum tamen, inquit, *εἰ παιδείαν ὑπομένετε*, præter exemplaria plurima, et Græcorum commentarios affirmant ea quæ sequuntur versu proximo, *εἰ δὲ χωρίς ἐστε παιδείας*. Sed non est hisce immorandum, cum tam in Millii prolegomenis, quam in nostris ad varias ejus lectiones annotationibus, sexcenta occurrant loca, in quibus versionibus omnibus repugnet.

Superest, ut de versionibus hisce, separatim sumptis, breviter agamus.

Et primo de versione Coptica, sive Egyptiaca hæc habet Millius, Proleg. p. 152. 'Mirum certum est bibliorum multilinguium editores de Coptica nihil cogitasse, maxime cum non tantum profluxerit ex fonte Græco, sed etiam expressa fuerit ad exemplar optimum, unumque è primævis, aut certe ex ejusmodi aliquo, ut apparet ex variantibus ipsius lectionibus.' Vin', lector, scire rationem cur à Millio hæc versio, quam Waltonus *ὁ πάνυ* neglectam habuit, has laudes obtinuerit? Eam exhibet Simonius his verbis, 'Coptica exemplaria multis in locis conveniunt cum editione Latina, ubi Græco textui conformis non est,' Crit. Hist. cap. 16. p. 142. Porro ex variantibus ejusdem lectionibus, id tantum constat versionem ipsam haud esse flocci faciendam; quod ut lectori manifestum appareat, præ oculis ejus ponam illam ipsam variarum lectionum Συλλογὴν, quam nobis hic Millius exhibuit.

Matt. xx. 34. *Καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοὶ*, adjectitium est.

xxi. 2. *Καὶ εὑρήσατε, τὸ εὐθέως*, insertum est, statim. Vulg. xxv. 16. qui quinque talenta acceperat, *ἐποίησε ἄλλα πέντε τάλαντα*, aditum est ex superioribus.

Marc. xiii. 11. *Μελετᾶτε* irreptitium est. Vide hic annotata.

xiv. 27. *Σκανδαλισθήσετε ἐν ἐμοὶ* est Matthæi, Immo Vulg. et Hieron. Theoph. Syr. Arab.

Luc. vi. 45. *Λαλεῖ τὸ στόμα αὐτοῦ*, addititium est.

viii. 9. *Ἐπερώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες*, adjectitium est. xviii. 20. *σου* addititium est.

xxiii. 23. *Κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν Ἀρχιερέων*, de margine irrepsit. Agnoscunt Theophylactus, et versiones orientales omnes.

Act. iii. 13. *Ὁ Θεὸς Ἀβραὰμ, Θεὸς Ἰσαὰκ, καὶ Θεὸς Ἰακὼβ*, retento, *Θεὸς*, quod in aliis deest.

xv. 17. *Ὁ ποιῶν ταῦτα, πάντα* irrepsit è margine. Agnoscunt Chrysost. Œcumen. Syr. Arab.

xix. 3. *Εἶπετε πρὸς αὐτούς*, injectitium est. Agnoscunt Chrysost. Œcum. Syr. Arab. Æthiop.

xx. 32. *Παρατίθεμαι ὑμᾶς, ἀδελφοὶ, τῷ Θεῷ*,—*Ἀδελφοὶ* insertum de margine. Agnoscunt Chrysost. Œcumen. Arab. Æthiop.

2 Cor. i. 17. *Τοῦτο οὖν βουλευόμενος. Βουλευόμενος* fecit lector ex *Βουλόμενος*. Cum textu legunt Theodoretus, Œcumenius, et hanc lectionem firmant verba sequentia, *ἢ ἃ βουλεύομαι κατὰ σάρκα βουλεύομαι*.

SECTIO SECUNDA.

SECUNDO, de versione Æthiopica en P. Simonii judicium, *viz.* 'versio hæc Romæ impressa, et in Bibliis Polyglottis de novo edita, adeo parum accurata est, ut ampliori consideratione sit protinus indigna,' Hist. Crit. ver. cap. 17. p. 145. Ipse * Millius in prolegomenis sententiam suam de hac versione his verbis indicat: 'In evangeliis plerumque satis accurata est, rarius paulo abit à verbis S. textus, etubi in paraphrases excurrit, et commentarios, vestigia haud obscura videris Græcæ, quæ interpreti ob oculos fuerat, lectionis. In Actis Apostolorum secus aliquanto se res habet, laxiora his pleraque, omissa hinc inde varia, alia perperam, ac præter sensus Græci textus reddita, ne quid dicam de exemplari, quod nacti fuerunt Æthiopes in nonnullis hujus libri locis lacero, et lacunoso: unde factum ut ne quidem integra ad nos devenerit versio, sed partim mutila manserit, partim suppleta fuerit hic illic ab his editoribus ex lingua Græca et Romana, ut loquuntur, hoc est, ex vulgata versione, et codicibus vaticanis Græcis, quos cum vulgata Latina consentientes, deprehenderant. In epistolis D. Pauli major paulo adhuc apparet laxitas, et immanis nonnunquam à litera textus aberratio, interprete verba, quæ ob oculos habebat, adeo non numerante, ut ne ad ipsorum quidem sensum, seu etiam significationem in locis nonnullis quidquam attenderit. Sed neque, in epistolis catholicis et apocalypsi res multo melior; utcunque enim hic ad literam Græcam propius fere nonnihil accedatur, in ipsis tamen haud raro translatoris curam et diligentiam desideramus.' Hinc toties apud eum occurrunt hæc versionis hujus epitheta, 'turbida, et obscura versio' quærelæ hæ,† 'hinc omnia turbavit Æthiops.' Et tamen post hæc omnia, mirum dictu, 'Codex ille optimus est, et aut unus è primævis, aut ad primarium expressus est, et archetypum textum retinet in locis nonnullis, ubi ab eo cæteri abierunt. En quibus versionibus originarii textus emendationem Millianam debemus, iis nimirum, ex quibus, aliis judicibus, vix aliud quam corruptelas expectare fas sit, præsertim cum hanc longam genuinarum, si Millio fides, lectionum syllogen hoc epilogo absolvat. '‡Dolendum interea, turbidam hanc, confusam, et à textus non verbis tantum, sed et sensu nonnunquam toto cœlo aberrantem versionem intercepisse nobis conspectum plu-

* Proleg. p. 121. col. 1. † Prol. p. 154. ‡ P. 125.

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rimarum lectionum Græci, ad quem facta erat, codicis, quas alias notasse licuisset.' Dolendum potius virum doctum ex hac turbida, confusa, obscura versione, in qua, evangeliis exceptis, laxiora pleraque, omissa hinc inde varia, alia perperam, et præter sensum Græci textus reddita, quatuor paginas implevisse lectionibus suis genuinis, sunt enim omnes quas congessit (paucis tantum exceptis, quas examini subjicimus) adeo frivolæ, ineptæ, notatu protinus indignæ, ut magno opere in iis colligendis nihil egisse videatur. Aperiendus est denique fons hujus sententiæ Millianæ, nempe congruentia versionis hujus cum fictitia illa versione Italica, quam tanquam genuinæ lectionis no. nam, et regulam fidissimam ubique nobis oggerit. Nimirum agnoscunt versionis hujus editores se multa, quæ in Actis Apostolorum in hac versione deerant, ex codicibus Latinis, Græcisque cum iis consentientibus supplevisse, 'verendumque est, inquit Ludolphus, ne idem in cæteris N. Testamenti libris fecerint, quippe Æthiops meus in multis eos differre aiebat ab exemplaribus MSS. patriæ suæ;' nec aliud expectandum fuit à versione Romæ concinnata: si enim Romæ fueris, non tantum Romano more vivendum est, sed etiam scribendum.

SECTIO TERTIA.

DE Syriaca versione Millius sententiam suam his verbis exhibet. '(Primo) Syriaca quod attinet, haud ea Græcis suis adeo accurate semper, et velut ad amussim conveniunt, ut ex iis intelligi possit, quid legerit interpres. (Secundo) Quod in nonnullis pro versione exhibeat Syrus commentarium. (Tertio) Quod in aliis omittat non tantum textus Græci partes quasdam minutiores, sed insigniora quoque vocabula, seu quod ea superflua judicaverit in versione, aut quod etiam ipsa non intellexerit. (Quarto) Quod in aliis inserat, addat, mutet varia uberioris sensus, et claritatis gratia, ut in versione sæpius videre est. (Quinto) Quod in aliis Græca reddat omnino perperam, et præter sententiam loci. (Sexto) Accedunt quæ ex divisione versionis in lectiones addita, seu quovis modo mutata sunt, ad initia lectionum. Denique, non mirum esse ait, si pro temporum istorum ἀμαθίᾳ, textus ejus aliquantulum hinc inde passus est à librario.' Hæc omnia habes, Proleg. p. 128. 'Cætera, inquit, forte accurata erant, et quidem textus, quem exhibebant in plerisque adeo mirifice cum Græco vulgari congruebat, ut uterque ex uno et eodem codice descriptus prima fronte videatur. Collatis certe his invicem (*viz.* codicibus Syri et Vulgati) convenisse hunc cum altero deprehendimus, in lectionibus etiam, quæ ab excusis variant sexaginta supra mille, è quibus quadraginta (quadringenta) septuaginta octo genuinæ sunt.' Huic Millii sententiæ opponimus, (Primo) Simonii critici si non acrioris, æquioris certe judicii testimonium, "convenire nempe frequentius hanc Syriacam versionem cum Græcis exemplaribus, ex quibus Hieronymus Italicam castigavit, quam cum ipsa versione Italica, Crit. Hist. ver. cap. 15. p. 119." Porro ex iis quæ Millius annotavit, hæc plane sequuntur. (Secundo) Sexcentis fere locis codicem tam Syrum, quam Vulgatum spurium esse; ea enim versio, quæ in lectionibus in quibus ab excusis variat plus sexaginta supra mille, 478 tantum genuinas lectiones habet, in reliquis 582 eam non genuinas habere necesse est. (Tertio) Ex eo quod versio hæc cum Græco vulgari adeo mirifice congruit, eam mirum in modum vitiis scatere ex iis, quæ de Græco vulgari ex Simonio notavimus, liquido constabit. (Quarto) Ex eo quod versio adeo obscura sit, et à Græco exemplari eo usque aliena, ut ex ea intelligi non possit, quid legerit interpres, in quibusdam pro versione exhibeat commentarium, in aliis omittat insigniora textus Græci vocabula, in aliis, inserat, mutet, addat varia, in aliis Græca reddat perperam, et præter sententiam loci, aut tanquam superflua in versione rejiciat, et demum pro temporum istorum ἀμαθίᾳ à librariis hinc inde passus sit. Incertum sane relinquitur utrum in iis locis quos pro genuinis ostentat Millius, idem factum non fuerit. Contra antiquitatem hujus versionis objicitur, quod Matt. v. 22. εἰκῇ retinet: Matt. vi. 13. δοξολογίαν in fine orationis Dominicæ exhibet, et Luc. xi. tertiam et quintam ejusdem orationis petitionem; respondet Millius in textum hæc postea inserta fuisse, et accidisse versioni Syriacæ, quod Italicæ, quod aliis, ut longo temporis tractu mutatus et correctus fuerit textus ejus ad codices posteriorum temporum. Hoc cum ab eo sine teste, adeoque sine ratione dictum fuerit, quid impedit quo minus idem à nobis dicatur in omnibus iis locis, quos pro genuinis nobis obtrudit Millius? Nihil certè, nisi quod hoc Millii κρησφυγέτῳ nobis non opus sit, utpote qui lectiones hasce imaginario genuinas, ubi res postulare videbatur, diligenter excusserimus, easque fere semper nihil minus quam genuinas deprehenderimus.

SECTIO QUARTA.

De Versione Arabica.

EX versione Arabica nullas lectiones genuinas, vel interpolatas notavit Millius. Quanquam enim eodem fatente, ea hinc inde emendatior, et ad pleraque Græciæ exemplaria conformatior sit, quam Syriaca, eo tamen remotior fuit à Millii Italica, eique ut plurimum repugnat. Visum est ergo illi melius eam missam facere, quam de eadem, quod verum esse ex annotatis nostris constabit, agnoscere. "Facile tamen est, teste Simonio, cernere versionem hanc minime puram esse, sed aliquibus in locis ad Latinæ versionis normam emendatam fuisse:" Crit. H. ver. cap. 18. p. 158.

SECTIO QUINTA.

De Versione veteri Vulgata, sive Italica.

§. 1. DE versione Italica qualem hic nobis eam ex suo cerebro confinxit Millius, fusius agendum est. Hoc enim ipsius commentum penitus destruendo integrum prolegomenωn opus, in quantum lectiones genuinas respicit, cum illo loco cedere necesse est. Igitur observandum (primo) quod in eo potissimum se ostentet et immodice se efferat Millius, quod ex hac unica versione loca N. T. plus ducenta, quæ solitaria intercedebant absque omni codicum, patrum, versionum comitatu, et quæ jam à plurimis sæculis interpolata fuerant, originariæ suæ puritati restituerit. Harum lectionum inter alia longe plura συλλογὴν satis prolixam exhibet à pag. Proleg. 41[a] ad 58[am] in quibus hoc potissimum notandum venit, quod exempla multa colligens ex libris fere omnibus totius N. Fœderis, hac tamen præfatione utatur: "hæc quæ à MSS. codicum fere omnium, et impressorum lectione differunt, videntur tamen genuina."

Cui id primo respondeo, quod Helvidio Hieron. C. primo adv. Helv. T. 4. lit. D. "Licet tu mira confidentia hæc in Græcis codicibus falsata contendas, quæ non solum omnes pene Græciæ tractatores in suis voluminibus reliquerunt, sed nonnulli quoque è Latinis ita ut in Græcis habentur assumpserint; nec *(non tamen)* necesse est de exemplarium varietate tractare, cum omne et veteris, et novæ Scripturæ instrumentum in Latinum sermonem exinde translatum sit, et multo purior manare credenda sit fontis unda, quam rivi."

§. 2. Respondeo secundo, me diligenter locos omnes, exceptis plane frivolis, expendisse, et vix unum invenisse vel solitarie incedentem, vel cum exiguo illo quem adjecit, comitatu, qui genuinæ lectionis speciem exhibeat, certumve indicium, aut ubi pro lectione Græcorum codicum recepta non sit par ratio, versionum et antiquorum patrum auctoritas vel æqualis, vel multo superior.

Secundo, cum id pro certo, atque indubitato sæpius assumit Millius vulgatam Latinam, seu versionem Italicam, ab ipsis propemodum apostolorum temporibus adornatam fuisse ad codices optimos 'solisque forte apostolorum ipsorum authenticis dignitate inferiores;' Proleg. p. 162. col. 1. 'Eamque ab hodiernis quidem nostris codicibus nonnunquam recedere, à Græcis autem primorum temporum nusquam adeo recedere ut necessario sit deserenda,' Proleg. p. 138. col. 1, 2.—Ut multa alia ejusdem confidentiæ hic missa faciam, aliud tamen peritissimos Romanæ ecclesiæ criticos de hac versione sensisse et docuisse, ex eorum verbis et testimoniis luce clarius patebit.

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Nam primo Dupinius, etiamsi pro pontifice Romano steterit, Italicam versionem ab origine sua plurimis forsan maculis inquinatam fuisse, aperte et ingenue fatetur. " Primo enim, interpres qui potuit falli ut humanus, hallucinatus forte est, et textum male reddidit; aut secundo, nactus fuit codicem mendosum; aut tertio, sui codicis parum fidus anagnostes; aut quarto, cum scriptum esset ambiguum, et duplicis sensus aut interpretamenti capax, interpres fortasse minus commodam secutus est sententiam, et in dictione aliqua aut idiomate Hebraico multum aberravit. Quinto, de suo etiam adjecisse potuit plurima, aut claritatis gratia, aut ut unus evangelista cum altero melius concordaret" (atque etiam subtraxisse, et rejecisse quædam tanquam superflua, ut asserit Millius de Syro). " Sexto, multa forsan additamenta deprompsit ex Apocryphis (prout Clemens Rom. in Ep. ad Corinthios.)" Hæc ille de vetere interprete N. T. cap. 3. §. 4. p. 109.—Simonius, cap. 6. p. 50. " Multum, inquit, debemus sancto Hieronymo, qui Italicam versionem, locis pene innumeris mancam et imperfectam, suæ integritati restituit. Optima Græca exemplaria plerumque secutus est, præteritisque iis, quæ ad vulgatam de industria conformabantur, et multis quæ apud orientales ecclesias perlegebantur, commodissimum quodque elegit; atque hinc est, quod illi cum Græcis scholiastis omnia fere conveniunt. Admodum antiqui fuerunt codices, quos mutilos in editis sui temporis Hieronymus deprehendit, et ab ipsis Christianismi primordiis originem suam traxerunt. Unde inducor ad credendum veterem versionem Latinam à MSS., ad hunc modum mutilatis, ab initio traductam fuisse, quam tamen totam rejecisse, aut in novam penitus effinxisse formam, criticorum ille præstantissimus nequaquam ausus est." Adeo in re Biblica peritissimi Simonius et Dupinius à Millio quam longissimè dissentiunt!

§. 3. Secundo, sicut nec ipse Millius diffitetur versionem istam tractu temporis valde corruptam fuisse, ita res nota ac manifesta erit è crebris Simonii confessionibus, qui cap. 3. p. 20. ait, " Omnibus apertum est miserandum fuisse statum illius ante castigationem Hieronymi." Et cap. 4. p. 24. " Latinam ecclesiam summo beneficio sibi devinxit Hieronymus, cum ad optima Græca exemplaria vulgatam versionem pessime ab aliis habitam (ut testatur ipse in Ep. ad Damasum) correxerit." Et cap. 6. p. 50. "Innumeros pene locos, hiantes olim et lacunosos, reduxit ille ad sanitatem." Et. p. 52. " vetustissimi cod. vulgati multa παρεμβεβλημένα verbis passim immutatis, retinent, quæ in editione nostra Hieronymus acri judicio perpendit, et emendavit, cap. 12. p. 115." Si Zegerum ipsum audias, ' hæc ipsa versio multis in locis noscitur vitiata, mutilata, et aucta.' Atqui versio in statu isto miserando, utpote quæ locis innumeris vitiata, mitilata, et aucta fuerit, minime quidem digna fuit, ut præ cæteris palmam ferret, suamque archetypo puritatem restitueret. " Hinc est, quod, teste Simonio, post castigationem Hieronymi de Italica versione in antiquum statum restituenda nemo unquam vel per somnium cogitaverit, sed (hac ad Millium ablegata provincia) codices suos ad Hieronymi editionem conformarunt, ex omnium confessione optimam et accuratissimam, adeo ut post aliquos annos vetus Italica versio, cum in extremis esset, vel sublata penitus fuerit vel sub nomine et titulo Hieronymianæ versionis delituerit. Hanc enim Cassiodorus monachis suis regulam præscripsit, ut codices suos ad Hieronymianos audacter corrigerent." Et cap. 7. p. 59. ' Non aliud occurrit nomen in vetustissimis, quæ jam extant, Latinis Bibliis, quam Hieronymi, nec nota aliqua, qua distingueretur Hieronymiana à vetere ista, quam occidentales ecclesiæ usurpârunt, versione. Hæc ergo quæ olim vulgata et Italica dicebatur, post Hieronymi in Novum Testamentum labores, sensim evanuit, cum enim Hieronymiana magis quam Italica versio plerisque arriserit, scrinia, in Bibliothecis illius nomine præfixo, occupavit, Italica penitus neglecta, quam omnes minus accuratam esse crediderunt." Et cap. 9. p. 83. ex pervetusto codice in Bibliotheca Sancti Germani reposito, hæc citat verba, ' Hieronymi presbyteri Bethlem secundum Græcum ex emendatissimis libris conlata:' unde constat, quod ex pervulgata illorum temporum opinione Hieronymus integrum Novum Testamentum castigaverit ex emendatissimis Græcis manuscriptis: " Nulla tum de Italica versione mentio facta est; librarii enim non aliam quam Hieronymi editionem transcripserunt, quod sæpissime disertis verbis in fine libri adnotârunt." Ad hunc modum illa ipsa versio, quam ad cœlum sustulit Millius, et cujus beneficio loca Novi Testamenti plus ducenta, à plurimis sæculis interpolata, restituere conatus est originariæ suæ puritati, illa ipsa, inquam, versio ex judicio et consuetudine occidentalis ecclesiæ, prætermissa, spreta, et repudiata fuit. Postremo, cum in ea prope sententia Millius assecutum se esse ex Latino Irenæo, Tertulliano, Cypriano, Hilario Diacono, codicibus Cant. Clar. et Ger. quæ in plerisque N. T. fuerint ipsius Italicæ genuina, et quibus Græcis Latina ista responderint. Quam commentitia futilisque sit illius sententia mecum, paucis recognoscite.

§. 4. Primo etenim codicem Cant. ad hanc rem minime aptum esse, patet ex testimonio tam Millii, quam Simonii. Ad Morini argumentum, qui trecentis fere in locis ex codice Cant. confirmatam esse ait vulgatam ecclesiæ versionem, respondet Millius (Prol. p. 141. col. 1.) ' exemplar hoc Cantabrigiense omnium quotquot unquam ad ætatem nostram devenere, interpolatissimum fuisse;' et annotatis in Lucæ caput tertium, ' Omnium quos unquam viderim, non uno nomine, corruptissimum. Unde et mutata ad hujus generis codices Latina corrupta in plurimis fuerint necesse est.' Atqui de hoc ipso codice, ait Simonius, cap. 6. p. 51. " Græca istius codicis ad Italicam versionem per omnia respondisse; unde sequitur ipsam Italicam versionem, omnium quotquot unquam ad ætatem nostram devenere, interpolatissimam fuisse." Et p. 52. Codex Cant. à reliquis Græcis exemplaribus et vulgatis ita longo " abest, præsertim in Actis Apostolorum, ut videatur esse codex novus." Immo, dicente Millio, annotatis ad Lucæ caput tertium, ' Hujus codicis scriba in evangeliis finita, pro arbitrio, addere, detrahere, mutare ausus est, ——et Lucæ denique evangelium adeo misere passim interpolavit, ut Monotessaron quoddam fere, magis quam ipsius Lucæ Evangelium, dixeris.' At vero cum Clar. et Ger. sint solum ejusdem exemplaris partes secundæ, illos quoque codices à reliquis Græcis et vulgata ad eundem modum discrepâsse, rationi haud absonum est conjicere. Et p. 52. " Vetustissimi (Lat.) codices additamentis mendisque innumeris abundant, quæ sustulit Hieronymus, correxitque ad normam eorum exemplarium, quæ suo tempore præstantissima habebantur, et quæ cum nostris propius consentiunt. Inter libros, qui apud Græcos, et orentiales ecclesias perlegebantur, sunt aliquæ quidem varietates et discrepantiæ, non tamen ejusdem naturæ cum variantibus istis lectionibus, quæ in Cant. et quibusdam aliis, et vulgata vetere versione ad eos codices conformata facile deprehendas. Constat quidem eos codices temerariam librariorum manum sæpius fuisse passos, qui multa addiderunt claritatis gratia, atque ordinem verborum immutârunt, ut oratio fieret concinna, accurata, et polita." Unde colligere licet, quam falsas rationes inferat Millius dicendo, ita Cant. ita Ger. ita Cler. adeo vetus Italica.

§. 5. Secundo, alterum quod jacit fundamentum Millius, sc. testimonia patrum, qui ante tempora Hieronymi vixerunt, Simonio judice, parum stabile et firmum est. Nam in Critica de Versionibus Historia, cap. 3. p. 22., " Monet nos Sanctum Cyprianum non ad amussim exhibuisse vulgatam editionem sui temporis, sed aliquando ad sensum verborum respexisse, potius quam ad textum veteris interpretis. Et p. 21. Cyprianus et coætanei illius locos S. Scripturæ non ex publica aliqua versione deprompserunt, sed ipsi eos è re nata interpretati sunt. Atque iterum, Tertullianus et Cyprianus potestatem sibi permiserunt adeundi fontes, ac Græcum sermonem pro libitu suo vertendi. Hinc Pamelius in vita Tertulliani ait non tam Latinis translatis, quam Gr. cod. veteribus usum esse auctorem Græce doctissimum, mallet nempe ex fontibus bibere, quod aiunt, quam ex lacunis." De Cypriano idem dignoscitur ex locupletissimo indice locorum Nov. Test. in Edit. Oxon. collectorum. Ex his Simonius recte colligit falli Zegerum, qui additamenta in Lat. MSS. sæculo Irenæi, aut Cypriani pauciora fuisse, quam reliquis deinceps

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sæculis existimat. "Siquidem major pars antiquissimorum codicum additamentis ac varietate innumera gaudet, et tantum abest ut nostra vulgati interpretis editio ad Irenæum, Tertullianum, Cyprianum, aliosque scriptores venerandæ antiquitatis corrigi debeat, ut tutius foret testimonia eorum ad editos nostros, seu Græcos seu Latinos, emendare. Hoc quibusdam forsan mirum videbitur (ait ille) et inauditum, sed de rei ipsius veritate satis liquet. Et p. 53. Haud tutum semper est ecclesiasticos Scriptores, qui antiqui merito audiunt, tanquam duces nostros sequi, cum è certis argumentis dignoscatur codices, quos nacti erant Nov. Test. præsertim Latinos, misere confusos et turbidos fuisse."

His etiam subjungit, p. 54. Scripta Latinorum Patrum, qui Hieronymi versionem ætate præcesserunt, crebram mutationem passa esse. Editores enim, qui typis illa mandari curârunt, citationes eorum ad nostram vulgatam sæpius accommodabant, nec melius factum est Hilario Diacono, qui ex omnibus Latinis cum vetere Italo interprete maxime congruit. Turrianus, cum apostolorum canonum defensionem susceperit, "meminisse se ait, non ita pridem cum esset Cyprianus Romæ imprimendus, fuisse qui judicârunt tunc in testimoniis Veteris Scripturæ, quæ sunt omnia apud Cyprianum ex interpretatione LXX., pro interpretatione LXX. interpretationem Hieronymi, substitui debere." Quid multa? Teste Dupinio, si Epistolarum Paulinarum Latinam versionem in Clarom. et Germ. codicibus, cum textu in commentariis Ambrosiastri et Pelagii diligenter conferas, miram ubique discrepantiam facile reperies: Hist. 5. et N. T. vol. ii. p. 115. Quibus ex argumentis in unum collatis satis constat vanum fuisse Millii inceptum, dum è scriptis patrum veterem Italicam versionem eruere conatus est, neque illum aut criticum aut dialecticum bonum egisse, cum in prolegomenis toties dixit, 'ita Irenæus Lat. ita Tertullianus, aut denique ita Cyprianus, adeoque vetus Italica.'

CAPUT QUINTUM

§. 1. Exhibet uberiorem dissertationem de hac versione Italica, in qua primo sententia Millii proponitur. §. 2. Secundo, patres Latinos existimâsse versionem Italicam ex Græcis exemplaribus corrigendam fuisse ex testimoniis Ambrosii, Hieronymi, Damasi P. et Augustini probatur. §. 3 et 4. Unde sequitur primo ex patrum horum sententia non defuisse tunc Græcos codices puros et incorruptos, ex quibus versionis Italicæ σφάλματα corrigerentur. Secundo, patribus hisce nullam tunc cognitam fuisse versionem Italicam, ex qua aliorum Latinorum codicum varietas aut dissonantia tolleretur, Ibid. Frustra tentasse Millium versionem hanc integritati suæ restituere ex Tertulliano, Cypriano, Hilario Diac. et Augustino, aut ex codicibus manuscriptis ostenditur.

CAPUT QUINTUM.

Sive de veteri Italica Versione uberior dissertatio.

QUANQUAM ea quæ de hac versione jam diximus, aliis sufficere videantur, quoniam tamen controversiæ cardo in hoc potissimum versatur, operæ pretium esse duxi Millii de hac versione sententiam plenius refutare.

SECTIO PRIMA.

IMAGINARIAM scilicet hanc versionem * 'adornatam fuisse ad optimos codices, solisque forte apostolorum authenticis dignitate inferiores' censet Millius. Immo non patitur Boisium nostratem supponere† 'ipsam à Græcis alicubi sic recedere, ut necessario sit deserenda.' 'Recedit (inquit) nonnunquam ab hodiernis hisce nostris, non vero à Græcis primorum temporum.' Et Prol. p. 142. col. 1. hæc habet, 'Veterem Italicam, seu ad exemplaria primæva composi-

* Proleg. p. 162. col. 2. † P. 138. col. 1, 2.

tam, summa veneratione prosequimur, ejusque vel semesa MSS. fragmenta quælibet auro cariora, non cara duximus. Optandum equidem foret ut Hieronymus, ex collatione præstantissimorum, qui ætate ista comparari poterant, codicum Latinorum, restituere studuisset Italicam originariæ suæ puritati. Cum autem ex Græcis suis eam castigare ipsi visum sit, ex animo certe gaudemus quod in hac re parum sibi permiserit, ac pauca duntaxat immutârit; hoc siquidem pacto manet etiamnum haud exigua pars Italicæ, textusque adeo primævi originarii vestigia passim haud obscura videre est, quæ ex morosiori ejus ad Græcos codices qui tum ferebantur confirmatione, pleraque prorsus periissent. Hæc nostra est de vulgata versione sententia.'

SECTIO SECUNDA.

OPERÆ pretium esset dignoscere unde hæc versio mendis libera, et à Græcis primorum temporum nusquam recedens, adeo comparanda esset, ut pro certo haberetur nos ipsissimam versionem Italicam, qualis à prima origine extabat, puram putamque possidere. Mirum certe, fatente* Millio, quanta jam ab ipso fere initio licentia textum hujus versionis interpolârint Latini veteres. Quæro qua certa et explorata methodo, pura ab his interpolationibus et integra ad Millii manus pervenisset? Versionem Italam, aut vulgatam continuo ingeminat; ex hoc rivulo fontes ipsos Græcos purgandos esse existimat; Clementem, Origenem, Eusebium, Græcos fere omnes coram hoc tribunali sistit; quicquid in iis à suo vulgato dissentit, incusat παρεμβλήσεως, irreptitium, interpolatum esse, aut marginale scholion fidenter pronunciat; quicquid eidem, consonat est planc genuinum. Quærimus tandem unde hæc rara avis pervenerit, quibusque machinis è cœlo devoluta ad Millium descenderit, et quibus indiciis, post longum hoc temporis intervallum, id nobis denuo innotescat? Ex Millio id luce clarius ediscas, cujus ipsissima verba in medium jam adducam.

Versionem ipsam quod attinet, adeo mire tractu temporis interpolata erat à librariis, aliisque, ut ipsius textum genuinum haud alias investigare liceat quam partim ex fragmentis patrum Latinorum, partim ex MSS. exemplaribus translationis Italicæ, qualis jam incedebat ante castigationem Hieronymi, adhibita in consilium hodierna vulgata, quæ quantumcunque vitiata, haud exiguam certe partem retinet veteris genuinæ. Hujusmodi quidem monumentorum accurate inter se, et cum textu Græco, N. B. commissorum adminiculo, revocari etiamnum posse videtur maxima ex parte Itala hæc, qualem eam dederint primi interpretes.†

Prodisse apud Latinos innumeras S. Scripturæ interpretationes testis est Augustinus, et inter reliquas unam apud Afros, quinto jam sæculo speciatim Italam dictam, quod ab Italia ad ipsos pervenerit. Quis hodie fidem dabit versionem Italam primævam, seu Pii secundi temporibus, dicente Millio, adornatam ex apostolorum autographis, immo apographis desumptam fuisse? Unde nimirum habuissent Epistolam ad Hebræos, et Johannis Apocalypsin à R. Ecclesia nondum agnitas? Unde Epistolas Catholicas, quarum aliquæ in dubium ideo vocabantur, quod earum parcior fuisset mentio in primævis Christianismi sæculis? In versione Syriaca, iisdem fere temporibus adornata, Petri epistolam secundam, Johannis secundam et tertiam, Judam, Apocalypsin, Historiam Adulteræ defuisse agnoscunt eruditi: securos quis nos faciat eas in versione Italica non pariter defuisse? Aut quo indicio certo constabit Italum hunc interpretem linguæ Hebraicæ idiomata moresque Judaicos adeo ad unguem calluisse, ut in iis vertendis nunquam à vero aberraverit? Quis dabit denique Italam versionem, de qua unus loquitur Augustinus, eam ipsissimam fuisse quæ primo ab Italis concinnata fuerit? Immo post miseram illam corruptelam, quam multo ante Augustini tempora in hanc versionem irrepsisse ultro fatetur Millius, quis certiores nos reddet eam in Afrorum manus incorruptam pervenisse?

* Prol. p. 58. col. 2. † Prol. p. 41. col. 2.

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Si certum id esset, quod summa confidentia certissimum pronunciat Millius, Italam hanc olim puram, et autographis Apostolicis dignitate tantum inferiorem extitisse, mendisque nullis obnoxiam, et à qua nunquam necessario recedendum esset; eamque à bibliothecis Hieronymi ætate salvam et integram comparari potuisse; quanta ecclesiæ Latinæ incuria, immo socordia factum est, ut nova Hieronymi emendatio ei prævaluerit, ita ut, ea insuper habita, Hieronymi versio vulgata apud omnes ubique obtineret, et pro authentica haberetur. Isidoro etenim monente * 'Hieronymi editione generaliter omnes ecclesiæ usquequaque utuntur, pro eo quod veracior sit in sententiis, et clarior in verbis;' et † Gregorio P. apud Millium eadem his verbis dicente, 'Nova hæc translatio cuncta verius transfudisse perhibetur, et credendum est quicquid in ea dicitur.' Cur demum id eo tempore dictum esset, cum eodem ‡ Gregorio fatente, sedes apostolica utraque utebatur, se tamen novam translationem disserente, quid tandem dicat Augustinus audiamus,§ 'In ipsis (inquit) interpretationibus Itala cæteris præferatur, nam est verborum tenacior, cum perspicuitate sententia.' Ut autem hic de judicio Augustini, Latini hominis in Græcis minime instructi, taceam, Italam versionem ad aliarum multitudinem comparatam, 'verborum præ aliis tenaciorem et in sententiis magis perspicuam pronunciat, eam tamen quantumlibet emendatam Græcis cedere oportere haud dubium est.' Ait idem Augustinus,‖ 'Iisque potissimum qui apud ecclesias doctiores, et diligentiores reperiuntur. Latinis quibuslibet emendatis Græci (inquit) adhibeantur, sunt enim Græcorum autoritate adhuc emendandi, duabus enim aliis linguis ad Scripturarum divinarum cognitionem opus est, Hebræa sc. et Græca, ut ad exemplaria præcedentia recurratur, si quam dubitationem attulerit Latinorum interpretum varietas.' En Augustinum! non Millio adstipulantem, sed plane adversantem; lectorem nempe Latinum titubantem non versioni Italicæ, sed Græcis exemplaribus stabiliendum mittit; immo haud dubium esse ait, Latinam quamlibet versionem, adeoque Italam, Græcis cedere oportere.

Cum Augustino consentiunt ecclesiæ Latinæ patres ad unum omnes, qui de his rebus verba fecerunt, unoque ore asserunt textus Græcos N. Testamenti semper fuisse et adhuc esse authenticos, ad quos omnes versiones probari et examinari debent. Constans hæc erat, juxta Waltonum, veteris ecclesiæ sententia: Ambrosius ¶ hæc habet, 'Si quis de Latinorum codicum varietate contendit, quorum aliquos perfidi falsaverunt, Græcos inspiciant codices.' Et libro de Incar. Dom. Sacramentis; 'Ita (inquit) in Græcis codicibus invenimus, quorum potior est autoritas.' Proximus illi Augustinus** ita loquitur, 'Recte fieri nullo modo dubitaverim ut, cum diversum aliquid in duobus codicibus invenitur, quandoquidem ad fidem rerum gestarum utrumque non potest esse verum, ei linguæ potius credatur, unde est in aliam, per interpretes, facta translatio.' 'Hoc ipsum, inquit ibi Vives,—Hieronymus clamat, hoc ipsa dicit ratio, et nullus est saniore judicio qui repugnet.' Hieronymus epistola ad Suniam et Fretellam rem sic expedit. 'Si quando apud Latinos in N. Testamento quæstio exorta est, et inter exemplaria varietas, recurrimus ad fontem Græci sermonis quo novum scriptum est instrumentum.' Idem ep. ad Licinium hæc habet, 'Ut veterum librorum fides de Hebræis voluminibus examinanda est, ita novorum veritas Græci sermonis normam desiderat:' quæ verba à Gratiano in jus canonicum à pontifice probatum, relata sunt, dist. 9. cap. Ut veterum agmen claudat Damasus Papa cui sic scribit Hieronymus, 'Novum opus facere me cogis ex vetere, ut post exemplaria Scripturarum toto orbe dispersa, quasi quidem arbiter sedeam, et quia inter se variant, quæ sunt illa quæ cum Græca consentiunt veritate decernam.' Ex his satis constat quantum veteres fontes prætulerint versionibus, iis vero qui versiones præferunt dico cum Hieronymo, quibus displicet fontis unda purissima, cœnosos rivulos bibant. Ex hac autem veteris ecclesiæ sententia duo, coronidis loco, plane concludi videntur.

Primo, non defuisse, horum patrum ætate, fontes ex quibus purissima hæc unda biberetur, i. e. non defuisse Græcos codices puros, et incorruptos, ex quibus Latinorum, adeoque ipsius versionis Italicæ σφάλματα corrigerentur, quibusque, Latina omnia exemplaria cedere oportere haud dubium tunc esset. Quorsum enim Græcos codices inspicere, ad fontem Græci sermonis recurrere, ei linguæ potissimum credere unde est in aliam facta translatio, et cum Latina exemplaria varia esse contigerit, quæ sint illa quæ cum Græca veritate consentiunt decernere, nos toties monerent, nisi puri hi fontes adeundi, codices hi Græci inspiciendi essent, unde decerni potuisset Græca veritas? Frustra ergo decies ad minimum in prolegomenis suis asserit, et contendit Millius, Græca exemplaria misere corrupta, et vitiata fuisse, interpretationibus, et scholiis è margine in textum irrepentibus undique scatere, fœdata, polluta, nec unum inter Græcos codicem extitisse Italo suo vetustiorem, qui Archetypam Apostolorum et Evangelistarum scripturam ipso fidelius expresserit. Hoc enim si patrum atque ecclesiæ antiquæ judicio ita fuisset, ad eum certe aliquando, et non ad Græcorum exemplaria pro veritate dignoscenda continuo provocassent, nec in hujusmodi verba toties irrupissent. Latinorum * codicum vitiositatem, quæ ex diversitate librorum omnium comprobatur, ad Græcam originem, unde et ipsi translatam esse non denegant revocandam fere, ex puris fontibus potius quam ex cœnosis rivulis bibendum esse. Et veritatem quærendam esse ad Græcam originem revertendo.

Secundo, hinc constat patribus hisce nullam tunc cognitam fuisse versionem Italam, aliamve quamlibet, vel in bibliothecis, ut putat Millius, extantem, vel aliunde comparandam, ex qua aliorum codicum Latinorum varietas aut dissonantia, tolli posset, aut N. Testamenti versio Latina ad integritatem suam restitui. Id liquet ex patrum omnium in hac ipsa quæstione alto silentio. Ad Græca exemplaria provocant omnes. Ad ea quoties in Latinis dubium aliquod occurrat, recurrendum esse uno ore pronunciant, Italam quandam versionem Latinis cæteris præferendam esse unus, quod sciam, Augustinus pronunciat, ex ea reliquas emendandas esse ne unus quidem. Audi Hieronymum clara voce sciscitantem, 'Si Latinis † exemplaribus fides est adhibenda, respondeant quibus? Tot enim sunt exemplaria pene quot codices: sin autem veritas est quærenda de pluribus, cur non ad Græcam originem revertentes, ea quæ vel à vitiosis interpretibus male reddita, vel à præsumptoribus imperitis emendata perversius, vel à librariis dormitantibus aut addita sunt, aut mutata, corrigimus? De N. Testamento nunc loquor quod (excepto apostolo Matthæo) Græcum esse non dubium, hoc certe cum in nostro sermone discordat, et in diversos rivulorum tramites ducit, uno de fonte quærendum est.' Latuit ergo Hieronymum Romæ degentem, et Damaso P. familiarem, ea quæ Millio, post longum hoc ætatis intervallum compertissima (si fides ei sit adhibenda) fuit versio pura Italica, ad optimos codices adornata, solisque apostolorum authenticis dignitate forte inferior. Latuit Hieronymi adversarios studiose de illo detrahentes, quod quædam in evangeliis emendare tentaret, et Latinorum codicum vitiositatem ad Græcam originem revocaret: Latuit denique Damasum P. id Hieronymo in mandatis dantem, ut 'ex Latinorum exemplaribus variantibus quæ sint illa, non quæ cum versione Italica, sed cum Græca consentiant veritate, decerneret.'

SECTIO SEXTA.

AD Millium jam redeo, qui excussis aliquot ex modo memoratis atque antiquissimis codicibus, ut et allegationibus patrum ‡ vetustissimorum Latinorum, in ea prope fuit sententia assecutum se esse quæ in plerisque N. Test. locis fuerunt ipsius Italicæ genuina, et quibus Græcis Latina ista responderint.

* Lib. de div. Officiis. † Prol. p. 98. col. 2.
‡ Ep. ad Leand. Sect. ult.
§ De Doct. Christ. lib. ii. cap. 15. Vide etiam, cap. 11, 12. ‖ Cap. 15.
¶ Lib. ii. De Sp. Sancto, cap. 6. ** De Civ. D. lib. xv. cap. 13.

* Hieron. Ep. ad Marcellam. † Epist. ad Damasum.
‡ Prol. p. 41. col. 2.

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Quæro ex quibus patrum veterum monumentis id consecutus sit; an ex Irenæi Latinis, ad quos in lectionibus ejus variantibus sæpius nos mittit? Nihil minus, ipso enim Millio* monente, paucis in locis, nec non ex contextu orationis satis haud assequi possis quænam fuerit codicis Irenæi lectio; et in hac, inquam, interpretatione Latina ex adductis per omnem fere paginam locis N. Test. pro sæculo isto haud facile credibilis apparet Italici textus interpolatio.

An ex Tertulliano ad quem sæpe provocat? Nec id quidem: fatente enim eodem Millio,† 'In eo citata sunt S. Codicis loca fere negligentius, ex memoria, contracte ad sensum, haud sine levicula aliqua subinde mutatione; ipsisque porro allegatis ab eo testimoniis, immista sunt nonnunquam aliqua à stylo vulgati interpretis diversa, Africanæ φράσεως, et vocabula mire barbara; immo penes se habebat Italicæ ‡ exemplar haud parum maculatum certe:' adeo ut hoc patre uti in Scripturis ad originalem Græcum emendandis, esset plane otio et opera abuti.

De Cypriano idem est § Millii judicium, 'ex allatis ab illo N. T. pericopis manifestum esse Italicam tractu temporis magis magisque fuisse interpolatam,' adeo ut in illo nihil fere notatum videam, nisi lectiones vitiosas, aut ex Africanis aliisque versionibus profectas.

Denique, aliis Latinis patribus sepositis in uno Ambrosiastro, unoque Augustino tandem acquiescit. Hilarius enim, qui sub Ambrosii titulo diu latuit, Romanus Diaconus cum esset, ab eo spes erat versionem Italam, si quæ tum purior extitisset, castius et sincerius exhibendam. Sunt autem de hoc Diacono observanda tria, primo eum nimirum,‖ ipso teste, hos commentarios edidisse, cum ecclesiæ Romanæ rector esset is ipse Damasus, qui Hieronymo invidiosum illud munus imposuerat de Latinis codicibus dissidentibus ex Græca veritate decernere, adeoque eo ipso tempore quando remedio isto, Damasi saltem judicio indigebant Latini codices universi. Secundo, ex utriusque inspectione pro compertissimo habebit lector vel Hieronymi vulgatam, vel Hilarii valde corruptam prodiisse, quod ex variantibus Hilarii lectionibus ad calcem hujus operis conjectis, oculari demonstratione constabit. Tertio, 'præscribitur nobis, inquit Hilarius, de Græcis codicibus quasi non ipsi invicem discrepat.——Constat autem quosdam Latinos, porro olim de veteribus Græcis translatos codicibus, quos incorruptos simplicitas temporum servavit et probat.' 'Ita (inquit ¶ Millius) Latinus de Græcis, cæcus, ut aiunt, de coloribus, nihil de codicibus Græcis novit Ambrosiaster.' Somnium ejus de Latinis codicibus incorruptis ipsius Hilarii textus refutabit.

Ad Augustinum jam venio. Is autem Græcam linguam suis Latinis necessariam pronunciat; ut 'ad exemplaria præcedentia recurratur, si quam dubitationem attulerit Latinorum interpretum infinita varietas;' et quod in Latinis codicibus titubat, Græcis haud dubio cedere oportere ait, adeoque codices Græcos Italicæ suæ versioni eundem prætulisse res ipsa loquitur. Adeo ut si verum id esset, quod pro vero, contra experientiam, nobis obtrudit** Millius, 'Augustini, nempe, opera portionem bene magnam versionis Italicæ, qualis in codicibus illius ætatis ferebatur, exhibuisse,' nihil inde profecerit Millius, partim quod codices, ante ætatem istam, fatente eodem Millio, misere interpolati essent; partim quod ipse Augustinus codices istos qualescunque fuerint, ex Græcis corrigendos esse asserat. Denique ad Augustinum provocat Millius contra Augustini ipsius ad Hieronymum verba, quæ ad hunc modum se habent: '††Proinde haud parvas Deo agimus gratias de opere tuo, quod evangelium ex Græco interpretatus es, quia pene in omnibus nulla offensio est, cum scripturam Græcam contulerimus, unde si quispiam veteri falsitati. N. B. contentiosus fuerit, prolatis, collatisque codicibus, vel docetur facillime, vel refellitur; et si quædam rarissima merito movent, quis tam durus est qui labori tam utili non facile ignoscat, cui vicem laudis referre non sufficit?' Quibus adjicias Hieronymi his verbis responsum; 'Si me, ut dicis, in N. Testamenti emendatione suscipis, exponisque causam cur suscipias, quia plurimi linguæ Græcæ habentes scientiam, de meo possint opere judicare, eandem integritatem debueras etiam in veteri credere Testamento.' Hinc verisimile est Dupinium recte contra Millium dicere 'Augustinum ex instituto versionem ab Hieronymo reformatam' in operibus, post eam editis, allegasse.

* Prol. p. 58. col. 2.
§ Ibid. p. 67.
** Ibid. p. 80. col. 1.
† Ibid. p. 49.
‖ Com. in Tim.
†† Ep. 10. p. 44.
‡ Ibid. p. 59.
¶ Prol. p. 139. col. 2.

SECTIO QUARTA.

SUPERSUNT jam codices MSS. iique, si Millio fides, ante castigationem ab Hieronymo conceptam exarati; Codices nempe Cant. Clarom. Germ. qui omnes unum tantum volumen N. Testamenti constituunt. 'Hi (inquit Millius) Italicam versionem qualis existebat ante Hieronymi tempora, nobis exhibent:' hoc est, Hieronymo* judice, 'vitiis undique scatentem, iisque adeo multis, ut ea tantum corrigere instituerit quæ sensum videbantur mutare, reliqua manere passus sit, ut fuerunt,' ne multum à Latinæ lectionis consuetudine discreparent. 'Magnus siquidem error in nostris codicibus inolevit (inquit Hieronymus), et apud nos mixta sunt omnia.' Non alium de hac controversia judicem desideramus quam Hieronymum, ocularem codicum tam Græcorum quam Latinorum inspectorem. Quid hic Millius? Hieronymum mendacii incusat, immo contra constare dicit† 'haud alterius generis vitia versionem hanc Italam contraxisse, quam quæ cæteri omnes codices, tractu temporis, incuria, et licentia librariorum. Codices vero Græcos ad quos revertendum censebat Hieronymus, in multis abiisse à primævis illis è quibus Latina hæc profluxere. Verbo dicam (inquit), libri qui hac ætate ferebantur, etiamque præstantissimi quique, interpolati erant et mixti, ne Origeniani quidem, et cæteri probatiores, ad quorum fidem ex occasione provocat Hieronymus, ab assumentis aliisque vitiis vacabant, soli puri et immaculati erant qui ex autographis apostolorum manabant, proximi istis, licet haud ita puri, quos aliquanto post constitutionem canonis, N. T. describi contigerit, et ex horum aliqua expressa erat versio Italica, adeo ut, ad ipsam emendandam ex Græco, consulendi forent codices, si qui extarent, similes istis ad quorum textum erat composita. Quod autem hos una cum aliis istorum temporum interpolarint magis, magisque librarii ante seculum Hieronymi, frustra ex temporum posteriorum Græcis institui ejus in integram restitutionem: cum enim à lectione quam referebat hæc versio, abierint haud raro libri recentiores, certe quo propius in ea recensenda ad hos acceditur, eo magis Italicam à primogenia sua Scriptura reddes alienam; nec reformabis ipsam, sed transformabis in novam nescio quam, à genuina Vet. Italica plurimum discrepantem.'

Putares, lector, te audire Morinum aliquem, aut Amelotium pro Latinis codicibus, tanquam pro aris et focis contendentem, potius quam protestantem, aut ecclesiæ Angl. filium. Ut autem hic mittam ea quæ hic Millius de versione primæva Italica tam fidenter asserit esse gratis dicta, cui unquam persuadebit, Origenis temporibus, hoc est, dum exemplaria in ecclesiis suis archetypa consulenda essent, ejusque Pamphili et Pierii opera tam egregie laboratum est, ut integre conservarentur, vitiis ita scatuisse, ut non ex iis, sed Italica nescio qua versione, per Millium tandem forent emendanda. Aliud certe existimavit Augustinus, qui pro versione Hieronymi Deo haud parvas egit gratias, eamque eo nomine præcipue suscepit, quod viri in Græcis versati de ea judicare potuissent? Quis ferat Millium tam audacter pronunciantem Græcos codices, è quibus Hieronymus Latinorum sphalmata emendavit, ante sæculum Hieronymi à librariis adeo magis, magisque interpolatos fuisse, ut operam in iis consulendis plane luserit Hieronymus, nec Vulgatam ex eorum collatione emendatam nobis exhibuerit, sed potius in novam transformatam, et à genuina veteri Italica, quam sibi per somnium excogitavit Millius, plurimum discrepantem? Denique cum dicit ‡ 'in saniora consilia

* Præfat. ad Damasum.
† Prol. p. 81. col. 2.
‡ Ibid. p. 81. col. 2. et p. 82. col. 1.

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reversum esse Hieronymum, dum ita calamo temperavit, ut iis tantum quæ sensum mutare videbantur correctis, reliqua manere pateretur ut fuerant,' quid aliud agit quam insaniæ Hieronymum arguere, codicum Latinorum sphalmata ex Græca veritate corrigentem, insaniæ Damasum id munus eidem imponentem, insaniæ Ambrosium potiorem illis autoritatem concedentem, insaniæ Augustinum de libris Græcis apud ecclesias doctiores et diligentiores loquentem, è quibus Latini codices corrigerentur, iisque Latinos codices cedere oportere pronunciantem? insanivisse demum universam ecclesiam existimare, quam in hanc sententiam concessisse monet ὁ πάνυ Waltonus? Verbo dicam, aut in his tam audacter, et quasi de tribunali pronunciatis, ipse Millius, aut totus mundus insaniit.

Porro in consilium adhibuisse se dicit Millius,* 'Vulgatam hodiernam quæ quantumcunque vitiata, haud exiguam certe partem retinet veteris genuinæ.' Frustra, se judice. 'Jam, enim inquit, quando Latina nostra longo sæculorum tractu misere corrupta sunt, vix illi libri sunt minus probati quam qui maximam præferunt cum Latinis nostris consonantiam.' Simonius, cujus criticam in N. T. merito laudat Millius, id fieri non posse contendit hoc argumento, quod multa in veteri Vulgata menda intacta reliquerit Hieronymus, ne Latinorum suorum aures offenderet. Ex libro autem mendis quamplurimis adhuc scatente, et in paucis non semper recte, si Millio † fides, mutato, nihil certo colligi posse quo vetus Italica ad suam integritatem restituta esset, nemo non videt.

Horum inquit, Millius,‡ 'mediorum cum textu Græco commissorum adminiculo, sive excussis antiquissimis codicibus, et allegationibus vetustissimorum patrum Latinorum, exactisque iis singulis ad fontem Græcum, assecutum me esse confido, quæ in plerisque Nov. Test. locis fuerint ipsius Italicæ genuina.'

Juvat hic Millium Millio committere. Hieronymum à Millio reprehensum audivimus, quod ad hos fontes, librariorum interpolationibus, ejus ætate magis magisque vitiatos, provocaverit. Id Millius post mille et ducentos annos, se felici opera præstitisse existimat, quod frustra Hieronymus, cum suis interpolatis Græcis, aggressus est. An id Hieronymo accidit codicum Latinorum vetustissimorum, aut patrum Latinorum inopia? Mirum, contingere id potuisse Latino Romæ id temporis agenti, cum opus illud concinnâsset, et de scriptis Latinorum patrum usque ad suam ætatem in catalogo suo judicium proferenti. Id unum dicendum superest, Hieronymo judicium, vel criticum illum nasum in genuinis decernendis defuisse, qui Millio tandem in eadem opera versanti contigit, aut juxta Augustinum 'operam omni laude majorem in veteri falsitate corrigenda Hieronymum præstitisse.' Porro si Græci codices ita, Hieronymi ætate, interpolati fuissent, ut nullum ex iis certum judicium de Latinis codicibus ferre potuerit Hieronymus,§ unde est quod codicem Alexandrinum inter exemplaria Vet. Test. non tantum toto orbe vetustissima, sed et probatissima ponat Millius, 'ita ut certe ab ipsis fere canonis incunabulis (inquit) vix extitisse censeam qui archetypam evangelistarum et apostolorum Scripturam fidelius expresserit?' An codicem hunc Hieronymo, qui ad Pierii et Origenis exemplaria in bibliotheca Alexandrina conservata toties provocat, ignotum fuisse existimandum est? Codicem ex quo versio Æthiopica ‖ prodit, unum è primævis, aut ad primævum aliquem expressum esse censet Millius, quo jure vidimus. Idem de versione Coptica ¶ pronunciat, eam, nempe, ex fonte Græco profluxisse, exemplari optimo, unoque è primævis, aut certe ex hujusmodi aliquo descripto. Inter codices Millio jam notos, ex quibus Novum Testamentum mendis bis mille purgatum se nobis exhibuisse præ se fert Millius, Hieronymo in Palæstina versanti, bibliothecæ Alexandrinæ scrinia pervestiganti, Antiochiam, Constantinopolin, variasque Asiæ provincias perlustranti, immo dum in Ægypto ageret Monasteriorum Nitriensium codices evolventi, ne unum quidem ex tot Græcis codicibus primævis contigisse, ex quo Latinos suos emendaret, quis sanus judicaverit?

* Prol. p. 117. col. 2. † Ibid. p. 82. col. 1. ‡ Ibid. p. 41. col. 2.
§ Ibid. p. 143. col. 2. ‖ Ibid. p. 124. col. 1. ¶ P. 152. col. 1.

LIBRI SECUNDI CAPITIS PRIMI.

ARGUMENTUM.

Continet vindicationem locorum quorundam insigniorum, in quibus lectiones variantes majoris momenti esse videantur, viz. τὰ εἰκῇ, Matt. v. 22. δοξολογία, Matt. vi. 13. νεκροὺς ἐγείρετε, Matt. x. 8. quæ omnia adjectitia esse contendit Millius. Ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, var. lect. μὴ ἕως, Matt. xi. 23. τί με λέγεις ἀγαθόν v. l. τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ, Matt. xix. 17. τὸ γεννώμενον ἅγιον, v. l. ἐκ σοῦ ἅγιον, Luc. i. 35. καθαρισμοῦ αὐτῶν, v. l. αὐτῆς. Luc. ii. 22. γενηθήτω τὸ θέλημά σου———ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, Luc. xi. 2. 4. adjectitia hic censet Millius, οὐδὲ ἓν ὃ γέγονεν, Joh. i. 3, 4. ἐν αὐτῷ ζωὴ ἦν, V. l. οὐδὲ ἕν. V. 3. ὁ γέγονεν ἐν αὐτῷ, &c. V. 4. εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας ἔξεστι, desunt Act. viii. 37. οὐκ ἐνόησαν, addit Millius, Rom. i. 32. τῷ κυρίῳ δουλεύοντες, V. l. τῷ καιρῷ, Rom. xii. 11. ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, V. l. ταῖς μνείαις. Ibid. v. 13. οἷς οὐδὲ πρὸς ὥραν εἴξαμεν, V. l. οἷς πρὸς ὥραν, Gal. ii. 5. ἡ πρὸς ἐφησίους ἐπιστολὴ ἐπιφαύσει σοι ὁ Χριστὸς, V. l. ἐπιψαύσει σου, et ἐπιψαύσεις τοῦ Χριστοῦ, Eph. v. 14. ἡ πρώτη σκηνὴ, V. l. διαθήκη, Heb. ix. 1.

LIBRI SECUNDI CAPUT PRIMUM.

LECTIONES variantes à MSS. desumptas, quas nec antiqui Patres, nec Græci Commentatores, nec versiones vetustissimæ agnoverunt, jure optimo rejiciendas esse nemo inficiabitur. Ex iis lectionibus, quas agnoverunt, quædam magni momenti sunt, ideoque majorem disquisitionem postulant, et merentur; aliæ minoris, aut nullius momenti, quas accurata consideratione indignas quis non putat? Hac præsertim de causa, quod licet ex Patribus non pauci, 2—5. 8. volumini exarârint, raro Millius paginam, caput aut librum indicet, ubi variantes suas lectiones reperire possimus; et licet in plurimis Patrum editionibus scripturarum, quæ ab iis citantur, occurrant Indices, adeo tamen manci et imperfecti sunt, ut vix dimidiam partem earum exhibeant, et in hac dimidia parte ex mendis librariorum miræ sint tenebræ. Ne tamen aliquid notatu dignum præteriisse videar, mihi molestum non erit in hanc rem aliquid temporis et laboris insumere.

I. Variarum lectionum quæ notabiles sunt, primam invenies, Matt. v. 22. πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, 'vox εἰκῇ (ait ille) videtur omnino scholion esse, è margine codicis alicujus in textum admissum:' ego quidem hujusmodi conjecturæ parum faveo, nec in textum Ecclesiis Christianorum publice recitatum insolens aliquod irrepsisse facile credam, nisi ex causa graviori, quam hic loci nullo modo invenio. Vulgatæ enim versioni, patribusque Latinis, habeo quod opponam, testimonium Justini M. Nec quis mihi merito objiciat, quod vocem εἰκῇ præterierit Justinus * secunda sua apologia his verbis, ὃς δ' ἂν ὀργισθῇ, ἔνοχός ἐστιν εἰς τὸ πῦρ. Periodus enim ista omnibus suis numeris non expleta est, atque ῥακὰ aliquis, et μωρὲ pari jure, ac εἰκῇ textu depellat. Idem de Irenæo dicendum est, qui Christi præcepta summatim enumerans ait, † 'Dominus pro eo quod est non occides, neque irasci quidem præcepit;' sed ‡ tribus aliis locis hunc ipsum textum proferens, disertè addit, 'sine causa.' Ita Cyprianus lib. iii. p. 64. Apost. Constitutiones, lib. ii. cap. 53. Ita Chrysostomus, Euthymius, et Theophylactus in locum. Ita Basilius M. tom. ii. p. 447. Greg. Nyssen. de Beatit. Or. 5. p. 818. et tom. ii. p. 791. Theodoretus Orat. 9. adv. Græcos, p. 621. et in Psal. p. 443. Ita Cyrillus Alex. in Zach. p. 768. Chrysostomus Hom. 6. in Divum Paulum Ed. Sav. tom. viii. καὶ ὁ Χριστὸς πάλιν, ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, οὐκ ἄλλως ὀργιζόμενος. Et Edit. Mor. tom. iii. p. 25. εἶδες πανταχοῦ μέτρα, ὀργίζεσθε, καὶ μὴ ἁμαρτάνετε, ὁ ὀργιζόμενος εἰκῇ. ἔστι γὰρ καὶ δικαίως ὀργίζεσθαι. et tom. iv.

* P. 63. † Lib. iv. cap. 27. ‡ P. 189. 314. 320.

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p. 84. Vide ibi Fr. Ducæum; et p. 114. et 116. bis; et tom. v. p. 345. Syrus autem et Copt. vocem hanc ita propriam hoc loco putârunt, ut retinere eam maluerint quam interpretari. Cum vero "vox εἰκῇ, ex Millii sententia, necessario adhibenda videretur, ad emolliendum sc. quod aliqui durius dictum putarent;" ex ea sententia recte colligimus, quod vocem illam nemo quidem de industria omiserit; potuit tamen omitti ex oscitantia librariorum, quod aliis locis accidisse ipsi sæpissimè in confesso est.

2. Ex insignioribus variantium lectionum secunda est, ea quæ dominicam orationem claudit doxologia, ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας, Matt. vi. 13. "quam Græcis liturgiis ortum suum debuisse" Millius, multique critici judicant, quoniam sicut non reperitur apud Lucam xi. 4. ita neque apud patres Latinos; præterea deest apud Græcos, Origen. Cyprian. tertio sæculo; Cyrillum Hierosol. Gr. Nyssen. quarto sæculo; etiam ubi dominicam orationem ex professo interpretantur: ægre tamen in animum inducam meum precationi ab ipso Domino nostro compositæ commentitium aliquod adjecisse sanctos Patres: quod sic hic loci factum esset, cur non etiam pari temeritate apud Divum Lucam? Reperies quidem hanc clausulam in omnibus orientalibus versionibus, è quibus Syriaca, Waltono judice, Apostolorum fere temporibus confecta est, et apud eruditos haud paucos, ait, Millius,* "convenit ipsam sæculo Apostolico proxime sequente à viris Apostolicis fuisse concinnatam;" legas eam apud Chrysostomum, Euthymium, Theophylactum, i. e. apud omnes Græcos commentatores in locum: Chrysostomus explicat eam, et explanat ad hunc modum, ταῦτα γάρ φησιν, αἰτῶ παρὰ σοῦ, ὅτι οἶδά σε βασιλέα πάντων, αἰώνιον κεκτημένον κράτος, καὶ πάντα δυνάμενον ὅσαπερ ἂν θέλῃς, καὶ δόξαν κεκτημένον ἀναφαίρετον. Isidorus Pelusiota Ep. lib. iv. Ep. 24. Dominicam orationem interpretatus est, atque ibi asserit, si recitaret aliquis hæc verba ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, καταφρονεῖν δὲ τοῦ πᾶσαν δύναμιν καὶ δόξαν πηγάζοντος, fontem interim omnis potestatis et gloriæ sperneret illum, quicunque sit, criminis irremissibilis se reum facere, eosque solos eadem verba sincere proferre, qui ad singula Dei jussa toto corpore contremiscunt. Apostolicæ Constitutiones† hanc precationem bis exhibent pariter ac in textu, minime mutilam et decurtatam, eamque appellant nomine precationis, ἣν ὁ Κύριος ἡμῖν ἐν τῷ εὐαγγελίῳ διετάξατο. Denique cum Lucianus Philopatrim suam absolvens ait, τὴν εὐχὴν ἀπὸ πατρὸς ἀρξάμενος καὶ τὴν πολυώνυμον ὠδὴν εἰς τέλος ἐπιθείς, illum Dominicæ orationis initium, ac finem perstrinxisse censet Cotelerius. Origenem‡ in hac re parvi facio, cujus testimonio si fides adhibenda esset, tum γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς, item ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, de Lucæ textu, tanquam de loco non suo, tollenda sunt; temerarium facinus ac valde periculosum: ad summam, Gr. Nyssen et S. Ambrosius hanc clausulam non (prout innuit Millius) penitus omiserunt, sed more Græcarum quarundam Liturgiarum hanc una cum Doxologia Filii et Spiritus Sancti simul protulerunt. Gr. Nyssen enim suam Dominicæ orationis explicationem peragit his verbis; § "Quin stantes Deum precemur, Ne nos inducas in tentationem, sed libera nos à malo, à quo liberet nos gratia Christi, ὅτι αὐτῷ ἡ δύναμις, καὶ ἡ δόξα, ἅμα τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν." Ad eundem modum Pseudo Ambr. lib. vi. de Sacram. c. ult. Denique cum hæc δοξολογία, testibus Drusio et Lightfooto, saltem quoad sensum in publicis Judæorum Liturgiis obtinuerit, et in versionibus Syrorum et Arabum, in confiniis gentis Judaicæ degentium, atque adeo ex iis hanc formulam recipientium inveniatur, cumque apud Patres Græcos invaluerit mos mentione Patris facta ei adscribere μεγαλοσύνην καὶ δόξαν εἰς αἰῶνας. Ἀμήν. Vide Clem. R. Epist. Ed. Junii p. 29. et in fine, verisimile est eam locum hic suum obtinere, potius quam manu aliena et temeraria huic S. Orationi additam fuisse.

3. Matt. vi. 32. mentio facta est de additamento quodam ab Origene et Clemente Alex. haud semel citato; viz. αἰτεῖτε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται· καὶ αἰτεῖτε τὰ ἐπουράνια, καὶ τὰ ἐπίγεια ὑμῖν προστεθήσεται. "Ita tamen (ait ille) ut tricesimi tertii commatis loco positum haud putem; sed appositum potius interpretamenti gratia:" quod luce clarius fiet ex ipso Clemente, Strom. iv. p. 488. cum enim Christi verba citasset, Ζητεῖτε πρῶτον τὴν βασιλείαν τῶν οὐρανῶν καὶ τὴν δικαιοσύνην, addit, ταῦτα γὰρ μεγάλα, et deinde sequitur, τὰ δὲ μικρὰ, καὶ περὶ βίον ταῦτα προστεθήσεται ὑμῖν.

4. Cap. x. 8. Νεκροὺς ἐγείρετε, "Probabile est adjectum hoc aliunde (ait Millius) et quidem ab ipsis pene Christianismi primordiis (cum id Syrus, Vulg. et Cant. legant) quoniam omittunt MSS. triginta amplius,* Basilius, M. Chrysostomus, Euthymius, et Theophylactus in locum." Sed extant hæc verba apud Hilarium canon. 9. apud. Cant. et Alex. MSS. apud Cyrillum Alex. Is. p. 862. Glaphyr. in Deut. p. 426. et de Sancta Trinitate, lib. iii. p. 494. Cur autem omissa fuere ratio probabilis à Millio redditur, nempe, quod neminem ante Christi resurrectionem ab Apostolis vitæ redditum legimus; qui maximam hujusce capitis partem ad secundam missionem Christo demum è mortuis suscitato respectum habuisse parum animadverterunt; hac forsan ex ratione ad illa omittenda facile adduci potuerunt: cur autem adderentur, ne color quidem, aut prætextus est, cum novam afferant difficultatem, nulla adhuc mentione facta de mundatis leprosis pariter ac mortuis suscitatis. Ita cap. xi. 5. χωλοὶ περιπατοῦσι, νεκροὶ ἐγείρονται desunt (ait ille) in Origene in Joh. sc. p. 103. Sed longe fallitur opinione; primam periodi partem agnoscit Origenes, et alteram absque ulla variante lectione reperies Luc. vii. 22. ideoque utrum sint Christi verba, in dubium venire non potest.

5. Cap. xi. 23. Καὶ σὺ Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα; μὴ ἕως τοῦ οὐρανοῦ ὑψωθήσῃ; MSS. quædam, Irenæus, lib. iv. cap. 70. p. 371. Sed ex annotationibus doctissimi Grabii constat, quod illa lectio non ipsius Irenæi, sed solius Latini interpretis sit: "Nam in nullo, ait Grabius, Græcorum Patrum hunc locum ita allegatum reperio: Chrysostomus, Theophylactus, Arabica, Syriaca, Persica vers. textui assentiuntur."

6. Cap. xix. 17. Τί με λέγεις ἀγαθόν; In annotationibus Millii Matthæus, inquit Origenes, ὡς περὶ ἀγαθοῦ ἔργου ἐρωτηθέντος τοῦ σωτῆρος ἐν τῷ τί ἀγαθὸν ποιήσω; ἀνέγραψεν τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; Ὁ δὲ Μάρκος καὶ Λουκᾶς φασὶ τὸν σωτῆρα εἰρηκέναι, τί με λέγεις ἀγαθόν; Sed Justinus M. in Dial. cum Tryph. p. 328. Irenæus, lib. i. cap. 17. Origenes contra Celsum, lib. v. p. 238. cum textu congruunt. De altera hac lectione venerandæ antiquitatis, silentium est apud Millium, viz. Θεὸς ὁ Πατὴρ, vel, Πατὴρ ὁ ἐν οὐρανοῖς vel Πατήρ μου ἐν τοῖς οὐρανοῖς. Occurrit hæc lectio in Justino M. p. 328. Clemente Alex. Pædag. p. 118. Origene, ubi supra, Exhort. ad Mart. p. 169. Comment. in Joh. p. 38. et libro primo de principiis cap. tertio. Placuit forte Millio hanc lectionem prætermittere, quoniam, Ariana exorta controversia, vocem πατὴρ in evangelio scriptam fuisse præcise negarunt. Adjecta erat à Marcionitis, inquit Epiphanius.† Et Orthodoxus in primo Dial. de Trin. (quem nonnulli‡ Athanasii fuisse putant) οὐκ εἴρηται (ait) οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ πατὴρ, ἀλλὰ εἰ μὴ εἷς ὁ Θεός· Vox quidem πατὴρ nec apparet jam in nostris MSS. nec agnita olim fuit à vetustis interpretibus. Cum vero Valentiniani, Marcionitæ, aliique Hæretici hâc voce causam suam fulcire putentur, Sanctos Patres hoc usurpâsse verbum, reclamantibus MSS. suis quis credat? Hinc constat quam parum fidei et autoritatis variantes ex iis desumptæ lectiones mereantur.

7. Matt. xxvi. 28. Τὸ περὶ πολλῶν ἐκχυνόμενον. Qui effundetur Vulg. "Futurum se (ait ille) quod futuri loco; nec enim illis vinum hoc ipse sanguis Christi erat jam effusus, sed ejusdem mox effundendi symbolum." Sed N. B. 1. quod omnes evangelistæ et apostoli cum de institutione sacramenti corporis Christi loquantur, dicunt τὸ διδό-

* Proleg. p. 127. † Lib. iii. cap. 18. lib. vii. cap. 24.
‡ Not. in Const. Apost. p. 216. § Orat. 5. tom. i. p. 761.

* Tom. ii. p. 462. † Hær. xlii. p. 339. ‡ Ath. tom. ii. p. 169.

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μενον, τὸ κλώμενον, Luc. xxii. 19. 1 Cor. xi. 24. et de sanguine Christi, τὸ ἐκχυνόμενον, Mar. xiv. 24. Luc. xxii. 20. verbum in præsenti tempore usurpantes, quoniam ex hac institutione facta est repræsentatio corporis Christi quod mox frangendum, et sanguinis Christi qui mox effundendus erat; per quam illos Domini mortem annunciare oportet, donec veniat. 2. Quod eadem figura dicendi de ambobus sacramentis veteris fœderis utitur sacra Scriptura; de circumcisione enim ante dicit quam Abraham circumcideretur, hoc est pactum meum, αὐτὴ ἡ διαθήκη, quod observabitis inter me et vos, Gen. xvii. 10. Et de agno paschali ante dicitur, πάσχα ἐστὶ Κυρίῳ. victima transitus Domini est, Exod. xii. 27. quem transivit Dominus super domos filiorum Israel, percussit autem omne progenitum in terra Ægypti. Vide Annotata mea in hunc locum.

8. Marc. i. 2. Ἐν τοῖς προφήταις, hanc lectionem pro virili parte jamdudum tuebar; cui defensioni adjunge testimonium Hieronymi in Matt. iii. F. 8. lit. C. Nos autem nomen Isaiæ putamus additum scriptorum vitio.

9. Marc. xv. 25. Erat autem τρίτη ὥρα, tertia hora, et crucifixerunt eum. Joh. xix. 14. ὥρα ὡσεὶ ἕκτη, vide hoc ἐναντιοφανὲς, conciliatum in annotatis nostris ad hunc locum. Lectio τρίτη ad Johan. librariorum sine dubio est, non evangelistæ, inquit Millius.

10. Luc. i. 35. Διὸ γεννώμενον ἅγιον. Hic loci MSS. omnesque versiones, et plurimi è patribus post γεννώμενον addunt ἐκ σοῦ, quam lectionem versio Anglicana probat et firmat, dicendo quod nascetur ex te; nec injuria; ad hunc enim modum legunt Irenæus, lib. iii. cap. 26. Tertullianus contra Prax. cap. 26. Novatianus de Trin. cap. 19. Origenes Dial. contra Marcion. p. 121. Eutropio enim postulante ut ex scripto recitentur verba, recitantur τὸ γεννώμενον ἐκ σοῦ, hac simul nota adnexa, quod evangelista non dicit διὰ σοῦ, ἀλλ' ἐκ σοῦ; ad eundem modum autor Quæstionum et Respond. ad Orthod. qu. 46. p. 430. Epiphanius Anch. p. 69. Chrysostomus Ed. Mor. tom. v. p. 476. Quibus comites adjungit Millius Athanasium, Greg. Thaumaturgum, Titum Bost. et Hescychium. Videtur tamen illi quod hæc lectio orta sit ex interpretamento, ἵνα φύσει γεννώμενον ἐκ Μαρίας πιστευθείη. Pace tua dicam, docte editor, inter illas quas germanas esse acriter contendis, non una ex sexcentis pari atque hæc lectio autoritate innititur. Vide Proleg. p. 72. col. 1.

11. Luc. ii. 22. Αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν. Vulg. et Arab. αὐτῆς· veram et antiquam lectionem textui convenisse ex his Origenis verbis Hom. 14. in D. Lucam, F. 100. D. discimus, " si scriptum esset ' propter purgationem ejus,' i. e. Mariæ, nihil quæstionis oriretur, et audacter diceremus Mariam quæ homo erat purgatione indiguisse post partum; nunc vero in eo quod ait ' dies purgationis eorum,' non videtur unum significare, sed alterum, sive plures." Vide hic Millium textum confirmantem, Prol. p. 64. col. 2. p. 72. col. 1. p. 80. col. 2. Corrige igitur annotata nostra in hunc locum.

12. Luc. xi. 2. ——— γενηθήτω τὸ θέλημά σου, v. 4. —— ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Utraque petitio, ait Origenes,* explicans hanc precationem, παρὰ Λουκᾶ σεσιώπηται. Notat et Augustinus† " quod Evangelista Lucas in Oratione Dominica petitiones non septem, sed quinque complexus est, ——— Ostendens ergo Lucas tertiam petitionem duarum superiorum esse quodammodo repetitionem, magis eam prætermittendo fecit intelligi, ' et libera nos à malo' iste non posuit, ut intelligeremus ad illud superius, quod de tentatione dictum est, pertinere." Δοκεῖ δέ μοι (inquit Origenes) ὁ Λουκᾶς διὰ τοῦ, μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, δυνάμει δεδιδαχέναι καὶ τὸ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, omittuntur in Vul. et in plerisque exemplarium Latinorum, ait Maldonatus; quem tamen habemus ingenue confitentem, quod extent in omnibus fere MSS. Græcis. Agnoscunt has petitiones, et interpretantur Euthymius et Theophylactus, et singulæ versiones Orientales. Origeni quos opponam habeo sanctum Cyprianum, Cyrillum Hieros. Gr. Nyssenum, Chrysostomum, in quorum commentariis de insigni hac omissione altum silentium est: Augustino Augustinum oppono, qui in tractatu de verbis Domini secundum Lucam universas septem petitiones diserte enumerat; et S. Ambrosius hanc precationem è Luca textui congruentem depromit. Vulgatam minoris facio, quæ in Luca sic exorditur, ' Cum oratis, dicite, pater, sanctificetur,' &c. at vel ipse Origenes ait, τοῦ δὲ Λουκᾶ οὕτως, Πατὴρ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς. Unde cogitur Millius dicere irrepsisse hæc ante tempora Origenis, Prol. p. 44. col. 1. Postremo etiam quod inter omnia exemplaria Græca, Millio teste, bina sola his petitionibus carent, quod si olim defuissent hæ petitiones tum in Græcis, tum in Latinis MSS. eas tot Græcos librarios dedita opera adjecisse, quis sibi unquam persuadere potest?

13. Luc. xi. 13. Δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν. Ἀγαθὸν δόμα, Cant. (et Origenes, ut opinor, qui tamen donum illud interpretatur πνεῦμα τῆς νἱοθεσίας) spiritum bonum Vulg. cum quatuor MSS. ' magno consensu exemplarium; quibus ego sane magis assentior,' inquit Erasmus. Hæc Millius. Erasmi autem verba sunt, ' Græci codices, qui tum aderant, legebant πνεῦμα ἅγιον; sed magno consensu reclamantibus exemplaribus Latinis etiam vetustis.' Cecidit belle quod dixerat Latinis: omnia enim exemplaria Græca, Athanasius de humana natura suscepta, p. 607. Theophylactus in locum textui consentiunt, et explicantes versiculum nonum,—quærite et invenietis;—ex his verbis recte colligunt, quod Pater sit daturus Spiritum Sanctum petentibus. Denique omnes orientales versiones reddunt πνεῦμα ἅγιον, sicut Chrysostomus Hom. 1. de precatione, Ed. Mor. tom. i. p. 747.

14. Joh. i. 3. Οὐδὲ ἓν ὃ γέγονεν ——— 4. ἐν αὐτῷ ζωὴ ἦν. Tot hic loci variantes lectiones quot nec ipse Millius enumerare potuit. Apud commentatores plena errorum sunt omnia, adeo inter se invicem, et etiam à sibimetipsis dissident, atque discordant, ut quicunque scripta eorum pervolutabit, næ incertior ille fiat multo quam dudum. 1. Quidam ex antiquis legunt, ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν. Ita Clemens Alex. Pædag. lib. ii. cap. 9. p. 186. Origenes Com. in Joh. p. 63. et 66. φησὶ γὰρ καὶ ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν. Alios quamplurimos hanc lectionem retinuisse ex eo colligitur, quod apud illos hujus versiculi clausula est, ἐγένετο οὐδὲ ἕν. Sed Maldonatus ait, " Non enim quia hæc tantum verba citare solent, continuo putandum est, ibi eos punctum finitæ sententiæ posuisse, sed ea tantum protulisse verba, quæ ad probandum id quod agebant satis erat, quod nos etiam sæpe facere solemus." Certum indicium quod Ambrosius, qui lib. iii. de fide, cap. 3. fine ipso factum esse nihil quod factum est, legendum esse contendit, vel potius apud plerosque obtinere, ait, aliquando non nisi hæc legat verba, ' omnia per ipsum facta sunt, et sine ipso factum est nihil,' ut sermone 20. in Psal. cxviii.* Et quod magis mirum est, Hilarius, qui legendum esse dicit, ' sine ipso factum est nihil, quod factum est in ipso;' sæpe tamen in eodem libro non nisi hæc verba citat, ' omnia per ipsum facta sunt,' aliquando hæc sola, ' sine ipso factum est nihil.' Quod si hic Maldonati sermo ad Hilarium non exquisite quadraret, certo tamen certius est quadrasse illum cum omnibus fere Græcis Patribus, qui textum ipsum firmant et corroborant. Altera autem lectio olim fuit Valentinianorum, Iren. lib. i. p. 39. Arianorum, Ambrosius, lib. iii. de fide cap. 3. Epiphanius Anchor. p. 80. Eunomianorum et Macedonianorum, unde Chrysostomus in locum, οὐδὲ γὰρ τὴν τελείαν στιγμὴν τῷ οὐδὲ ἓν ἐπιθήσομεν κατὰ τοὺς αἱρετικοὺς, ἐκεῖνοι γὰρ βουλόμενοι τὸ πνεῦμα κτιστὸν ποιεῖν φασὶν ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν, similiter Euthymius et Theoph.—Secunda lectio, quam memoratu vix dignam afferunt Epiphanius et Hilarius, cum quibusdam aliis, hæc est: ' nihil factum est quod factum est in ipso.' Tertia est ipsius textus lectio, quam apud plerosque obtinuisse merito asserit Ambrosius. Nam ut silentio transeam supra memoratos, qui primam lectionem veluti hæreticam abjudicârunt, Cyprianus, lib. ii. contra Jud. §. 2. Hilarius de Triu. lib. i. p. 6. Epistola ad Antiochenos Ignatio ascripta p. 298. Epiphanius Hær. 51. p. 434. Hieronymus in Isa. xliv. et in Amos vi. lectionem in textu retinent; et licet Millius Gr. Nazianzenum primæ

* Περὶ εὐχῆς, p. 81. et 108. † Ench. ad Laur. cap. p. 116. * In v. 4.

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lectionis patronum adoptârit, in ea tota quidem re erravit: cum enim hæretici, qui Spiritum Sanctum creaturam esse contendebant, opinionem suam confirmârint ex eo quod dictum est de Christo, 'omnia per ipsum facta,' et per consequentiam Spiritum simul Sanctum; hanc objectionem flocci facio, inquit Nazianzenus,* *πάντα γὰρ ὅσα γέγονεν εἴρηται, οὐχ ἁπλῶς ἅπαντα.* Præterea in hac lectione conveniunt omnes versiones, et quod germana sit lectio, colligi potest. 1. Quod vox ἓν postulare videatur, vel ὃ *γέγονεν*, vel saltem *τῶν γεγεννημένων χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν.* Quod 'absque illo factum est ne unum quidem eorum quæ facta sunt.' 2. Si hæc lectio retineatur, sensus verborum erit perspicuus, aliàs obscurus, et explicatu perquam difficilis. Cum autem reduplicatio, figura dicendi apud Hebræos usitatissima, latuerit quondam Patres, factum est quod alteram lectionem facilius admiserint, V. g. Isa. xxxix. 4. *Πάντα τὰ ἐν τῷ οἴκῳ μου εἶδοσαν, καὶ οὐκ ἔστιν ἐν τῷ οἴκῳ μου, ὃ οὐκ εἶδοσαν.* Ita v. 20. hujus capitis, *καὶ ὡμολόγῃσεν, καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν.* Quid multa? hoc potius inter varias ejusdem periodi puncturas, quam inter variantes lectiones annumerandum est.

15. Act. viii. 37. *Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστι.* Desunt hæc in Syr. Æthiop. MSS. 20. unde pro commate *παραβεβλημένῳ* habet hic Millius,† à primis Christianismi sæculis injecto, ut et alia in libro Actorum Apostolorum haud pauca; legunt siquidem Vulg. (Arab.) Irenæus, lib. iii. cap. 12. lib. iv. cap. 40. (unde, notante Grabio, apparet Irenæum hæc verba in suo codice legisse) Tertullianus de Bapt. cap. 18. Cyprianus ad Quirin. lib. iii. §. 33. Œcumenius in locum, Hieronymus, tom. iv. f. 46. lit. 1. Augustinus de fide et operibus cap. 9. et 12.—Idem tamen Millius Prol. p. 40. col. ii. iisdem fere testimoniis adductus contrarium plane dicit, nempe, "hunc versiculum pro injectitio olim à nobis habitum lectum ab Irenæo constat, lib. iii. cap. 12. p. 229. et ad *αὐθεντίαν* ejus stabiliendam haud parum conferunt Vulg. Tertullianus, Cyprianus." Nec difficile est rationem assignare vero proximam, cur ægre à quibusdam sequioris ævi scriptoribus hæc verba retinerentur; objici nempe ea solent in præjudicium disciplinæ et *πράξεως* ecclesiasticæ in restringendis tamdiu à baptismo catechumenis, ac tot iis fidei capita discenda proponendi more, priusquam ad salutare lavacrum admitterentur. Constat hoc ex illatis Tertulliani, Hieronymi, Augustini locis, in quibus huic objectioni responsum quale quale exhibent. Hinc denique Præsul doctissimus hanc Cypriano notam apponit, "Leges ecclesiasticæ, quæ cavebant ne Judæi, vel gentiles, aliique indigni præpropere admissi, Christiano nomini dedecus inurerent, nec debent, nec possunt gratiæ divinæ prejudicare."

16. Rom. i. 32. *Οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες (ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν) οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι.* Integra hæc lectio (ait Millius) sic se habebat, *οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες, οὐκ ἐνόησαν, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν, οὐ μόνον δὲ οἱ ποιοῦντες αὐτὰ ἀλλὰ καὶ οἱ συνευδοκοῦντες τοῖς πράσσουσι.* Hinc ex una parte sunt Vulg. et Latini patres qui vulgata versione usi sunt, Cyprianus, Lucifer Calaritanus, Gildus, Hesychius latine ab Hesychio Salonitano (inquit Cavius nostras) ad vulgatam versionem adaptatus, Ambrosius, Pseudo-Hieronymus, Salvianus, Augustinus; atque his palmam defert Millius: ex altera parte sunt non omnes modo versiones orientales, sed etiam Chrysostomus, Theodoretus, Œcumenius, Theophylactus in locum, qui conantur rationem reddere cur *συνευδοκοῦσι* postponatur *ποιοῦσιν*, et sic textus lectioni robur addunt et firmamentum. Vide Chrysost. Hom. Ed. Mor. tom. i. p. 145. tom. ii. p. 1023. tom. iii. p. 618. Epiphan. Hær. Orig. p. 585. Basil. tom. i. in Isa. p. 160. tom. ii. Mor. p. 450. Reg. brev. p. 632. Greg. Nyssen. tom. ii. p. 734. et Theologium Diaconum ubi ad suas illum partes trahit Millius. Quæstio enim erat, ait Isidorus,‡ *τί ἐστι τὸ οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι*; respondet Isidorus, *οἱ μὴ νοήσαντες τὸ εἰρημένον* putant *περιπεποιῆσθαι τὰς λέξεις τὰς ἀποστολικὰς*, et legendum arbitrantur *οὐ μόνον οὐ ποιοῦντες αὐτὰ, ἀλλὰ καὶ οἱ συνευδοκοῦντες*, i. e. cum Millio quidam sentiebant. Mihi autem non videtur, ait ille, *ἡμαρτῆσθαι ἐν τούτῳ τὰ ἀποστολικὰ βιβλία*,—et deinde ad recitandam et explicandam textus lectionem progreditur. N. B. Quod hæc Isidori verba citentur etiam ab Œcumenio in locum. Quod ad Clementem Rom. attinet, in binis ad Corinthios Epistolis scito illum perpaucos novi fœderis locos juxta textum allegâsse; adeo ut in parag. 35. idcirco solum posteriorem versiculi partem ad hunc modum citâsse videatur, quo facilius illam ad præcedentia verba accommodaret, *ταῦτα γὰρ πράσσοντες στυγητοὶ τῷ Θεῷ ὑπάρχουσιν, καὶ οὐ μόνον οἱ πράσσοντες*, &c.

17. Rom. vii. 26. *Εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ*, v. l. *χάρις τῷ Θεῷ*, sic Origenes, Exhort. ad Mart. p. 164. Cyrillus Alex. contra Anthropomorph. p. 178. Omnia autem Græcorum scholia textum referunt, (fallitur enim Millius cum Theodoretum excipit, qui in commentario suo alterius cujuscunque lectionis ne suspicionem quidem affert) et Sanctus Basilius, tom. i. p. 551. Utraque lectio idem significat, viz. gratia agenda est Deo. Tertia lectio, gratia Dei, soli Vulg. autoritati innititur, ejusque etiam depravatæ; Hieronymus enim uno loco legit, 'gratias ago Deo,' ait Esthius in locum. Vide tamen Millium Prol. p. 65. col. 1.

18. Rom. xi. 6. *Εἰ δὲ ἐξ ἔργων οὐκέτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον.* Cum desint hæc verba quatuor MSS. Vulg. et per consequentiam Ambrosio et Latino Origenis interpreti, proinde subdititia summo consensu tradunt Erasmus, Zegerus, Esthius, Grotius, et Millius: genuina autem esse asserunt autoritate graviores viri, Photius, Œcumenius, Theophylactus, Syr. Arab. Theodoretus, qui his non solum verbis utitur, sed in commentario observat suo, quod apostolus in eandem sententiam loquatur, Rom. iv. 4. 'Ei autem qui operatur, merces non imputatur secundum gratiam, sed secundum debitum.' His adde Chrysostomum, qui tom. v. Ed. Morel. p. 718. et citat textus verba et explicat. *Ὁ γὰρ ἐξ ἔργων νομικῶν σωθῆναι φιλονεικῶν οὐδὲν ἔχει κοινὸν πρὸς τὴν χάριν, ὅπερ οὖν καὶ Παῦλος αἰνιττόμενος ἔλεγεν, εἰ χάριτι, &c. εἰ δὲ ἐξ ἔργων οὐκέτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον.* Adeo longe fallitur opinione Millius, cum Chrysostomum ac Theodoretum hæc verba in commentariis suis non attigisse indicat.

19. Rom. xii. 11. *Τῷ Κυρίῳ δουλεύοντες*, sic legunt è MSS. plus viginti, omnes versiones, Clemens Alex. Pædag. lib. iii. cap. 12. Basilius tom. ii. p. 474. omnia Græcorum scholia: Hieronymus Ep. ad Marcel. tom. ii. fol. 33. lit. D. cujus hæc sunt verba, "illi legant, spe gaudentes, 'tempori' servientes; nos legamus 'Domino' servientes; illis placeat humanus sermo; nos cum Græcis, i. e. cum apostolo, qui Græce locutus est, erremus." "Latini omnes, excepto Ambrosio," inquit Esthius; qui tamen non potest non confiteri quod in Græco dicatur sic habere 'Domino' servientes. Atque ad hanc lectionem stabiliendam non leve momentum affert dictio ipsa *δουλεύειν*, nam *δουλεύειν τῷ Θεῷ, Κυρίῳ, Χριστῷ* alibi occurrunt in novo fœdere; quod si *δουλεύειν τῷ καιρῷ* in toto sacro codice quæras, frustra suscipiatur labor. Millius tamen tum hic tum in Proleg. suis, p. 61. 84. 117, 140. "facile crediderim, ait, cum Erasmo *τῷ καιρῷ* esse germanam lectionem."

20. Rom. xii. 13. *Ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες. Μνείαις* genuinum, ait Millius locis pluribus. Lectioni tamen isti nemo favet præter Latinos patres quarti et quinti sæculi, postquam celebrandi memorias martyrum, sepulchraque eorum prava superstitione frequentandi mos, et consuetudo increbuit. Omnia autem Græcorum scholia, omnes versiones, ne ipsa quidem vulgata excepta, et Sanctus Basilius, tom. ii. p. 474. *χρείαις* retinent. Esthius Ruffino astipulatur, eamque censet veriorem quæ Græcorum erat codicum, "quandoquidem eam (unum Ambrosiastrum cum Sedulio si demas) concorditer in textu habent, et exponunt, quotquot tam Latine quam Græce in hanc epistolam commentatos novimus, nec in ullo, vel Latino vel Græco, exemplari, quod hodie extat, diversa lectio reperiatur," existimatque non male, istud lectionis dissidium olim accidisse ex vicinitate Græcarum vocum *χρείαις* et *μνείαις*. Hoc autem mendum simul ac à librariis factum fuit, cupidis ulnis

* Orat. 37. p. 599. † In locum. ‡ Isidor. lib. iv. ep. 60.

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amplexi sunt è Latinis isti, qui superstitiosa sollicitudine et zelo, sepulcra martyrum coluerunt; utpote quod consuetudini suæ aliquibus suspectæ, et à multis reprehensæ, majorem in modum patrocinari putârent. Hilarius, in sua ad Constantinum epistola, sic eum alloquitur, "Apostolus communicare sanctorum memoriis nos docuit, tu eas negare coegisti." Pro eo quod proferunt MSS. libri plerique et excusi omnes (ait Millius, Prol. p. 17. col. 1.) videtur certe legisse Clemens Rom. in Archetypo suo, *ταῖς μνείαις τῶν*, &c. et locum hunc interpretatur Clemens, "inopum, vel afflictorum Christianorum procul à nobis degentium memoriam habere *μετ' οἰκτιρμῶν*, seu ita ut ipsorum necessitates sublevemus." In hac Millii sententia *οὐδὲν ὑγιὲς*, sed purum ipsius commentum, sine ullo indicio B. Clementem de his verbis vel per somnium cogitâsse. Sic enim incipit hæc sectio, "Oremus pro eis qui in aliquod peccatum lapsi sunt, ut detur illis *ἐπιείκεια* mansuetudo, et humilitas, quo non nobis, sed voluntati Dei cedant;" et deinde sequuntur verba à Millio citata, *οὕτως γὰρ ἔσται ἔγκαρπος, καὶ τελεία ἡ πρὸς τὸν Θεὸν, καὶ τοὺς ἁγίους μετ' οἰκτιρμῶν γινεία*, i. e. "sic enim memoria ipsorum cum commiseratione utilis ipsis et perfecta erga Deum, et sanctos erit." Judicent jam eruditi, utrum hic sit vola vel vestigium sublevationis inopum, vel afflictorum Christianorum procul à nobis degentium, sive *τῆς κοινωνίας τῶν ἁγίων*, de quibus Millius tam fidenter agit. Judicent etiam utrum aliqua sit ratio existimandi Clementem hunc D. Pauli locum in animo habuisse: rogo denique, ubi facta est apud scriptores primorum ecclesiæ sæculorum mentio *τῆς κοινωνίας ταῖς μνείαις τῶν ἁγίων*; *Τὰς τῶν ἁγίων μαρτύρων μνήμας ποιεῖν, τὰς μνείας μαρτύρων τελεῖν*, sunt phrases quæ apud canonum scriptores sæpius occurrunt. Sanctorum adhuc viventium, *ταῖς μνείαις κοινωνεῖν* nusquam. Frustra ergo *ἐκ μνείαις* factum esse *χρείαις* à scriba quodam eruditulo pronunciat Millius hic, et Prol. p. 46. et 82.

21. 1 Cor. x. 3, 4. *Τὸ αὐτὸ βρῶμα —— τὸ αὐτὸ πόμα*, deest *τὸ αὐτὸ* Alex. Æthiop. inquit Millius. At retinent Græca scholia, vulgata, cæteræque versiones ad unum omnes, Irenæus, lib. iv. cap. 45. p. 347. Origenes in Matt. p. 414. in Joh. p. 134. contra Celsum, p. 197. in Num. Ho. 7. f. 101. B. Basilius, tom. ii. p. 422. Macarius Ægypt. Hom. 4. p. 22. Chrysostomus, Ed. Mor. tom. v. p. 196. Cyrillus Alex. Glaph. in Exod. p. 314. et de R. fide p. 39. Grave hoc quidem contra transubstantiationem argumentum ut è manibus nostris extorqueret, summam contulit diligentiam Esthius, non tamen vel unum è Latinis patribus *τὸ αὐτὸ* omiserint, allegare potuit.

22. 2 Cor. x. 12. *Οὐ συνιοῦσιν*. Omittunt Vulg. Clar. Gr. Lat. Ger. Lat. retinent igitur omnia (præter Clar.) Græca exemplaria et Scholia. Ne tamen vulgatæ suæ *αὐθεντία* diminuta esset, de Græcis, tanquam grammaticæ constructionis insciis, fidenter pronunciat Millius* in hunc modum. "Græci quibus apostoli ista paulo præruptiora visa sunt, sumptis *αὐτοὶ, ἑαυτοὺς, ἑαυτοῖς*, in tertia persona, supplêverunt orationem istam per marginale scholion, *οὐ συνιοῦσιν*, quod irrepsit mox in contextum libri." En testes omni exceptione majores, quibus pudore suffundantur Græci, Ambrosiastrum qui hic omittit; nos autem, teste Esthio, contra fidem omnium exemplarium tam Latinorum quam Græcorum; Pelagium hæreticum, seu potius Pseud. Hieronymi commentarios, nullo judicio (teste Usserio †) à posteriore aliquo compaginatos; et Luciferum Calaritanum, cui opponimus D. Augustinum cum Græcis sæpius consentientem, scil. comment. in Psal. xxxiv. cxviii. cxli. l. 22. contra Faustum cap. 27. et alibi.

23. Gal. ii. 5. *Οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ*, "Expungendum porro est, ait Millius,‡ *τὸ οὐδὲ*, et legendum 'quibus ad horam cessimus subjectione:'" quam tamen Hieronymus ait solam esse lectionem quorundam Latinorum codicum, viz. Iren. lib. iii. cap. 13. p. 234. Tertul. contra Marc. lib. v. cap. 3. Ambrosii, reclamantibus quod fatetur Græcis. Græca scholia et singulæ vetustissimæ versiones, inter quas vulgata, textui fidem faciunt, atque illius veritatem satis firmant. Sed conjectura auguratur Millius in ipso codice, quo usus est Vulg. interpres, defuisse negationem *οὐδὲ* credo quod eam haudquaquam ferre videtur apostolicæ dictionis tenor, nedum ipsa rei veritas. Pace autem illius dicam. 1. Tenor apostolicæ dictionis postulat negationem: sermo enim erat de iis quæ acciderunt postquam ascendisset Hierosolymam Paulus; ubi neque Titus (ait ille) qui mecum erat, cum esset gentilis, compulsus est circumcidi; (Nam Millii forsan solius opinio est cessisse tandem Paulum permittendo ut circumciderctur Titus) Nunquam igitur iis Judæis cessit, qui circumcisionem gentilium necessariam ad salutem judicârunt. 2. Noluit Titum circumcidi, ea potissimum de causa, ut opponeret se falsis fratribus, qui *κατελθόντες ἀπὸ τῆς Ἰουδαίας* subintroiêrunt explorare libertatem quam habuerunt in Christo Jesu, ut eos in servitutem redigerent; quibus zelotis acriter resistendum esse duxit, ut veritas permaneret apud Galatas, sc. ut permanerent in libertate à jugo circumcisionis quam illis dedit evangelium Christi: hinc est quod capite quinto sic hortatur Galatas, "State, et nolite iterum jugo servitutis contineri; quoniam si circumcidamini, Christus vobis nihil proderit, evacuati estis à Christo, à gratia excidistis," 1, 2. 4. Quicquid igitur Morinus, et Millius è contra litigent, certo certius est tum ipsam rei veritatem apostolicæ dictionis tenorem, postulâsse negationem.

24. Gal. ii. 11. *Ὅτε δὲ ἦλθε Πέτρος*, et v. 14. *εἶπον τῷ Πέτρῳ Κηφᾶς —— Κηφᾶ*, sic Alex. (ait Millius Prol. p. 70.) aliique codices, Vulg. Euthalius, sed omnia Græca scholia, et Arab. textum præferunt. De altera autem lectione in textum admissa in excusationem Petri, ut obviam irent blasphemiis Porphyrii, ad hunc modum judicium suum tulit Hieronymus. Quibus primo respondendum, "alterius nescio cujus nescire nos nomen, nisi ejus qui in evangelio, et in aliis Pauli epistolis, et in hac ipsa, modo Cephas, modo Petrus scribitur; non quod aliud Cephas, aliud significet Petrus, sed quod, quem nos Latine et Græce Petrum vocemus, hunc Hebræi et Syri, propter linguæ inter se vicinam, Cepham nuncupent. Deinde totum argumentum quod oblique de Petro, Johanne, et Jacobo dicitur huic intelligentiæ repugnare." Vide Cotelerii notas in Constit. Apost. p. 99, 100.

25. *Ἡ πρὸς Ἐφεσίους Ἐπιστολή*. Hanc inscriptionem hic clanculum, sed in Prol. p. 9. col. 1. ex professo et palam rejicit. In præfatione mea ad hanc epistolam, locisque citatis ab eo ad paradoxum suum stabiliendum, argumenta illius dilui, simulque ostendi, quod ab initio agnita fuerit tanquam Epistola ad Ephesios, ex testimoniis Ignatii in principio, Irenæi in medio, Clementis Alex. in fine sæculi secundi, Origenis etiam et Tertulliani dicentis, lib. v. contra Marc. cap. xi. "Epistolam hanc nos ad Ephesios præscriptam habemus, Hæretici vero ad Laodicenos." Vide etiam cap. xvii. quibus adde è tertio sæculo S. Cyprianum, item Paulum ad Ephesios, Test. ad Quirin. lib. ii. §. 28. p. 48. lib. iii. §. 7. p. 64. §. 11. p. 66. §. 13. p. 67. §. 41. p. 77. §. 70. p. 85. §. 72, 73. ibid. 117. p. 90. Illud ipsum ostendo ex testimoniis in sæculo quarto Athanasii, Orat. 3. adv. Ar. *ὁ δὲ Παῦλος ἐν τῇ πρὸς Ἐφεσίους*, p. 416. atque iterum p. 446. Epiphanii *τῆς πρὸς Ἐφεσίους*, Hær. Marcion. p. 147. 372. Greg. Nysseni, *φησὶ γὰρ πρὸς Ἐφεσίους γράφων*, in Cant. p. 596. *διὰ τῶν πρὸς Ἐφεσίους λόγων*, Orat. prima de Resur. tom. ii. p. 828. Tametsi vero Basilium et Hieronymum allegat Millius asserentes quod hæc verba *ἐν Ἐφέσῳ* (in quibus cardo controversiæ vertitur) omissa fuerint quibusdam in exemplaribus, vel decipitur ipse, vel nos arte quadam fallere conatur. Testimonium Basilii occurrit, tom. i. p. 743. ubi se probaturum esse confidit, quod gentes utpote separatæ à Deo denominentur, *μὴ ὄντες*,—illi autem qui uniuntur Deo, *οἱ ὄντες*. Apostolus enim (ait ille) *τοῖς Ἐφεσίοις ἐπιστέλλων, ὡς γνησίως ἡνωμένοις τῷ ὄντι δι' ἐπιγνώσεως, ὄντας αὐτοὺς ἰδιαζόντως ὠνόμασεν, εἰπὼν τοῖς ἁγίοις τοῖς οὖσι, καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ· οὕτω γὰρ οἱ πρὸ ἡμῶν παραδεδώκασι, καὶ ἡμεῖς ἐν τοῖς παλαιοῖς τῶν ἀντιγράφων εὑρήκαμεν*. Hæc disserit Basilius* contra Marcionitas, et alios qui depra-

* Prol. p. 48. cap. 1. † Vide D. Cave Hist. Lit. p. 292. ‡ In locum.

* P. 436.

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varunt Scripturas, *τὰ μὲν*, inquit, *τῶν Θείων ἐξαίροντες, τὰ δὲ παρεγγραφέντες*· et consilium illi fuit firmare veritatem hujusce lectionis, *τοῖς οὖσιν ἐν Ἐφέσῳ*, quam expunxerunt Marcionitæ, cum hanc epistolam ad Laodicenos datam contendissent. Atque hanc nimiam de voce *ὄντες* subtilitatem exagitat Hieronymus; "quidam, inquit, curiosius quam necesse est, putant ex eo quod Moysi dictum sit, Qui est misit me, etiam eos qui Ephesi sunt sanctos et fideles, essentiæ vocabulo nuncupatos;" quibus verbis pariter, ac præfatione illius docemur, hanc epistolam ad Ephesios scriptam fuisse.

26. Eph. v. 4. *Ἐπιφαύσει σοι ὁ Χριστός.* Ita legunt Græca scholia, et versiones omnes. Ita Clemens Alex. Protrept. p. 54. Athanasius Or. quarta contra Arianos, p. 427. Ait tamen Millius, Prol. p. 48. col. 2. *ἐπιψαύσει σου* "lectionem fuisse, quæ in codicibus Græcorum jam tempore Chrysostomi, et Theodoreti extabat." Verba Chrysostomi sunt hæc, *οἱ μὲν ἐπιψαύσεις φησὶ τοῦ Χριστοῦ, οἱ δὲ ἐπιφαύσει σοι ὁ Χριστὸς, μᾶλλον δὲ τοῦτό ἐστι.* Theodoretus *καὶ τοῦτο μάλιστα τῇ ἀκολουθίᾳ τῶν εἰρημένων πρόσφορον*· En utrosque lectionem hanc plane rejicientes; quibus accedit Hieronymus cujus in locum hæc sunt verba, "scio me audisse quendam de hoc loco in ecclesia disputantem, et non ut legimus *ἐπιφαύσει σοι ὁ Χριστὸς*, i. e. orietur tibi Christus, sed *ἐφάψεται*, i. e. continget te Christus recitantem, sed cum loci istius interpretatione ac contextu sensus iste non convenit:" ubi fontem lectionis hujus aperit, nempe fabulam de Adamo, in loco Calvariæ ubi Christus crucifixus est, sepulto, et tactu corporis et sanguinis Christi vivificando.

27. Heb. ix. 1, *Εἶχε οὖν καὶ ἡ πρώτη σκηνή.* *Σκηνὴ* omittunt Chrysostomus, Theodoretus, Vulg. et MSS. quamplurima. Subaudiendum *διαθήκη* monent Chrysostomus et Photius. "Irrepsit igitur, ait Millius in locum, editum *σκηνὴ*, ut videtur, ex proxime sequentibus, in quibus tabernaculi descriptio." Sed extat *σκηνὴ* apud Chrysostomum de die Natali Domini, Ed. Mor. tom. v. p. 472. apud Theodoretum, et Œcumenium. In annotationibus meis in locum probavi quod hæc sit germana lectio; quam quidem sequentia verba, viz. *σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη*, extra omnem omnino dubitationem ponunt.

LIBRI SECUNDI CAPUT SECUNDUM.

Continet Examen variantium Lectionum in Evangelia Matthæi, Marci, Lucæ, Johannis, et in Acta Apostolorum.

LIBRI SECUNDI CAPUT SECUNDUM.

SECTIO PRIMA IN MATTHÆUM.

CAP. i. 6. *Δαβὶδ δὲ ὁ Βασιλεύς.* Deest *ὁ Βασιλεύς*, Syr. Arab. Pers. Habent Hieronymus, Vulg. Theophylactus, et verba immediate præcedentia 'Jesse autem genuit' *τὸν Δαβὶδ τὸν Βασιλέα*, satis indicant quod vocabulum illud hic retineri oporteat.

V. 18. *Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν*· Vulg. Pers. et Lat. Irenæus omittunt *Ἰησοῦ* quod tamen agnoscunt Chrysostomus, Theophylactus, Syrus et Arabs. Inconsulte igitur ac temere suspicatur Erasmus additum ex consuetudine recitationis ecclesiasticæ; male etiam rejicitur à Millio, Prol. p. 40. 42. 103.

Cap. ii. 1. *Ἐν ἡμέραις Ἡρῴδου τοῦ Βασιλέως*· Hæc verba diserte habent Hieronymus, Chrysostomus, Theophylactus, et venerandæ antiquitatis versiones omnes. Quod si desint forte illa in quatuor MSS. retinentibus amplius quam quadraginta, hoc non modo non labefactat lectionem, sed potius multo plus firmamenti et roboris ei dat. Sed "suspecta mihi fere sunt *παρεμβλήσεως*, inquit Millius,* quis verba tam insignia absque omni erroris occasione prætermiserit?" Quasi scribæ oscitantes nihil hallucinarentur! Sed ut frigido huic argumento responsum ex Millio demus, animum adverte, quod contendat is ipse "insignem illum locum Johannis de testimonio patris, verbi, et Spiritus ex Græcis ferme omnibus, ex MSS. permultis excidisse:" quid istuc igitur tam mirum, si hanc pericopen, parvi momenti, alteràque multo breviorem, præ incuria ac socordia sua quatuor forsan librarii prætermiserint? Verba etiam Joh. vi. 56. *Καθὼς ἐν ἐμοὶ ὁ Πατὴρ, κἀγὼ ἐν τῷ Πατρί. Ἀμὴν, Ἀμὴν, λέγω ὑμῖν, ἐὰν μὴ λάβετε τὸ σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου ὡς τὸν ἄρτον τῆς ζωῆς, οὐκ ἔχετε ζωὴν ἐν αὐτῷ.* Verba, inquam, tam insignia, ac numerosa, neutiquam interpolatis lectionibus adnumerari vult Millius; sed "pro genuina pericope, multis retro sæculis omissa, habenda" arbitratur, Prol. p. 74. col. 1. Vide etiam Append. p. 32.

V. 4. *Παρ' αὐτῶν.* Ita Græca scholia, versionesque. Ita Hieronymus; ita etiam demptis quatuor, codices universi, et absque his verbis sensus non plenus est. "Nescio tamen (ait Millius) an irrepserint *παρ' αὐτῶν* jam olim ex. v. 7. hujus Cap." Prol. p. 154. col. 2.

V. 11. Et magi intrantes domum *εὗρον τὸ παιδίον.* Origenes in Matt. p. 374. Chrysostomus, Euthymius, Theophylactus, MSS. plura, Æthiop. Syr. Arab. Pers. legunt *εἶδον*, Hieronymus vero, Vulg. Epiphanius *εὗρον*. Quod si magi Christum oculis adspexerint suis, invenerint certe illum quem quærebant, et si invenerint, hoc non aliter quam videndo illum, et aspiciendo contigit: non in re igitur, sed in verbo controversia est; cum vero Herodes dixerit, *ἐπὰν δὲ εὕρητε, ἀπαγγείλατε μοι.* v. 8. si legas *εὗρον*, extrema primis optime respondebunt.

V. 18. D. *Θρῆνος καὶ* Hieronymo, Justino M. Dial. p. 304. Versionibusque cunctis. Sed adsunt in Jer. xxxi. 15. unde, teste Hieronymo, citantur hæc verba, et cum Justinus M. diserte dicat Sanctum Spiritum locutum esse hæc verba *διὰ Ἱερεμίου οὕτως*, citans illa à propheta, non ab apostolo, satis magno argumento esse debet, quod citationibus illius parum fidei adhibendum sit. Versionibus autem, nempe, orientalibus, quæ textui Græco Hebraicum, et Latinis, quæ Hieronymum prætulerint; facile opponam Chrysostomum, Theophylactum, et LXX. qui cum editis congruunt.

Cap. iii. 8. *Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καρπὸν ἄξιον*, magis probat Millius; nimirum quia codices plurimi, Lat. Irenæus, lib. ii. p. 212. Vulg. Arab. Copt. Æthiop. sic legunt. *Πρὸς τοὺς φαρισαίους καὶ σαδδουκαίους*, inquit Origenes* Comm. in Joh. p. 119. *ποιήσατε, εἴρηται ἐνικῶς, καρπὸν ἄξιον τῆς μετανοίας· πρὸς δὲ τοὺς ὄχλους παρὰ Λουκᾶν πληθυντικῶς καρποὺς ἀξίους.* Nulla hic in sensu diversitas; constat enim moneri pharisæos et sadducæos ut digna veræ pœnitentiæ opera facerent. Lectionem autem in textu tuentur ac defendunt. Syr. Chrysostomus, et Theophylactus in locum, Basilius tom. ii. p. 425. qui citat hæc verba nominatim ex Matthæo in numero plurali; Cyrillus Alex. qui sic legit in Matthæo, Comm. in Isa. p. 315. in Mich. p. 408. et Hom. Pasch. quinta p. 53. immo et ipse Origenes, qui eodem in commentario, p. 115. habet hæc verba, *ποιήσατε οὖν καρποὺς ἀξίους μετανοίας· ταῦτα γὰρ ὑπὸ τοῦ Βαπτιστοῦ εἴρηται παρὰ τῷ Ματθαίῳ*, N. B. *ἰδόντος πολλοὺς τῶν φαρισαίων καὶ σαδδουκαίων ἐρχομένους πρὸς τὸ βάπτισμα.* Nota etiam quod *τὸ παρὰ Λουκᾶν*, ut citatur à Millio, non est apud Origenem, qui loco prius dicto fortè mysterium quoddam pro more suo celavit, quod explicatu difficile est.

Cap. iv. 12. D. *Ὁ Ἰησοῦς*, deest in duobus MSS. Æthiop. sed Græca scholia, Hieronymus, et antiquæ versiones, præter Æthiop. omnes retinent illud vocabulum; nec injuria, absque enim illo claudicaret periodus: sed judice Millio "subintellectum *ὁ Ἰησοῦς* scribæ jam olim in textum introduxere," Proleg. p. 148. col. 2.

Cap. v. 27. *Ἐρρέθη τοῖς ἀρχαίοις.*] *Τοῖς ἀρχαίοις*, Millio additum videtur, quanquam Chrysostomus, Theophylactus, Cyrillus Alex. in Julian. p. 9. et Theodoretus in Psal. ix. p. 433. è Græcis; et Lat. Irenæus lib. iv. cap. 27. p. 314. Hieronymus et Vulg. *τοῖς ἀρχαίοις* agnoscant. Cum igitur nemo dubitet quin hoc dictum fuerit antiquis, et allegatum sit à tot Patribus, nulla cujuscunque variantis lectionis mentione facta, cur rejiciant, causæ nihil est.

V. 32. *Καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται.*] Deest hic pericope in Cant. cod. aliis, teste Augustino, ait Millius. Sed extat apud versiones omnes, Basilium, tom. ii. p. 494. Hieronymum,

* Prol. 162. col. 2.

* Lib. ii. cap. 2. sect. 2.

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Chrysostomum, Theophylactum, et quod caput est infra cap. xix. 7. et Luc. xvi. 18. ubi eadem loquendi se obtulit occasio.

V. 44. Εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς.] D. Chrysostomo (quantum ex commentariis assequor) Copt. Vulg. Fulgentio, Salviano, Hieronymo; sic Millius. Sed totam hanc pericopen neque mutilam neque decurtatam reperias apud Chrysostomum, Theophylactum, atque omnes Orientales versiones; et tam Hieronymus quam Vulg. legunt, 'Benefacite his qui oderunt vos.'

Cap. vi. 1. Προσέχετε τὴν ἐλεημοσύνην ὑμῶν.] Plerique antiquorum Patrum legunt δικαιοσύνην, inquit Junius, teste Millio. Ex libris tamen impressis ne unus quidem ab illo coram productus est, neque ego unum aliquem è Patribus adhuc reperire potui qui habeat δικαιοσύνην. Origenes in Matt. p. 255. Greg. Nyssen. tom. ii. p. 743. Basilius, tom. ii. p. 416. Chrysostomus, Theodoretus, et Theophylactus retinent ἐλεημοσύνην. "Nec dubito (sic pergit Millius), quin Matthæi Tzedakah δικαιοσύνην reddiderit hoc loco Græcus interpres." Ego verò imprimis nego Matthæi Græca esse interpretis, et non ipsius Apostoli. Vide dissertationem nostram de hac quæstione. Secundo, quæro cur idem interpres eodem modo idem vocabulum non reddiderit v. 2—4. ubi eadem de re agitur; 'attendite ne faciatis ἐλεημοσύνην ὑμῶν coram hominibus, alioquin mercedem non habebitis apud patrem vestrum:' per modum illationis sequitur v. 2. 'cum ergo facis ἐλεημοσύνην, ne facias sicut hypocritæ, ut honorificentur ab hominibus.' Dein per modum consilii, 'te autem faciente ἐλεημοσύνην, nesciat sinistra tua quid facit dextra,' v. 3. Quorum ratio sequitur his verbis, v. 4. 'ut sit ἐλεημοσύνη tua in abscondito:' quis jam non videt ἐλεημοσύνην pro genuina lectione habendam esse?

V. 4. Ἐν τῷ φανερῷ.] Desunt hæc apud Origenem in Joh. p. 238. Hieronymum, Vulg. Augustinum, qui notat se in Græcis non invenisse, sed tantum in Latinis aliquot. Agnoscunt nihilominus Chrysostomus, Theophylactus, Constit. Apost. lib. iii. cap. 14. Basilius, tom. ii. p. 429. Syr. Arab. Pers. legenda esse constat ex antithesi in propatulo. Ita Maldonatus.

V. 21. Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.] Hîc Chrysostomus legit ὅπου ὁ θησαυρὸς ἀνθρώπου, ἐκεῖ ἡ καρδία αὐτοῦ. Basilius, tom. i. p. 340. σοῦ pro ὑμῶν utrinque, sicut etiam Hieronymus; et Vulg. parvo admodum discrimine. Sed Theophylactus, versionesque orientales ab excusis non dissentiunt; et verba illa θησαυρίζετε ὑμῖν, v. 19, 20. et Sanctus Lucas, qui hæc ipsa Christi verba citat, cap. vi. 34. lectionem textûs firmant. Vide tamen Millii Proleg. p. 42. col. 1.

V. 25. Καὶ τί πίητε.] "Desunt hæc (inquit Millius) apud Æthiop. Vulg. Arab. Epiphanium, Basilium, Chrysostomum, Euthymium, Hilarium, Hieronymum." Habent autem Theophylactus, Syr. Pers. et pace doctoris, Arabs. Quod si cum repetantur hæc verba, v. 31. rectè legamus, μὴ οὖν μεριμνήσητε λέγοντες, Τί φάγωμεν, ἢ τι πίωμεν; mihi quidem argumento est etiam hic rectè legendum esse, τί πίητε.

V. 34. Τὰ ἑαυτῆς.] Ita Basilius Moral. tom. ii. p. 451. et Theophylactus. Chrysostomus vero περὶ ἑαυτῆς, quod in idem recidit.

Cap. vii. 2. Καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.] Allegantur hic codices plurimi, Theodoretus et Theophylactus qui legunt μετρηθήσεται. Quibus opponere possem Polycarpi epistolam ad Philip. §. 2. Clementem Alex. Strom. ii. p. 399. Origenem Comm. in Matt. p. 335. et in Joh. p. 396. qui legunt ἀντιμετρηθησέται (Origenes autem in Jer. p. 161. habet μετρηθήσεται) sicut et Chrysostomus, ut et Vulg. et Hieronymus qui habent 'remetietur:' sed hoc atque illud idem valet.

Cap. viii. 8. Εἰπὲ λόγον, v. l. λόγῳ.] V. 18. ἐν τῇ ὥρᾳ ἐκείνῃ, v. l. ἀπὸ τῆς ὥρας ἐκείνης. Absque discrepantia quæ sensum afficiat.

V. 25. Καὶ προελθόντες οἱ μαθηταὶ αὐτοῦ.] Desunt οἱ μαθηταὶ αὐτοῦ apud Hieronymum et codices quosdam Latinos: agnoscunt autem Theophylactus et versiones antiquæ omnes.

V. 31. Ἀπόστειλον ἡμᾶς.] D. Vulg. Arab. Æthiop. sed Syr. Chrysostomus, et Theophylactus, et Luc. viii. 32. habent pariter ac in textu ἀπότρεψον ἡμᾶς.

Cap. ix. 7. Hieronymus Vulg. Syr. ἐφοβήθησαν, sed Theophylactus et Arab. ἐθαύμασαν· v. Mar. ii. 12.

V. 14. "Non veni vocare justos" ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν· Millius fidenter asserit εἰς μετάνοιαν traductum huc esse è Luca, idque à primis pene sæculis; sed cum rationes expectemus, sæpe in earum locum confidentia succedit: quod Christus enim hæc verba protulerit, locuples testis est Lucas, cap. v. 32. Et primæ illius concionis exordium fuit, "Pœnitentiam agite, appropinquavit enim regnum cœlorum," Matt. iv. 17. Quare igitur εἰς μετάνοιαν non hîc censenda sunt ipsissima Christi verba? Retinentur apud Barnabam, §. 1. apud Justinum M. Apol. Ed. Ox. §. 18. apud Iren. lib. iii. cap. 5. p. 207. (quanquam illius testimonium in contrariam partem trahat Millius, Prol. p. 38.) apud Origenem in Joh. p. 366. apud Chrysostomum in locum, et Ed. Mor. p. 348. tom. i. tom. iv. p. 175. apud Cyrillum Alex. in Ose. p. 158. in Soph. p. 627. apud Theophylactum et Arabem. Ad pauca ut redeam, cum Christus vocârit peccatores, illos eum vocâsse ad pœnitentiam luce clarius est, ideoque τὸ εἰς μετάνοιαν, si non retineatur, saltem subaudiendum est.

V. 35. Τὰς πόλεις πάσας.] Sic Hieronymus, Græci, cæterique interpretes omnes. Ἐν τῷ λαῷ omittunt quidem Hieronymus, versionesque antiquæ; sed agnoscunt illa Chrysostomus et Theophylactus, et necessariò subaudienda sunt; cujus enim, præterquam populi, languores et infirmitates curavit Christus?

V. 36. Ἐκλελυμένοι.] Enervati, debilitati, membra soluti, languescentes. V. l. ἐσκυλμένοι, vexati, disjecti, divulsi. Sic Hesychius ἐσκυλμένοι, διασκεδασμένοι εἰσίν. Ita sub diversis verbis sensus non multum diversus est.

Cap. x. 3. Καὶ Λεββαῖος ὁ ἐπικληθείς,] Desunt hæc juxta Millium, apud Vulg. et Hieronymum; agnoscunt Chrysostomus, Theophylactus, orientales versiones omnes; et fatente Millio, "Hieronymus alibi lectum ait, ipseque lib. de Hebraicis nominibus explicat. Millius, Prol. p. 42. col. 1. Ἰακωβος ὁ τοῦ Ἀλφαίον καὶ Θαδδαῖος, et sic Origenes qui notat Levi, sive Lebbæum non fuisse numero apostolorum, nisi apud Marcum duntaxat: omnino recte. Λεββαῖος ὁ ἐπικληθεὶς insertum non aliud est quàm scholion marginale." E contra Cotelerius in hæc verba, Const. Apost. lib. viii. cap. 25. p. 319. Ματθαῖος ὁ καὶ Λουκᾶς hæc habet, consentiunt antiqui, et recentiores, id recte ex evangelii comparatione colligentes. Origenes in præfatione explanationis in epistolam ad Rom. Matthæus in catalogo apostolorum dicit Jacobus Alphæi et Lebbæus; Marcus, Jacobus Alphæi, et Thaddæus; Lucas vero ita posuit, Jacobus, et Judas Jacobi. Igitur eundem quem Matthæus Lebbæum, Marcus Thaddæum dixit, Lucas Judam Jacobi scripsit. Certum est autem evangelistas non errâsse in nominibus apostolorum, sed quia moris erat binis vel ternis nominibus uti Hebræos, unius et ejusdem viri, diversa singuli nominum vocabula posuere. Hieronymus in locum, Thaddæus apostolus ab evangelista Luca Judas Jacobi dicitur, et alibi appellatur Lebbæus. Credendumque est eum fuisse trinomium: ad locum Orig. lib. i. contra Cels. p. 48. Vide responsum Cotelerii, not. in Constit. Apostol. p. 315.

V. 28. Μὴ φοβεῖσθε] MSS. Justinus; sed Chrysostomus, Theophylactus, Luc. xii. 4. habent cum textu μὴ φοβηθῆτε.

V. 29. Οὐ πεσεῖται ἐπὶ τὴν γῆν, v. l. εἰς τὴν παγίδα,] Chrysostomus, et interpretamento; Origenes utroque modo; sed Theophylactus et versiones omnes textum sequuntur.

V. 42. Μόνον——οὐ μὴ ἀπολέσῃ.] Deest μόνον MSS. Æthiop. ἀπολέσει MSS. utrumque legunt cum textu Chrysostomus, Theophylactus, Vulg. Syr. Origenes in Matt. p. 346. Basilius, tom. ii. p. 444. Cyrillus Alex. tom. i. p. 566. Nihilominus τὸ μόνον irrepsit è margine, Proleg. p. 121. col. 2. Vide etiam Proleg. p. 42. col. 1.

Cap. xi. 2. Δύο τῶν Μαθητῶν.] Syr. διὰ τῶν, sed Origenes in

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Matt. p. 229. Chrysostomus, Theophylactus, Vulg. Arab. textûi consentiunt. Vide tamen Millium pro διὰ contendentem, Proleg. p. 42. col. 1.

V. 5. Χωλοὶ περιπατοῦσι———νεκροὶ ἐγείρονται.] "Deest prima pericope in Origene," ita Millius. Male; agnoscit enim eam Comm. in Joh. p. 103. secunda ibi deest: legit autem Clemens Al. Pædag. lib. i. cap. 10. p. 129. utramque legunt versiones omnes Chrysostomus, Theophylactus, Cyrillus Alexan. de recta fide, p. 89. D. Lucas, cap. vii. 22. Vide è contra Millii Proleg. p. 42. col. 1.

V. 21. Οὐαί σοι Βηθσαϊδάν.] Legendum vult Millius καὶ Βηθσαϊδά, Prol. p. 42.; reniten. ibus Origene in Ex. p. 25. Chrysostomo, Hieronymo, Theophylacto, et versionibus antiquis universis.

Cap. xii. 8. Κύριος γάρ ἐστι καὶ τοῦ σαββάτου·] Quanquam καὶ agnoscatur a solo Vulg. cum tamen id reperias apud Mar. ii. 28. et Luc. vi. 5. et per consequens Christi ipsius sit, et vocabulum admodum elegans, quod vim plurimam argumento affert, mihi quidem retinendum videtur.

V. 32. Ἐν τούτῳ τῷ αἰῶνι.] MSS. ἐν τῷ νῦν αἰῶνι, quod idem est.

V. 35. Ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας.] D. τῆς καρδίας, Vulg. Syr. Arab. sed adest apud Athanasium tom. ii. p. 169. Basilium tom. ii. p. 634. Chrysostomum in locum, et apud Luc. vi. 45. et verba immediatè præcedentia, 'ex abundantia τῆς καρδίας os loquitur,' hanc lectionem stabiliunt et firmant.

V. 47. Ζητοῦντές σοι λαλῆσαι.] Ita Chrysostomus, Theophylactus, Syr. Origenes in Matt. p. 238. Vulg. Arab. Æthiop. ζητοῦντές σέ, σοι λαλῆσαι ex v. 46. desumptum videtur; ita Millius.* Et sane cum foris starent mater et fratres quærentes λαλῆσαι αὐτῷ, v. 46. nil verius dicere enarrator potuit quam foris stant ζητοῦντές σοι λαλῆσαι.

Cap. xiii. 14. Ἀναπληροῦται ἐπ' αὐτοῖς.] Theophylactus, et codices plurimi habent solummodo αὐτοῖς· Sed Chrysostomus, versionesque antiquæ omnes, vel legunt ἐπ' vel ἐν αὐτοῖς, quod in idem recidit.

V. 27. Ἐν τῷ σῷ ἀγρῷ.] Ab aliquot MSS. et unico Epiphanio, omissum est σῷ. Bene autem habet, quod non nobis narret Millius quo Epiphanii in loco hoc factum sit. Pervolventi enim eum contra Hær. p. 679. occurrebant mihi plurimæ lectiones insigniter variantes, una cum additamento in fine, καὶ ἑτοιμάζετε τὰ ζιζάνια κατακαυθῆναι τῷ πυρὶ ἀσβέστῳ.

V. 35. Διὰ τοῦ προφήτου· Ησαίου τοῦ προφήτου.] Plerique codices olim, teste Hieronymo; qui et pro Ἀσὰφ τοῦ προφ. positum dicit vitio librarii; ita Millius: neutrum autem hodie legitur vel in Græcis patribus. vel in MSS. aut versionibus. Vide Annot. nostras in hunc locum.

V. 51. Λέγει ὁ Ἰησοῦς· συνήκατε ταῦτα πάντα.] "Præmissa hæc sunt lucis causa jam ante Chrysostomi tempora," Millius Prol. p. 42. col. 1. At agnoscunt Chrysostomus, Theophylactus, Syr. Arab. Pers. essque verba hæc necessariò intelligenda constat ex sequentibus, λέγουσιν αὐτῷ, ναὶ Κύριε.

Cap. xiv. Ὡσεὶ πεντακισχίλιοι.] Sic Chrysostomus, Theophylactus, Æthiop. et in Annotationibus variantis alicujus lectionis nulla est mentio. Dicit tamen Millius, Prol. p. 129. col. 1. "ὡσὶ quod in MSS. plerisque omnibus, Lucæ est, non Matthæi."

V. 33. Ἐλθόντες.] Sic Chrysostomus, Theophylactus, Vulg. Syr. Arab. Pers. D. tantum Æthiop. "est tamen intrusum uberioris explicationis gratiâ," Proleg. p. 161. col. 1.

Cap. xv. 4. Τίμα τὸν πατέρα σου.] "Deest σου in MSS. pluribus, Irenæo, Chrysostomo;" ita Millius: Deest quidem apud Lat. Irenæum pariter, ac apud Vulg. sed Chrysostomus disertè ait, τίμα γάρ φησι τὸν πατέρα σου, similiter Origenes in Matt. p. 244. et Theophylactus. Hoc certo mandatum ad uniuscujusque proprium parentem pertinet, et seq. καὶ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ, σου retinendum esse ostendunt.

* Prol. p. 42. col. 1.

V. 8. Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσί με τιμᾷ.] Prol. p. 34. col. 2. et 42. col. 1. asserit Millius genuinam lectionem esse, ὁ λαὸς οὗτος χείλεσί με τιμᾷ. Cætera nempe desunt in Cant. Copt. Vulg. Syr. Pers. Æthiop. ut et apud Esaiam, Cod. Alex. et Marc. Quicunque hic apud LXX. defectus fuit, clam quidem erat Origene, qui Comm. in Matt. p. 247. loquitur ad hunc modum: "propheta Isaias dicit, ἐν αὐταῖς λέξεσιν, ἐγγίζει μοι ὁ λαὸς οὗτος ἐν στόματι αὐτῶν."

V. 26. Οὐκ ἔστι καλόν.] Sic Chrysostomus, Theophylactus, Vulg. Syr. Arab. est tamen adjectitium καλὸν, Proleg. p. 42. col. 2.

V. 30. Κωφούς,] D. et v. 31. D. κυλλοὺς ὑγιεῖς, refragante ipso textu utrinque. Nam si τὸ κωφοὺς non esset in v. 30. unde κωφοὺς λαλοῦντας v. 31. Quod si τὸ κυλλοὺς rectè ponatur v. 30. idcirco etiam τὸ κυλλοὺς ὑγιεῖς ponendum est, v. 31. Sed Prol. p. 42. col. 1. interjecta sunt ad absolvendam sententiam κυλλοὺς ὑγιεῖς. Idem de voce κωφοὺς, Prol. p. 133. col. 2.

Cap. xvi. 3. Ὑποκριταὶ.] D. Chrysostomo, Vulg. Agnoscunt Theophylactus, Syr. Arab. Lucas xii. 56. quin igitur hoc vocabulo usus sit Christus nemo dubitet.

Nota etiam quod in binis postremis versiculis variantes lectiones satis refutentur testimonio Origenis, qui cum editis congruit Comm. in Matt. p. 290, 291—294.

Cap. xvii. 14. Tres hic variantes lectiones, sed nullius momenti, et textum ipsum exhibet Origenes, p. 308, 309. ita etiam v. 21—23. Origenes ab impressis ne transversum quidem digitum discedit, p. 313. 315. Quod autem ἐλθόντων αὐτῶν, v. 14. "rectè mutatum esse ab Arabe et Vulgato in ἐλθόντος, ait Millius, Prol. p. 42. col. 1. ex historiæ circumstantiis manifestum esse; non enim venisse Christum simul cum discipulis suis ad multitudinem, sed venisse eum solum, et aliquanto post discipulos quos turbâ jam circumfusos, et cum scribis disputantes offendit;" in eo mirum in modum falli Millium ex historiæ circumstantiis certissimum est; commate enim decimo interrogant eum discipuli ex monte cum eo descendentes, 'quid ergo scribæ dicunt quod Eliam oportet primum venire?' et commate decimo tertio ex Christi ad hanc quæstionem responso 'intellexerunt discipuli quod de Johanne Baptista dixisset eis:' veniebant ergo cum eo hi tres discipuli, et cum reliquis disputantes scribas invenit.

V. 21. Deest versus totus Coll. et Æthiop. "Neque quidem hujus evangelistæ est, licet hic sedem occupet in omnibus propemodum libris nostris, sed Marci solius, quod ostendit canon Eusebianus:" Sic Millius in appendice p. 7. Sed reperias illum apud Origenem in Matt. p. 313. apud Syrum et Arabem interpretem, qui omnes ante vixerunt quam Canon iste conficeretur; agnoscit etiam Hieronymus, quanquam Canonem istum Matthæo præfixerit, sicut etiam agnoscunt eundem versiculum Græca scholia et reliquæ versiones.

V. 23. Καὶ ἐλυπήθησαν σφόδρα.] Desunt hæc verba in binis MSS. Sed retinent illa Origenes in Matt. p. 315. Græci, cæterique interpretes omnes: et tamen in Prol. p. 165. col. 2. "commentarius est non textus."

Cap. xviii. 29. Omittunt πάντα codices plurimi: sed sequitur ex v. 26. quod retinendum sit.

Cap. xix. 19. Καὶ ἀγαπήσεις τὸν πλησίον—] Agnoscunt hanc periodi partem Græca scholia, versionesque universim, et quod contra illam ex Origene affert Millius, valde leve est ac nugatorium. Nam si quis strictè acciperet ac servaret mandata secundæ tabulæ tali modo, ac more quali ea Judæi observârunt, non ille quidem dicendus est præstitisse universam legem, quæ ad proximum suum pertinet, et multo minus quæ ad Deum. Vide Luc. x. 29, 30. Nota etiam quod ἐκ νεότητός μου, v. 20. retinetur apud Græca scholia versionesque omnes.

Cap. xx. 15. Οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω.] Seq. ἐν τοῖς ἐμοῖς, "quod est in nostris commentarius est, non textus." Ita Millius cum suo vulgato, Prol. p. 42. col. 2. Repugnantibus reliquis versionibus, Chrysost. Theophyl. et Orig. in Matt. p. 407.

V. 22. Potestis bibere calicem quem ego bibiturus sum? καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;] "Posterior pars comma-

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tis, judice Millio, non Matthæi, sed Marci est," sc. ex fide quatuor MSS. Hieronymi, Vulg. Ambrosii, et speciatim Origenis in Matt. p. 415. qui postquam dixerat, δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν, addit ἢ ὡς ὁ Μάρκος ἀνέγραψε —— ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα καὶ τὰ ἑξῆς. Quis autem satis certo scit utrum Origenes Marcum allegârit, ratione habitâ ad posteriorem partem commatis, vel ad levem illam discrepantiam quæ intercedit inter ὃ μέλλω πίνειν, et ὃ ἐγὼ πίνω; sed demus hæc Millio. Constat ex Marco x. 38, 39. periodum hanc Christum protulisse omnibus suis numeris expletam; cur non igitur Matthæus periodum hanc plenam ac perfectam citâsse censendus est? cum testes ejus rei fidos habeamus Chrysostomum, Theophylactum, et Basilium Seleuciensem, Hom. 24. p. 134. vel quonam id, quæso, sacræ Scripturæ dispendio sit, si postrema illa verba apud unicum Marcum reperiantur? Atque hoc, ut opinor, obviam it sexcentis variantibus lectionibus: quæ enim à diversis memorantur Evangelistis, cum ea semel tantum locutus sit Christus, si ab uno aliquo literis mandentur, memoria eorum nunquam obliterabitur.

Cap. xxi. 4. Τοῦτο καὶ ὅλον γέγωνεν·] Deest ὅλον, Cant. Arab. Æthiop. Copt. Origene in Joh. p. 161. At agnoscunt τὸ ὅλον Chrysostomus, Theophylactus, Vulg. Syr. nec magni, quod Origenes hic habeat, refert; nam ibid. p. 174. omittit v. 5. σοῦ post βασιλεῖς, et καὶ post πραῢς; sed p. 169. et Comm. in Matt. p. 432. utramque vocem retinet: post πῶλον omittit υἱὸν, p. 169. quod tamen habet p. 174. omittit hæc verba v. 8. ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρώννυον ἐν τῇ ὁδῷ. Sic v. 12. τοῦ Θεοῦ. deest Orig. sc. Comm. in Joh. p. 175. sed Commentarius ejus in locum Matt. p. 439. sic se habet, καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ.

V. 19. Κτήσασθε, Ed. Ox. Polyg. hic ergo Millius, Prol. 65. col. 1. pro varia lectione, ipsum textum, "possidebitis" exhibet.

Cap. xxii. 39. Diliges proximum tuum ὡς σεαυτόν· MSS. ἑαυτόν. Ita Rom. xiii. 9. Gal. v. 14. dicisne hoc ἀφ' ἑαυτοῦ à temetipso? Joh. xviii. 34. et σεαυτὸν, Jac. ii. 8. Vide in his locis Millium, et nos in Rom. xiii. 9.

V. 40. Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος.] Omittunt ὅλος Syr. Codex unus, Copt. et Arab. Habent autem illud Æthiop. Vulg. Chrysostomus, et Theophylactus, Hilarius, et Hieronymus in locum; Clemens Alex. Pædag. lib. iii. cap. 12. p. 260. Irenæus lib. iv. cap. 25. p. 312. Origenes Hom. 23. in Matt. F. 42. Atque tamen hanc lectionem simplicem (sc. absque ὅλος) ipsius Evangelistæ fuisse haudquaquam dubito, Proleg. p. 129. col. 2.

Cap. xxiii. 4. Καὶ δυσβάστακτα,] Omiserunt Copt. Syr. Pers. Vulg. Irenæus. At agnoscunt Chrysostomus, Theophylactus, Hieronymus, Vulg.

V. 5. Τῶν ἱματίων αὐτῶν,] Desunt Vulg. Æthiop. At legunt Chrysostomus, Theophylactus, Syr. Arab.

V. 8. Εἷς γάρ ἐστιν ὑμῶν καθηγητής;] MSS. plurima, Origenes in Joh. p. 5. Hom. 10. in Jer. p. 107. et Chrysostomus legunt ὁ διδάσκαλος. Cum vero tum καθηγητὴς, tum διδάσκαλος sit interpretatio ejusdem vocis Hebraicæ, nempe rabbi, ex eo facile intelligitur, verbis illos, non re dissidere.

V. 14. Οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι, ὑποκριταί.] "Ista non agnoscunt Origenes et Eusebius; traducta puto è Marco aut Luca," inquit Millius, Prol. p. 42. Id autem agnoscunt Chrysostomus, Theophylactus, et versiones universim.

V. 19. Μωροὶ καὶ τυφλοί·] "Μωροὶ καὶ præfixum est ex v. 17." ita Millius Prol. p. 42. Agnoscunt autem Theophylactus, et versiones orientales omnes.

"Non dubium est quin v. 13. è Marco et Luca huc transmiserint librarii," ait Millius in locum. Quod si fuissent verum nec additur quidquam, nec subducitur de verbis Christi: versiculum tamen hunc agnoscunt Chrysostomus, Theophylactus, Hieronymus, versionesque Crit. Hist. N. T. p. 171. ipse illum inveniat apud Græca exemplaria satis multa, versu quidem isto et subsequente transposito, sicut in pluribus Millii MSS. contigit.

V. 26. Deest in Clemente Alex. Irenæo lib. iv. cap. 34. p. 326. Habent autem illud Chrysostomus, Theophylactus, versiones antiquæ omnes.

Cap. xxv. 1. Licet à commate primo usque ad decimum tertium viginti variantes afferantur lectiones, sanctus tamen Basilius, dum hanc parabolam explicat, à textu ne latum quidem unguem discedit. Nam tametsi tom. ii. p. 412. habeat tantum πέντε, p. tamen 425. habet αἱ πέντε.

V. 13. Ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.] "Deest in MSS. aliquot, nec occurrit apud probatissimos primæ ætatis interpretes, ex cap. præcedente sumitur," ita Millius hic, sed inter hæc, atque illa verba plurimum interest: cum verò præcesserit, 'vigilate itaque, quia nescitis diem neque horam,' aliquid hujusmodi addendum est, ne claudicet sensus; quidni igitur hæc ipsa verba? quæ agnoscit Theophylactus, et quæ optimè respondent illis quæ concludunt caput præcedens, viz. si malus servus non vigilet, 'veniet Dominus illius in die qua non sperat, et hora qua ignorat;' atque istiusmodi homines, fatuarum ad instar virginum, à nuptiis clausâ januâ excludentur. 'Vigilate igitur,' &c.

V. 33. Καὶ στήσει τὰ μὲν πρόβατα.] Deest μὲν Cant. Syr. Quod tamen postulant seq. τὰ δὲ ἐρίφια, satisque firmant Theophylactus, Vulg. et exemplar Alexandrinum.

V. 41. Τὸν ἡτοίμασμένον, v. l. ὃ ἡτοίμασεν ὁ πατήρ μου.] Ita Irenæus, Cyprianus, Augustinus, adde Justinum M. Dial. p. 301. Origenes autem in Joh. p. 426. Græca scholia, versiones antiquæ omnes legunt cum textu.

Cap. xxvi. 1. Πάντας τοὺς λόγους τούτους.] Deest πάντας Chrysost. Pers. habent Theophylactus, Vulg. Arab. Syr. Æthiop.

V. 3. Καὶ οἱ γραμματεῖς,] Desunt hæc apud Vulg. Arab. Æthiop. At retinent Chrysostomus, Theophylactus, Syr.

V. 42. Τοῦτο τὸ ποτήριον,] Deest τὸ ποτήριον, Chrysostomo; legunt Theophylactus, Vulg. Syr. Arab. — ἀπ' ἐμοῦ, deest Vulg. Agnoscunt Theophylactus, Syr. Arab.

V. 44. Ἐκ τρίτου,] Deest in Alex. At illud habent Theophylactus, et versiones antiquæ universim.

V. 59. Καὶ οἱ πρεσβύτεροι,] Deest in Vulg. Sed illud retinent Theophylactus, Syr. Arab.

V. 74. Ἤρξατο καταναθεματίζειν.] Ita Chrysostomus et Theophylactus; καταθεματίζειν, quod habent codices MSS. in N. T. nusquam occurrit, at genuinum censet Millius, Prol. 109. col. 2.

Cap. xxvii. 14. Ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν·] Ita Hieronymus, Theophylactus, Vulg. Arab. ait tamen Millius, "ex Syri solius autoritate addebat codicum vulgus ex præcedentibus, τὸν ἡγεμόνα," Proleg. p. 129. col. 2.

V. 35. Ἀπὸ τοῦ αἵματος τοῦ δικαίου.] Τὸ τοῦ δικαίου agnoscunt Hieronymus, Theophylactus, versiones omnes: "sed (ait Millius) insertum in reliquis τοῦ δικαίου, irrepsisse videtur ex Actis, aliisve locis," Prol. p. 133. col. 2.

V. 35. Ἵνα πληρωθῇ τὸ ῥηθέν· καὶ τὰ ἑξῆς·] Cum omittatur hæc periodus à Græcis, interpretibusque cunctis, si à Vulg. et Hieronymo discesseris, simile vero videtur desumptam eam fuisse ex Joh. xix. 24. utrum vero hic, an illic legenda sit, eadem sane, quâ reliquæ Scripturæ partes, veneratione à nobis afficienda est.

V. 34. Ἰησοῦς ὁ Βασιλεύς·] Ἰησοῦς omittunt MSS. Copt. Retinent Theophylactus, Vulg. Syr.

V. 43. Νῦν,] Hic agnoscunt Theophylactus, et versiones omnes, estque emphaticum in ore Judæorum.

V. 55. Ἀπὸ μακρόθεν θεωροῦσαι.] Deest in Vulg. sed habent Chrysostomus, Theophylactus, Syr. Arab.

V. 64. Νυκτὸς,] Deest in Chrysostomo, Vulg. Arab. at illud legunt Theophylactus, et Syr.

Cap. xxviii. 9. Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς Μαθηταῖς αὐτοῦ.] Desunt hæc apud Chrysostomum, Hieronymum, Augustinum, Vulg. Syr. Agnoscunt tantum Theophylactus et Æthiop. Sæpe hoc contingit cum eadem verba repetuntur; videntur tamen hic necessario intelligenda.

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SECTIO SECUNDA.

IN MARCUM.

MARCI cap. i. 2. Qui præparabit viam tuam, *ἔμπροσθέν σου*·] Desunt hæc in Irenæo lib. iii. cap. 11. p. 217. Origene in Joh. p. 117: Syr. Copt. Pers. Æthiop. sed agnoscunt illa Theophylactus, Vulg. Arab. et Origenes in Joh. p. 3. et citat illa nominatim ex Marco, lib. ii. contra Cel. 60. et siquidem Christus disertè ait Baptistam eum esse de quo scripta est prophetia his ipsis verbis, Matt. xi. 10. de veritate eorum non est ambigendi locus, licet in autographo ipsius Marci non inventa fuissent.

Tribus versiculis, sc. 5. 11. et 13. tres sunt variantes lectiones, sed nulla in sensu diversitas.

V. 16. *Περιπατῶν δὲ παρὰ τὴν θάλασσαν.*] Ita Theophylactus, Cod. Alex. *παράγων*, Vulg. Arab. 'fuit ambulando pertransiens,' sine discrimine.

V. 42. *Εἰπόντος αὐτοῦ.*] Deest in Cant. Syr. agnoscunt Theophylactus, Vulg. Cod. Alex.

V. 44. *Μηδενὶ μηδὲν.*] D. *μηδὲν*, MSS. Sed habet Theophylactus.

V. 45. *Πολλά.*] Deest in Vulg. Sed legit Theophylactus.

Cap. ii. 1. *Δι' ἡμερῶν.*] "Octo, Latini codices aliqui; citra non Græcorum modo fidem sed et Latinorum plerumque omnium;" ita hîc Millius. Sed Proleg. p. 44. col. 1. "Græca proculdubio erant *δι' ἡμερῶν*, et sic evangelista."

V. 4. *Μὴ δυνάμενοι προσεγγίσαι.*] Vulg. *προσενέγκαι*· Theophylactus, et reliquæ versiones cum textu.

V. 7. *Εἰ μὴ εἷς ὁ Θεός.*] Deest *εἷς*, Cant. Sed retinent Theophylactus, et reliquæ versiones antiquæ omnes.

V. 15. *Ἁμαρτωλοί.*] Occurrit in Theophylacto, et in versionibus Polyg. omnibus. "Mihi tamen, inquit Millius, vehemens est suspicio, ex v. 16. huc traductum esse." Append. p. 12. col. 1.

V. 18. *Οἱ τῶν φαρισαίων.*] Theophylact. et versiones omnes: Vulg. pharisæi.

V. 20. *Ἐν ἐκείναις ταῖς ἡμέραις.*] Ita Theophylactus, Vulg. Lucas v. 35. *ἐν ἐκείνῃ τῇ ἡμέρᾳ*. Syr. Æthiop. MSS. sine discrepantia.

V. 22. *Οἶνος ὁ νέος.*] Habent *ὁ νέος*, Theophylactus, Lucas v. 35. Deest in Cant. Vulg. Syr. Verba autem præcedentia et sequentia lectionem textûs genuinam esse indicant.

Cap. iii. 5. *Καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη.*] Deest *ὑγιὴς* MSS. versionibusque: retinet Theophylactus, occurrit apud Matt. xii. 13. et Luc. vi. 10. interpretes hoc forte quasi minus necessarium omiserunt; cum enim manus arida restituatur, et fiat alteri similis, non potest non esse *ὑγιής*.

V. 29. *Αἰωνίου κρίσεως.*] Codices pauci habent *ἁμαρτίας*, seu *ἁμαρτήματος*. Vulg. et Cyprianus 'delictum,' et exinde Græca quædam exemplaria ad Latinos conformata, *ἁμαρτίας*· sed Syr. Arab. Theophylactus, Græci patres legunt *κρίσεως*, nec talis occurrit dictio qualis *αἰώνιος ἁμαρτία* per totum N. T.

V. 32. Addit hic C. Alex. *καὶ ἀδελφαί σου* repugnantibus omnibus versionibus, Hieronymo, Theophylacto, verbisque immediate præcedentibus *οἱ ἀδελφοί, καὶ ἡ μητὴρ αὐτοῦ —— ἀπέστειλαν πρὸς αὐτόν.*

Cap. iv. 4. *Τὰ πετεινὰ τοῦ οὐρανοῦ.*] Deest *τοῦ οὐρανοῦ* in MSS. et versionibus quibusdam: agnoscunt Vulg. et Theophylactus; et cum aves per vetus testamentum sæpissimè vocitentur, vel volucres aeris, vel volucres cœli, *τοῦ οὐρανοῦ* videtur subaudiendum ubi non exprimitur: rejicit autem Mill. Prol. p. 109. col. 2.

V. 11. *Γνῶναι τὸ μυστήριον.*] Deest *γνῶναι* in MSS. sed habent Theophylactus et versiones omnes, eoque dempto sensus deficit; et tamen medium *γνῶναι* Matthæi est, aut Lucæ Proleg. p. 161. col. 1. Cur non et Marci?

V. 18. *Καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οὗτοί εἰσιν.*] Deest secundo loco *οὗτοί εἰσιν* apud Theophylactum, et MSS. nec mirum; Hebraismum quippe non intelligebant; habent Vulg. Syr. nec deesse videntur apud Arab. "Repetitio hæc vocum *οὗτοί εἰσιν* non est aliena ab Hebraismo, quod ejus insolitis mutandi causam dedit, idque non uno modo; quod hujus lectionis veritatem ostendit;" ita Grotius.

V. 20. et v. 8. *Ἓν μὲν τριάκοντα, ἓν ἑξήκοντα, ἓν ἑκατὸν*, v. l. *ἓν, ἓν, ἓν*, MSS. sed præter MSS. codices plurimos, fatente Millio, *ἓν* legunt Theophylactus, versiones omnes, Syr. v. 8. et lectionem hanc comprobat locus parilis Matt. xii. 8. 23. ubi occurrit par distributivum *ὁ μὲν ἑκατὸν*, &c.

V. 24. *Ὑμῖν τοῖς ἀκούουσιν.*] D. *τοῖς ἀκούουσιν*, desunt in Vulg. Arab. sed illa habent Theophylactus et Syr.

V. 31. *Ὡς κόκκῳ.*] MSS. *κόκκος* aut *κόκκον*, sine discrimine et sine causa; *ὡς* hîc *παραδειγματικὴν* significationem habet, 'nempe;' ita Schmidius: ceu potius est signum dativi casûs, ut ב apud Hebræos sæpius.

V. 33. *Πολλαῖς.*] Deest in Syr. Pers. Arab. sed illud habent Theophylactus et Vulg.

Cap. v. 11. *Πρὸς τὰ ὄρη*, v. l. *πρὸς τῷ ὄρει*, quod in idem recidit. Ib. *Μεγάλη*, Deest in Cant. Eph. Copt. Goth. Pers. sed habent Theophylactus, Vulg. Syr. Arab.

V. 12. *Πάντες οἱ δαίμονες*, Cant. *τὰ δαιμόνια*, Syr. 'illi dæmones,' quod idem valet; soli enim demones, qui tunc adfuerunt, hoc à Christo petere potuerunt: denique cum textu legunt Theophylactus, et Arab.

Cap. vi. 11. *Ἀμὴν λέγω ὑμῖν——ἢ τῇ πόλει ἐκείνῃ.*] "Ex vulgato, et Ammonii Monotessaro apud Zach. Chrysopolitanum rectè notat Zegerus hæc Marci non esse, sed ex Matthæo huc transponi quemadmodum et alias alia;" ita Millius hic. Agnoscunt vero Theophylactus, Syr. Arab. Pers. Æthiop. "Hæc periodus, inquit Betuleius, in omnibus nostris exemplaribus legitur, exceptis tantum duobus, et in vetustissimo meo apud Matt. x. 15. et Luc. x. 12. occurrit:" quidni apud Marcum?

V. 15. *Ἢ ὡς εἷς τῶν προφητῶν.*] Vide annotata nostra in hunc locum.

V. 16. *Οὗτός ἐστιν*, Deest in Vulg. sed habent Theophylactus, et quoad sensum, omnes antiquæ versiones.

V. 28. *Ὁ δὲ ἀπελθὼν*·] *Τὸ ἀπελθὼν* omittit Vulg. Habent Theophylactus, et versiones orientales omnes.

V. 33. *Προῆλθον αὐτούς*·] Deest in MSS. binis, Cant. et Laud. sed retinetur apud Theophylactum: atque hæc lectio non est obscura, sed facilem explicatum habet: Christi, et discipuli ejus ascendentes in navim abierunt in desertum locum seorsim; sed multi viderunt eos abeuntes, et cognoverunt quò cursum tendebat navis, itaque pedestres prævenerunt eos, et accesserunt ad Christum. Clara hic, et perspicua omnia, neque quicquam mutandi causa levissima est: vult tamen Millius "*τὸ καὶ προῆλθον αὐτοὺς* Scholion esse, *καὶ συνῆλθον πρὸς αὐτὸν*, veram lectionem; quam queritur omissam fuisse, Proleg. p. 43. et ejus loco, *καὶ προῆλθον πρὸς αὐτοὺς* retentam esse."

V. 36. *Ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν μὴ ἔχουσι.*] Contendit Millius, Proleg. p. 45. "veram lectionem hanc esse, *ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν*· reliqua irrepsisse ex cap. viii. 2. hujus evangelii:" quod prima fronte est parum verosimile, præsertim cum textui consentiant Theophylactus, versiones orientales omnes, et Codex Alex.

V. 44. *Καὶ ἦσαν οἱ φάγοντες τοὺς ἄρτους ὡσεὶ πεντακισχίλιοι.*] Deest *ἄρτους*, sed habent Theophylactus, Syr. et Æthiop. Deest etiam *ὡσεὶ* in MSS. aliquot, Theophylacto et versionibus: sed occurrit Luc. ix. 14. et Joh. vi. 10. ex quorum autoritate vocem illam, ut ut parvi momenti, retinendam tamen quis non censet? Nota etiam quod licet Matt. xiv. 21. de variantibus lectionibus altum sit silentium illic, tamen perinde atque hîc *ὡσεὶ* omittunt versiones omnes.

V. 51. *Καὶ ἐθαύμαζον.*] Irrepsit ex margine, ita Millius, Proleg. p. 43. ex fide Copt. Agnoscunt autem Codex Alex. Theophylactus, et versiones orientales universim.

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Cap. vii. 2. Ἐμέμψαντο.] Deest apud solum Æthiop. Agnoscunt Theophylactus, Vulg. Syr. Arab. id Millio frustra inficiante. "Importune tamen injecit quispiam in textum," Prol. p. 122. col. 1.

V. 5. Ἀνίπτοις.] Theophylactus, Syr. Æthiop. κοιναῖς, Vulg. Arab. eodem sensu juxta Judæos.

V. 16. Εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω.] "Suspectum hunc versum habet Millius παρεμβλήσεως," Proleg. p. 162. col. 1. Repugnante Theophylacto, et versionibus universim.

V. 14. Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον.] Ita Theophylactus, Syr. Arab. Pers. Vulg. et Æthiop. addunt πάλιν, quod probat Millius, Proleg. p. 43.

V. 31. Ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος·] Ita Theophylactus, Codex Alex. Syr. Pers. "sed διὰ Σιδῶνος ἦλθε, lectio germana est," Millius, Ib. Vulg. Cant. Copt. Arab. Æthiop.

Cap. viii. 2. Ἡμέρας τρεῖς προσμένουσί μοι.] i. e. Δι' ἡμέρας, ita Theophylactus et versiones: ἡμέρας MSS. ad eundem sensum.

V. 22. Καὶ ἔρχεται·] Jesus nempe, Theophylactus, Syr. ἔρχεται, Vulg. Arab. 'Jesus cum discipulis.'

V. 34. Ὀπίσω μου ἐλθεῖν, v. l. ἀκολουθεῖν·] Nullo sensus discrimine.

Cap. ix. 10. Τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι·] Ita Theophylactus, Arab. Vulg. et Syr. 'quid esset cum è mortuis resurrexerit?' perperam haud dubito, nec enim quærunt τί εἴη, sed τί ἐστι, nec quid post mortem Christi esset futurum, non existimabant Christum morituram: vide annotata nostra ad hunc locum.

V. 13. Καὶ πῶς γέγραπται.] Ita Theophylactus et Vulg. MSS. καθὼς, vide iterum annotata nostra.

V. 16. Καὶ ἐπηρώτησε τοὺς γραμματεῖς·] Ita Theophylactus, Syr. Arab. Vulg. αὐτοὺς malè iterum, nec enim turbæ, sed scribæ tantum cum iis disputabant: vide v. 17.

V. 33. Πρὸς ἑαυτοὺς διαλογίζεσθε·] D. πρὸς ἑαυτούς, desunt in Vulg. Arab. retinent Theophylactus, Syr. Pers. Æthiop. estque necessariò intelligendum.

V. 34. Ἐν τῇ ὁδῷ·] Ita Theophylactus, et versiones omnes: et tamen Millius Proleg. p. 143. col. 2. "nemo non videt repetita ex proximè præcedenti versiculo;" immo nemo non videt repeti debuisse.

V. 38. Ὅτι οὐκ ἀκολουθεῖ ἡμῖν·] D. Vulg. Copt. Habent Theophylactus, Syr. Arab. Pers. Æthiop.

Cap. x. 2. Καὶ προσελθόντες οἱ φαρισαῖοι·] Ita Theophylactus, et versiones omnes; sic vero Millius Proleg. p. 133. col. 2. "προσελθόντες ante οἱ Φαρ. quod in nostris jam omnibus Matthæi est." Quæro cur non et Marci?

V. 21. Ἆρας τὸν σταυρόν·] Deest Clem. Alex. Vulg. Augustino: retinent Theophylactus, et versiones orientales.

V. 47. Υἱὲ Δαβὶδ Ἰησοῦ.] D. Ἰησοῦ, Syr. Pers. Agnoscunt Theophylactus, Vulg. Arab. Æthiop. Luc. xviii. 38.

Cap. xi. 1. Εἰς Βηθφαγὴ.] Deest in Cant. Origene in Matt. p. 431. Habent autem Origenes in Joh. p. 169. Theophylactus, orientales versiones omnes: irrepsit tamen è margine, Proleg. p. 43. col. 2.

V. 10. Ἡ ἐρχομένη βασιλεία.] Deest ἐρχομένη, in MSS. 4. sed habent Origenes in Joh. p. 169. Theophylactus, versiones omnes. Ib. ἐν ὀνόματι Κυρίου, deest in Origene, ib. et versionibus antiquis. Sed habent Theophylactus, Matt. xxi. 9. xxiii. 39. Psal. lxx. 118. xxvi. Ib. Ὡσαννὰ, v. l. εἰρήνη, Origenes, inquit Millius, ubi nescio, habet ὡσαννὰ, Com. in Joh. p. 169. cum Theophylacto, et versionibus omnibus.

V. 29. Ἀποκρίθητέ μοι.] Deest in MSS. quibusdam: sed agnoscunt Theophylactus, et versiones omnes.

V. 31. Διατί οὖν.] Deest οὖν in MSS. Pers. Æthiop. sed habent Theophylactus. Vulg. Syr.

V. 32. Ἀλλ' ἐὰν.] Deest ἐὰν in MSS. multis; agnoscunt Theophylactus, et versiones orientales.

Cap. xii. 4. Λιθοβολήσαντες.] Deest in Vulg. Arab. retinent Theophylactus et Syr.

V. 27. Οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ Θεὸς ζώντων.] Deest Θεὸς 2 in Vulg. Arab. Habent Theophylactus, Pers. Æthiop. optimè meo judicio. Origenes οὐκ ἔστιν ὁ Θεὸς, Θεὸς νεκρῶν, ἀλλὰ ζώντων, Com. in Matt. p. 499. ita Matt. xxii. 32. est tamen hic repetendus ὁ Θεός.

Cap. xii. 29. Ὁ Θεὸς ἡμῶν.] Ita Theophylactus, C. Alex. Syr. Pers. Deut. vi. 4. Θεός σου, et Vulg. Arab. Æthiop. ἡμῶν emendatio est, ex Deut. vi. 4. Prol. p. 122. col. 1.

V. 32. Ὅτι εἷς ὁ Θεὸς·] Deest Θεὸς in MSS. retinent Vulg. Arab. et Theophylactus; addit eum etiam Syriaca versio tanquam necessariò intelligendum. Rejicit tamen Millius, Prol. p. 109. col. 2.

Cap. xiii. 11. Μηδὲ μελετᾶτε.] Deest in Vulg. Copt. Æthiop. Sed habent Theophylactus, Syr. Arab.

V. 14. Τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου·] Desunt hæc in MSS. Vulg. Augustino. Habent Theophylactus, Cod. Alex. versiones orientales omnes: est tamen Matthæi, Proleg. p. 43. col. 2.

V. 18. Ἡ φυγὴ ὑμῶν·] Deest in Vulg. et MSS. ταῦτα, sed Theophylactus, et versiones orient. textui consentiunt.

V. 33. Καὶ προσεύχεσθε·] Habent omnes; "mihi tamen vehementer suspectum est παρεμβλήσεως," Millius Proleg. p. 133. deest Cant.

Cap. xiv. 15. Ἀνώγεον——ἕτοιμον.] Deest ἕτοιμον in MSS. Vulg. retinent Theophylactus, et versiones orientales omnes.

V. 19. Καὶ ἄλλος μήτι ἐγὼ·] Desunt hæc in versionibus; sed illa agnoscunt Theophylact. et Origenes Com. in Joh. p. 404.

V. 22. Λάβετε, φάγετε.] Deest φάγετε in versionibus; sed habet Theophylactus, et sumebant ut comederent.

V. 27. Ἐν τῇ νυκτὶ ταύτῃ·] Ita Theophylactus, Vulg. Syr. Arab. Millius autem Proleg. p. 162. "ἐν τῇ νυκτὶ ταύτῃ, Matthæi esse vix dubito."

V. 67. Μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ·] Ita omnes scholiastæ et versiones.

V. 70. Καὶ λαλιά σου ὁμοιάζει·] Desunt hæc in Vulg. Copt. sed habent Theophylactus, Syr. Arab. Pers. Æthiop. frustra ergo sunt qui hoc adjectitium censent.

Cap. xv. 12. Ὃν λέγετε βασιλέα·] Vulg. Cant. βασιλεῖ, regni Judæorum; sed Theophylactus et versiones textui consentiunt.

V. 16. Αὐλῆς τοῦ πραιτωρίου.] Ita legendum inquit Millius, Proleg. p. 43. fide Vulg. Goth. Pers. At textus ὅ ἐστι πραιτώριον, sic et Theophylactus, Syr. Arab.

SECTIO TERTIA

IN LUCAM.

CAP. i. 12. Καὶ ἐταράχθη, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.] Vana est hic Millii suspicio (App. p. 20.) "versum hunc fictum esse à quopiam," ob similia quæ ad Mariam dicuntur v. 29. Constat hoc ex Chrysostomo, Ed. Mor. tom. v. p. 475. Theophylacto in locum, et versionibus omnibus, exceptâ Æthiop. à quibus omnibus hic versus pro genuino habetur; constat insuper ex verbis sequentibus μὴ φοβοῦ, Ζαχαρία.

Cap. ii. 14. Ἐν ἀνθρώποις εὐδοκία.] "Εὐδοκίας, inquit Millius, Alex. Cant. Vulg. Goth. Sax. Irenæus Lat. lib. iii. cap. 11. p. 216. (ubi Grabius, 'multum vereor ne Græcus Irenæi textus habuerit εὐδοκία in nominativo') Hieronymus, Ambrosius, Augustinus (quibus adde Cyrillum Hieros. Catech. 12. p. 120.) sed codicibus MSS. fermè omnibus consentiunt Syr. Copt. Arab. Pers. Æthiop. Origenes (in Joh. p. 14. contra Cels. lib. i. p. 46.) εὐδοκίας enim quod legunt Homiliis in Lucam interpretis est non Origenis; Eusebius, Chrysostomus, (Ed. Mor. tom. i. p. 261. 385. et tom. iii. p. 1044.) Theophylactus, alii (nempe Epiphanius, Hær. Ebion. p. 154. Constit. Apost. lib. vii. cap. 47. p. 327. lib. viii. cap. 13. p. 352. Theodoretus in Deut. Qu. 42. et in Psalmos p. 786.) qui rectam lectionem amplectuntur;" ita Millius in locum. Nihilominus Proleg. p. 64. col. 2. "ἐν ἀνθρώποις εὐδοκίας, ita legisse Origenem constat ex Latinis Hieronymianis, Hom. 13. in Lucam, omnino rectè ἄνθρωποι εὐδοκίας Hebraismus est, significat homines erga quos Deus se insigniter benevolum os-

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tendit, seu quos peculiari quadam gratia complectitur, hic autem sensus cum latuerit veteres Græcos, factum est jam olim ut in codicibus *εὐδοκίας* mutaretur in *εὐδοκία*." Quis teneat semper mutantem Protea vultum?

V. 33. *Καὶ ἦν Ἰωσήφ.*] Vulg. pater ejus: sed Theophylactus, Syr. Arab. textui patrocinantur.

V. 40. *Ἐκραταιοῦτο πνεύματι.*] "*Πνεύματι* adjectum est ex hujus evangelii cap. i. 80." sic Millius Proleg. p. 44. col. 1. Habent autem Theophylactus, et versiones orientales omnes.

Cap. iii. 19. *Περὶ Ἡρῳδιάδος τῆς γυναικὸς Φιλίππου.*] Deest *Φιλίππου* apud Theophylactum, et Vulg. retinent versiones orientales omnes, et firmant hanc lectionem loca parallela, Matt. xiv. 3. et Marc. vi. 17.

V. 21. *Ἐγένετο ἐν τῷ βαπτισθῆναι.*] Deest *ἐν τῷ* in MSS. Habet Theophylactus, et versiones omnes 'legunt cum baptizaretur.'

Cap. iv. 7. *Ἔσται σου πάντα.*] Ita Matt. iv. 9. Vulg. Syr. Theophylactus *πᾶσα*, nimirum gloria et potestas de quibus locutus est, v. 6. in idem recidit.

V. 8. *Ὕπαγε ὀπίσω μου, Σατανᾶ.*] Desunt hæc apud MSS. Origenem, Ambrosium. Beda notat, et Grotius "neminem Græcorum Theophylacto antiquiorem ista verba hoc loco agnoscere, et quidem post additum ibi *ὀπίσω μοῦ*, quod in primis et vetustissimis codicibus, teste Origene, locum non habebat;" sic ille. Sed pace utriusque legimus apud Justinum Dialect. p. 331. hæc verba *ἐν τοῖς ἀπομνημονεύμασι τῶν ἀποστόλων γέγραπται, προσελθὼν αὐτῷ καὶ πειράζων μέχρι τοῦ εἰπεῖν αὐτῷ προσκύνησόν μοι, καὶ ἀποκρίνεσθαι αὐτῷ τὸν Χριστὸν, Ὕπαγε ὀπίσω μου, Σατανᾶ·* apud Athanasium Orat. 1. in Arian. *ἤλεγξε αὐτὸν ὁ Κύριος ἐν τῷ λέγειν, Ὕπαγε ὀπίσω μου, Σατανᾶ·* p. 283. C. et Or. 3. p. 440. *Ἀκούσας ὕπαγε ὀπίσω μου, Σατανᾶ,* et Or. 4. p. 492. *Αὐτὸς μὲν γὰρ ἐπετίμα δι' ἑαυτοῦ, Σατανᾶ, λέγων, Ὕπαγε ὀπίσω μου, Σατανᾶ·* apud Chrysostomum Matt. iv. 10. et Theophylactum in locum: utrum hæc Matthæi solius fuerint an etiam Lucæ, operæ pretium non est investigare.

V. 18. *Ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν.*] Desunt hæc verba in duobus MSS. Origene in Joh. p. 12. Copt. Æthiop. Augustino, Ambrosio. Fidem iis faciunt Irenæus lib. iv. cap. 40. p. 340. Theodoretus in Isa. lxi. v. 1. lxx. ib. Vulg. Syr. Arab. Pers. Porro evangelista dicente Christum aperuisse librum, et locum invenisse ubi hæc verba tam in Hebræo textu quam in LXX. interpretibus scripta erant, multo magis verisimile est Christum hæc ipsissima verba legisse, quam alium nescio quem verbis evangelistæ ea adjecisse: quod ab Origene omittuntur tanti non est; omittit enim, pariter cum Irenæo, verba sequentia, *ἀποστεῖλαι τοὺς τεθραυσμένους ἐν ἀφέσει.*

V. 33. *Ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ.*] Vulg. 'dæmonium immundum,' MSS. *φωνῇ μεγάλῃ* omittunt: utrumque agnoscunt autem Theophylactus, Syr. Origenes in Joh. p. 158. Irrepserunt tamen, judice Millio Proleg. p. 44.

Cap. v. 36. *Οὐ συμφωνεῖ ἐπίβλημα.*] Ita Theophylactus et versiones omnes: et tamen Prol. p. 184. col. 1. "irrepsit ex priore parte hujus versiculi."

Cap. vi. 26. *Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες.*] Deest hîc *ὑμῖν* in Theophylacto; habent versiones omnes, sicut et versus præcedentes: *πάντες* deest in MSS. versionibusque multis; occurrit apud Theophylactum, Chrysostomum Hom. 23. in Gen. Ed. Mor. tom. ii. p. 265, 266. tom. iii. p. 305. tom. iv. p. 575. atque hic ait Millius, "omnino legendum arbitror, addendi causa nulla est, tollendi aliqua:" et tamen Proleg. p. 126. col. 2. "*ὑμῖν* et *πάντες* irreptitia sunt."

V. 34. *Ἵνα ἀπολάβωσι τὰ ἴσα.*] Desunt *τὰ ἴσα* Cant. Agnoscunt Theophylactus et versiones antiquæ universim: nihilominus Prol. p. 133. col. 2. "*τὰ ἴσα* interpretamentum marginale videtur."

Cap. vii. 11. *Οἱ Μαθηταὶ αὐτοῦ ἱκανοί.*] Deest *ἱκανοὶ*, Vulg. Syr. Habent Theophylactus, et Arab. "omissum hic primum ni fallor ex industria ab iis, qui per *Μαθηταὶ* hic apostolos intellexêre, non autem assiduos quosvis Christi sectatores;" at Proleg. p. 44. col. 1. "*Ἱκανοὶ* irrepsisse videtur ex v. 12. certe discipulos duodecim neutiquam *μαθητὰς ἱκανοὺς* vocâsset hic evangelista, scriptor imprimis accuratus, qui nusquam voce ista utitur nisi de magna multitudine;" (quasi non legisset in eodem de 120 discipulis Act. i. 15.) "hos, inquit, duodecim discipulos intelligit D. Lucas, ut colligere est ex Matt. xi. 1. non autem, quod nos olim putavimus, Christi sectatores in genere." Est certe locus Matthæi *ἀπροσδιόνυσος*, loquitur enim D. Lucas de ingressu Christi in urbem Naim, de quo apud solum Lucam fit mentio, nec impedit aliquid quo minus Christus civitates Galilææ et Judææ orum pertransiens, iisque evangelii doctrinam enuntians, sectatores multos, quales in Galilæa haud pauci, post se traheret: sed non est Millio insolitum levi de causa à se divorsum ire.

V. 24. *Τῶν Ἀγγέλων Ἰωάννου.*] MSS. *μαθητῶν*, discipuli, nimirum quos misit, erant ipsius nuncii.

V. 28. *Μείζων προφήτης.*] Deest in MSS. male: vide v. 26.

V. 46. *Ἤλειψέ μου τοὺς πόδας.*] Desunt *μου τοὺς πόδας* in Cant. Ush. 2. Agnoscunt Theophylactus et versiones; ait tamen Millius, Prol. p. 156. col. 1. "Modo extitissent in Lucæ authentico, nemo sanus prætermiserit."

Cap. viii. 8. *Ταῦτα λέγων ἐφώνει ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.*] Agnoscunt hæc verba Theophylactus, et versiones antiquæ universim: et tamen dicente Millio, "in excusis, ac MSS. fere adjecta sunt ista è Matthæo, aut Marco, è lectionariis, et posita sunt loco non suo, neque enim hic finitur lectio." Proleg. p. 155. col. 2. finitur tamen hîc parabola.

V. 34. *Ἀπελθόντες.*] Deest apud MSS. Theophylactum, versiones:—sed subaudiendum est hoc vocabulum; quî enim pastores factum hoc nunciâsse poterant in civitatem et in villas, nisi paullo ante discessissent à monte, ubi grex porcorum pascebat?

V. 54. *Ἐκβαλὼν ἔξω πάντας.*] "Marci sunt;" agnoscunt autem Theophylactus, Cod. Alex. Syr. Arab. Pers.

Cap. ix. 1. *Μαθητὰς αὐτοῦ.*] Desunt apud MSS. Theophylactum, et Dial. contra Marcion. p. 58.—Theophylactus vero paullo post agnoscit hæc verba, sicut etiam dialogus iste in margine: Vulg. Arab. Syr. Duodecadem suam; et cum *οἱ δώδεκα* essent Christi discipuli, deficientibus illis verbis non deficit sensus.

V. 3. *Μήτε ῥάβδους.*] V. l. *ῥάβδον*, ut Matthæus;—male; Marc. vi. 8. præcepit eis ne quid tolerent in viam *εἰ μὴ ῥάβδον μόνον*: vide de his *ἐναντιοφάνεσι* annotata nostra ad Matt. x. 10.

V. 10. *Πόλεως καλουμένης Βηθσαϊδά.*] Ita Theophylactus et Joh. i. 45. è versionibus non paucæ omittunt *πόλεως καλουμένης*, de veritate rei forsan sollicitæ; nam Chrysostomus in Orat. contra Gentiles, Ed. Mor. tom. i. p. 653. Petrum hujus urbis incolam vocat *τὸν πόλεως ἀσήμου πολίτην, μᾶλλον δ' οὐδὲ πόλεως, ἀλλὰ τῆς κώμης τῆς ἐσχάτης·* Et teste Josepho, Philippus Tetrarcha condidit muroque cinxit *τὴν κώμην Βηθσαϊδὰν*, tribuens illi *τῆς πόλεως ἀξίωμα*, appellans simul nomen illius Julias, in honorem sc. Juliæ Augusti filiæ, Ant. lib. xviii. cap. 3.

V. 23. *Καθ' ἡμέραν.*] Desunt hæc in MSS. 25 Origenis Exhort. ad Martyr. p. 173.—Retinent Cyrillus Alex. tom. i. p. 597. Theophylactus Ed. Rom. 1542. versiones antiquæ omnes.

V. 54. *Ὡς καὶ Ἠλίας ἐποίησε.*] Hæc omittit Vulg.—Habent vero (fatente hîc Millio) Græca exemplaria fere omnia, Syr. Arab. Pers. Æthiop. Theophylactus, Chrysostomus de Pœnit. Hom. 1. Ed. Mor. p. 747. Nihilominus "irrepsisse ex margine" dicit Millius, Prol. p. 44.

Cap. xi. 13. *Πνεῦμα ἅγιον.*] Vulg. *ἀγαθὸν*, repugnante Theophylacto, et versionibus omnibus.

V. 29. *Ἰωνᾶ τοῦ προφήτου.*] Ita Theophylactus et versiones omnes:—sed Proleg. p. 152. "*τοῦ προφήτου* Matthæi esse non est quod dubitemus."

V. 38. *Ὁ δὲ φαρισαῖος ἰδὼν ἐθαύμασεν.*] Ita Theophylactus, et versiones omnes orientales: Vulg. *ἤρξατο διακρινόμενος ἐν ἑαυτῷ γέμειν· ὅτι οὐκ*, et hanc lectionem esse germanam pronunciat Millius, Proleg. p. 133. col. 2.

V. 44. *Γραμματεῖς καὶ φαρισαῖοι ὑποκριταί.*] Desunt hæc in Vulg.

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et duobus MSS. addititia videntur, inquit Lucas Brugensis, id quod ex sequenti commate satis clare colligi posse putat Grotius: non esse adjectitia patet ex Theophylacto, Arab. Æthiop. Pers. ex commate 43. *οὐαὶ ὑμῖν φαρισαῖοι*, et ex commate 45. *ἀποκριθεὶς τίς τῶν νομικῶν*, est enim *νομικὸς γραμματεὺς* (vide annotata nostra in Mar. xii. 28.) et professione pharisæus.

Cap. xii. 14. *Ἡ μεριστὴν.*] Ita Theophylactus et versiones; hoc autem cum Marcione insititium esse vult Millius, Proleg. p. 33. col. 2. p. 44. col. 1.

V. 18. *Τὰ ἀγαθά μου·*] "Sequentia *καὶ τὰ ἀγαθά μου* adscripta primum ad marginem è versu proxime sequente, irrepsêre mox in contextum, et codices jam universim occupant;" hæc Millius Proleg. p. 106. col. 2. Ex mero de vulgato suo somnio, ut liquet ex his verbis, ita simpliciter Lin. Cant. et Vulg. initio ut videtur. Agnoscunt enim hæc verba versiones omnes, C. Alex. Basil. tom. ii. p. 452. Euthym. Theophylact. Hieronymus, postulantque verba sequentia v. 19. Dicam animæ meæ, *ἔχεις πολλὰ ἀγαθά·* denique tripliciter peccasse hunc divitem nolunt Basilius, Chrysostomus, alii; 1. Quod vera bona divitias suas existimavit. 2. Quod bona sua. 3. Quod bona animæ. v. 19.

V. 31. *Καὶ ταῦτα πάντα προστεθήσεται ὑμῖν·*] Deest *πάντα* Tertulliano, Marcioni. Habent Theophylactus et versiones omnes; non videtur omittendum, inquit Lucas Brugensis; et tamen Proleg. p. 33. " medium hoc *πάντα* Matthæi est."

V. 38. *Ἐν τῇ τρίτῃ φυλακῇ·*] *Ἐσπερινῇ φυλακῇ* posuit Marcion pro *τρίτῃ*, Epiphanius; et tamen ait Millius " hæc genuina esse Lucæ non dubito, Epiphanium in errorem, ut alias non semel, seduxit vitiosum exemplar," Proleg. p. 33. col. 2. Seduxit cum eo Basilium, lib. ii. p. 44. Theophylactum et versiones universim; unde quod Marcioni hîc dicit Epiphanius, p. 335. Millio dictum putes *ἐλήλεγται μεταστρέψας τοὺς Θείους λόγους ἀνοήτως πρὸς τὴν ἑαυτοῦ ὑπονοίαν. Ἑσπερινὴ φυλακὴ* in Evangeliis nusquam occurrit, sed *δευτέρα, τρίτη, τετάρτη* tantum.

V. 29. *Εἰ ἤδη ἀνήφθη·*] Origenes *εἴτε δὲ ἑκάη*, Philoc. p. 106. et Hom. in Ex. Ed. Huetii. tom. i. p. 22. Cyrillus autem Hieros. Catech. 17. p. 195. Chrysostomus Ed. Mor. tom. iii. p. 216. et Theophylactus textum sequuntur.

Cap. xiii. 21. *Εἰς ἀλεύρου σάτα τρία·*] Ita Theophylactus, et versiones omnes; Ambrosius non legit sata tria, in Matthæo (inquit) legitur tribus mensuris.

V. 35. *Ὁ οἶκος ὑμῶν ἔρημος·*] Deest *ἔρημος* apud MSS. codices, Euthymium, nec agnoscunt Latini quidam, teste Grotio, adjici videtur huc ex Matt. xxiii. 38. Lucas Brug. Ex quo loco potius stabilitur; habent enim hîc Theophylactus, et versiones omnes, et ad sensum complendum est vox plane necessaria.

Cap. xiv. 5. *Τίνος ὑμῶν ὁ ὄνος ἢ βοῦς.*] Millius, Prol. p. 44. col. 2. *Οἷς ἡ* Cant. ut liquet ex ejus Latinis, 'cujus ex vobis ovis aut bovis,' verum diu est cum originaria ista Græca perierunt, ex *οἷς* factum à posterioribus Græcis *υἱὸς* ita quidem legunt C. Alex. Theophylact. Syr. tandem vero à quopiam mutatum *υἱὸς* in *ὄνος*, maxime quod alias in evangelio conjunctim legantur, cap. xiii. 15. Quod quidem cum factum fuerit à Christo in priore capite, eademque instantia, satis ex eo liquet quod iisdem asini et bovis exemplis et hic usus sit. Porro asinum hic legunt Hieronymus, Vulg. Arab. Æthiop. Beda *οἷς* Cant. solus, patre nullo, versione nulla suffragantibus, immo utrum ipse *οἷς* legerit necne, vel Millio teste, incertum est, is enim notis in hunc locum sic, Cant. *πρόβατον ἢ*, prout Christus ipse Matt. xii. 11.

Cap. xvi. 8. *Ὅτι φρονίμως ἐποίησεν.*] " D. Theophylact." ita Millius festinanter; legit enim Theophylactus.

V. 12. *Τὸ ὑμέτερον,*] V. l. *τὸ ἡμέτερον·* Ita Theophylactus, et Origenes, Hom. 7. in Jer. Ed. Huetii, tom. i. p. 94. sed versiones omnes editis congruunt: plurimas variantes lectiones affert ex dial. contra Marcion. p. 55, 56. quod si in editione Aldina oram libri inspexisset, plerasque earum cum textu convenientes reperisse potuit, speciatim, v. 22. et 23. Variationes etiam quasdam minutulas profert ex Clemente Alex. Pædag. lib. ii. cap. 10. p. 199. sed omittit Millius posteriorem clausulam, *ἀλλ' ὁ μὲν ἐκολάζετο ἐν ᾅδῃ ὁ πλούσιος μετέχων τοῦ πυρὸς, ὁ δὲ ἀνέθαλλεν ἐν κόλποις τοῦ πατρός·* quæ clausula satis est argumenti quod Clemens Al. se illic textus verbis astringi noluerit. De Tertulliano qui solus legit 'quod meum est,' nihil dico.

Cap. xvii. 10. *Δοῦλοι ἀχρεῖοί ἐσμεν.*] Ita Theophylactus, Vulg. Syr. Arab. et Lat. Origenes Hom. in Jos. F. 163. D. 'servi supervacui,' Cyprianus ad Quirin. lib. iii. §. 51. et Ep. 33. Hieronymus Epist. ad Ctesip. contra Pelagium, tom. ii. fo. 91. A. Chrysostomus de Pœnit. Hom. 10. Ed. Mor. tom. i. p. 636. Hom. 4. in Gen. tom. ii. p. 39. tom. iii. p. 858. 872. tom. v. p. 378. Desunt tantum in vers. Æthiop. unde Millius *ἀχρεῖοι* quod jam est in omnibus codicibus, " vereor ne irrepsit è margine," Proleg. p. 124. col. 1.

Cap. xviii. 14. 'Descendit hic justificatus in domum suam *ἢ ἐκεῖνος*;' Origenes in Cels. lib. iii. p. 150. legit *ἢ γὰρ ἐκεῖνος* de qua lectione Erasmus ait 'in plerisque non invenio:' alii *παρ' ἐκεῖνον* quod Grotio placet: Basilius, tom. ii. p. 461. et Chrysostomus Ed. Mor. tom. i. p. 349. *ἢ περ ἐκεῖνοι* quod in omnibus ad idem recidit; mihi præ cæteris placet lectio textus ut Hellenistico idiomati magis consona, ubi *ἤ* pro *μᾶλλον ἤ* multoties occurrit: vide annotata nostra in locum, vide etiam Phavorinum et alios exempla ex Homero adducentes.

Cap. xix. 25. Hunc versum agnoscunt Theophylactus, et versiones universim: " Lubens nisi repugnarent omnes fere codices pro irreptitio habuerim," ait Millius, Proleg. p. 155.

Cap. xx. 1. *Διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ.*] Deest *ἐν τῷ ἱερῷ*, Iren.—Habent omnes Scholiastes, et versiones, nec invenio ubi desit apud Irenæum; codices tantum MSS. appellat Millius, Proleg. p. 162. col. 2. quorum fide irreptitium esse putat.

V. 19. *Ἐφοβήθησαν τὸν λαόν.*] Ita Theophylactus et versiones omnes: deest *τὸν λαὸν* tantum apud codices MSS. et tamen *τὸν λαὸν* haud dubie adjectum est ex aliis locis evangelii, Prol. p. 33. col. 2. frustra Matt. xxi. 46. Mar. xii. 12. legunt *τὸν ὄχλον.*

Cap. xxi. 24. *Ἄχρι πληρωθῶσι καιροὶ ἐθνῶν.*] Ita Theophylactus et versiones omnes: legendum simpliciter vult Millius *ἄχρις οὗ πληρωθῶσι*, atque ita se habuisse arbitror *αὐτόγραφον* hujus evangelistæ; qui paullo clarius explicata hæc volebant, addebant in margine *καιροὶ ἐθνῶν*, Proleg. p. 133. col. 2.—Vide locum, lector, ut scias quam precaria, quam *ἀμάρτυρα* sint omnia, et pene dixerim absurda, frigida et jejuna.

Cap. xxii. 36. *Καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν·*] MSS. quidam codices habent *πωλήσει* et *ἀγοράσει*: atque ita lectum in multis ætatis suæ exemplaribus testatur Basilius: fidem textui faciunt Origenes in Matt. p. 368. Theophylactus, versiones omnes; immo quod mireris, ipse Basilius in Asceticis de priori commate hæc habet, *ὁ ἔχων βαλάντιον ἀράτω ἢ ἀρεῖ, οὕτω γὰρ τὰ πολλὰ τῶν Ἀντιγράφων ἔχει*, p. 510. *πωλησάτω καὶ ἀγορασάτω* cum textu legit: hoc tantum adjiciens quod ex multis locis constat *κεχρῆσθαι τὸ προσταττικὸν εἶδος τοῦ λόγου ἀντὶ προφητικοῦ·* Nihil hic verius quam quod à Grotio annotatum est; viz. imperativum hoc loco in futurum vertisse quosdam, qui offensi erant præcepti sibi non intellecti novitate: *ἀπολεῖται μὲν* inquit Origenes, qui horum verborum sensum non capiens emit sibi gladium; et Basilius in modo allatis respondet iis qui hæc pugnare existimabant cum hoc dicto Christi, 'omnes qui acceperint gladium, gladio peribunt.'

V. 42. *Εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ·*] MSS. codices legunt *παρελθεῖν, παρανέγκῃ, παρανέγκαι, παρανέγκη*; Origenes et Epiphanius *παρελθέτω*, hoc autem ab iis factum esse censet Grotius ob hoc loquendi genus, non intellectum est enim *εἰ βούλει*, &c. 'utinam velles auferre.'

Cap. xxiii. 43. *Λέγω σοι σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.*] Millius hic Origenem citat, qui Com. in Joh. p. 421. quosdam ætatis suæ memorat adeo perturbatos dicto hoc (partim quia opinioni eorum de Christi in inferos descensu adversari, partim quia pœnitentiam quam quis ferme moriens ageret, nimium probare visum est) ut suspicarentur *προστεθεῖσθαι τῷ εὐαγγελίῳ.*

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V. 46. Εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμα μου.] Hic Justinus Dial. cum Tryph. p. 333. et Origenes in Matthæum, p. 422. legunt παρατίθεμαι voce media, alii παρατίθημι commendo : textus tamen convenit cum versione LXX. et voce Hebraica אפקיד. Sed parvi res, siquidem, ut notat Grotius, 'futurum hic more Hebræo pro præsenti est.' Sequitur καὶ ταῦτα εἰπὼν ἐξέπνευσεν. Hæc agnoscunt C. Al. Theophylact. versiones universim. Et tamen Millio suspecta sunt παρεμβλήσεως. Prol. p. 160. col. 2.

Cap. xxiv. 1. Καί τινες σὺν αὐταῖς.] "Commentarius est," Millius Proleg. p. 44. Retinent autem Codex Alex. Theophylactus, Syr. Arab. Pers.

V. 46. Καὶ οὕτως ἔδει.] "Sumpta sunt (inquit Millius ib.) ex. v. 26." Agnoscunt tamen Codex Alex. Theophylactus, Vulg. Syr. Pers.

V. 47. Ἀρξάμενον·] Vulg. ἀρξαμένων, "recte" Millius, ibid. viz. ἀρξάμενόν ἐσται τὸ κήρυγμα, ἢ ἀρξαμένων τὴν κήρυξιν τῶν ἀποστόλων.

V. 52. Προσκυνήσαντες αὐτόν.] Ita Theophylactus et versiones omnes: nihilominus Prol. p. 44. col. 2. Lector quispiam huc traduxit ex Matt. xxviii. 17.

SECTIO QUARTA.

IN JOHANNEM.

CAP. i. 16. Καὶ ἐκ τοῦ πληρώματος αὐτοῦ.] MSS. ὅτι et Origenes in Joh. p. 82. Græca scholia, et versiones omnes textui consentiunt, contextu id exigente, nec enim rationem hæc verba exhibent prioris commatis, sed pergunt in beneficiis explicandis à Christo proventibus : et tamen, Prol. p. 87. col. 1. "Pro ὅτι notatum ab aliquo καὶ, quod mox transiit in contextum."

V. 18. Ὁ μονογενὴς υἱός·] Irenæus, lib. iv. cap. 37. p. 355. legit unigenitus Deus, et in eodem cap. p. 333. unigenitus filius, et lib. iii. cap. 11. p. 219. unigenitus filius Dei ; Origenes semper ὁ μονογενὴς Θεὸς, sc. Com. in Joh. p. 82. ὁ μονογενὴς υἱὸς Θεὸς, p. 94. μονογενὴς γε ὢν Θεὸς, lib. ii. contra Cels. p. 104. Syr. unigenitus ille Deus : antiqua ergo fuit hæc lectio facili errore legentium υ̅ς̅ pro Θ̅ς̅ : patres enim sequentium ætatum, contra Arium militantes, textum continuo sequuntur. Puta Athanasius, tom. i. p. 270. Epiphanius Anchorat. p. 7. Eusebius de Eccles. Theol. lib. i. cap. 20. §. 7. lib. ii. cap. 23. p. 142. Basilius de Spiritu S. cap. 6. p. 302.

V. 27. Ὃς ἔμπροσθέν μου γέγονεν·] Ita Græca scholia, et versiones omnes ; firmante hanc lectionem v. trigesimo et v. 15. Et tamen ex fide Nonni et Æthiop. "irrepsisse videntur ex v. 15. et v. trigesimo," Proleg. p. 87. col. 1.

V. 28. Ταῦτα ἐν Βηθαβαρᾷ ἐγένετο·] Hanc lectionem firmant Epiphanius, Hær. li. p. 434. Origenes in Joh. p. 130, 131. Theophylactus, Chrysostomus et Suidas, de quibus vide luculentam Millii annotationem, atque Prol. p. 101. col. 2.

V. 52. Ἀπ' ἄρτι,] Desunt hæc in Vulg. Copt. Agnoscunt Theophylactus, Chrysostomus, Syr. Arab. Pers.

Cap. ii. 16. Τοῖς τὰς περιστερὰς πωλοῦσι·] Ita Theophylactus, et versiones universim; Cod. Cyprius πωλοῦντι· "Factum jam olim videtur plurale ob sequentia ἄρατε, ποιεῖτε," Millius, Prol. p. 87. col. 1.

V. 17. Κατέφαγέ με] Theophylactus, Chrysostomus, versiones omnes, p. 70. Inter Psal. lxix. 9. Καταφάγεται inquit Millius MSS. Cod. Origenes in Joh. p. 183. Perfida fide, legendum ibi κατέφαγέ ob sequentia, οὕτω γὰρ κεῖται ἐν τῷ προφήτῃ, καὶ οὐχὶ καταφάγεται, quo non obstante "genuinum Johannis est καταφάγεται," Prol. p. 127. col. 1.

V. 19. Λύσατε τὸν ναὸν τοῦτον.] Origenes addit Θεοῦ in Joh. p. 149. τοῦτον autem legit, p. 183. 4. 6.

Cap. iii. 25. Facta est autem questio ex discipulis Johannis μετὰ Ἰουδαίων.] Ita Origenes in Joh. p. 151. MSS. Cod. et Chrysostomus μετὰ Ἰουδαίου, Theophylactus textu μετὰ Ἰουδαίων Com. πρὸς Ἰουδαῖόν τινα, plures nempe aderant, unus quæstionem movebat ventilabatque.

Cap. iv. 3. Ἀπῆλθε πάλιν·] Deest πάλιν in MSS. aliquot. Habent Theophylactus, Vulg. Syr. Arab. Æthiop. Cum vero Christus in Galilæa ante id tempus versatus fuerit, et ex ea Hierosolymam ascenderit ad celebrandum pascha, recte dicitur abiisse iterum in Galilæam.

V. 35. Τετράμηνον·] Origenes in Joh. p. 230. 232. legit τετράμηνος sub. χρόνος. Chrysostomus et Theophylactus τετράμηνον substantive. Vide Budæum.

Cap. v. 2. Ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ·] Προβατικὴ κολ. Ita Vulg. Arab. Æthiop. Chrysostomus, Theophylactus, Theodorus Mopsuest. ac Ammonius in Catena, Hieronymus, Beda perperam trahentes ad piscinam quod de urbis porta dicitur, cujus in S. literis mentio non semel : corrige ergo annotata nostra in hunc locum, nos enim cum iis erravimus.

V. 4. Agnoscunt hunc versum Græca scholia et versiones omnes : C. Alex. Hieronymus, August. tom. viii. in Psal. lxxxiii. p. 922. "Veruntamen mihi, inquit Millius, vehemens suspicio est irrepsisse jam olim evangelio ad Hebræos," Prol. p. 45.

V. 9. Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος.] Agnoscunt etiam hæc Græca scholia, et versiones omnes. Nihilominus utcunque in plerisque al. Cod. locum habent, quoniam in codice Trit. desunt, "desumpta videntur ex v. 4. hujus cap. quem νοθεύσεως suspectum habeo," Prol. p. 154. col. 2.

V. 16. Καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι·] Desunt hæc Vulg. Habent Græca scholia, et versiones orientales, et v. 18. firmat hanc lectionem : "sunt tamen huc traducta ex v. 18." Prol. p. 45. col. 1. ita Millius.

V. 27. Κρίσιν ποιεῖν ὅτι υἱὸς ἀνθρώπου ἐστί·] V. 28. Μὴ θαυμάζετε τοῦτο, Theodoretus Orat. 11. adv. Gent. p. 657. Hæc verba ita conjungit versu 27. ὅτι υἱὸς ἀνθρώπου ἐστι, μὴ θαυμάζετε τοῦτο; Chrysostomus et Theophylactus vulgatam lectionis distinctionem ceu Pauli Samosatensis commentum improbant, et locum hoc glossemate explicant μὴ θαυμάζετε ὅτι υἱὸς ἀνθρώπου ἐστι, καὶ γὰρ καὶ υἱὸς Θεοῦ ἐστι; ita pariter Syr. Origenes autem in Joh. p. 334. Cyrillus, Augustinus hic, Vigilius contra Eutych. lib. v. et versiones reliquæ omnes legunt cum textu: et hanc lectionem Maldonatus genuinam esse probat his verbis: 'si filius hominis est' et cum sequentibus jungenda essent, non dixisset Christus 'quia filius hominis est nolite mirari,' perversa et inusitata verborum collocatione, sed 'nolite mirari quia filius hominis est,' hic enim naturalis est verborum fluxus: præterea quid faceret pronomen illud τοῦτο additum ad finem? si enim superiora verba ad verbum 'mirari' referantur, jam verbum suum habebit accusativum, nec alterum poterat admittere.

Cap. vi. 11. Διέδωκε τοῖς Μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις·] Ex aliis evangelistis adjecta esse ista, τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ, notarunt jam olim, teste Millio, Erasmus, Zegerus, Grotius, viz. quia omittuntur à MSS. aliquot versionibus, Nonno et Augustino: sed occurrunt non modo apud Theophylactum, sed et apud Matt. xiv. 18. Mar. vi. 41. Luc. ix. 16. Verissimum igitur est Christum distribuisse panes discipulis, ut illi ponerent ante discumbentes; similiter se gessit Christus, cum pavisset quatuor millia hominum, Matt. xv. 36. Mar. viii. 1. Et receptam lectionem genuinam esse res ipsa indicat; Christum enim sua ipsius manu absque ulla discipulorum ope, panes et deinceps pisces distribuisse inter quinque millia hominum, totidemque forsan mulieres, et parvulos incredibile quidem videtur, et quod fere fieri non potuit.

V. 14. Οὗτός ἐστιν ἀληθῶς ὁ προφήτης·] Τὸ ἀληθῶς habent Græca scholia, et versiones omnes, veruntamen, dicente Millio, "interjectum est ἀληθῶς ex cap. vii. v. 40." Proleg. p. 133. col. 2.

V. 32. Εὐχαριστήσαντος τοῦ Κυρίου·] Desunt hæc in Chrysostomo et Syr. Retinent Theophylactus et versiones reliquæ: "irrepserunt tamen è margine." Ibid.

V. 39. Deest πατρὸς in MSS. et versionibus aliquot, Chrysostomo et Cyrillo. At cum pater miserit Christum, vox illa necessario subaudienda est.

V. 51. Σὰρξ ἣν ἐγὼ δώσω·] "Hæc verba irrepsêre è margine ad supplendam sententiam;" Millius, Proleg. p. 45. col. 1. Agnoscunt autem Chrysostomus, Theophylactus, et versiones universim.

V. 55. Ἡ σάρξ μου ἀληθῶς ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθῶς

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ἐστι πόσις·] MSS. aliquot, Arab. Chrysostomus, Cyrillus, et Origenes in Joh. p. 164. legunt *ἀληθής*. Sed Origenes in Matt. p. 417. et Gregorius Nyss. Hom. 8. in Eccl. p. 457. legunt *ἀληθῶς*, et sic Theophylactus, Vulg. Syr. Æthiop.

Ad finem v. 56. Stephanus, et Cant. addunt *καθὼς ἐν ἐμοὶ ὁ πατὴρ, κἀγὼ ἐν τῷ πατρί· Ἀμὴν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ λάβητε τὸ σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου, ὡς τὸν ἄρτον τῆς ζωῆς, οὐκ ἔχετε ζωὴν ἐν αὐτῷ.* "Hæc ipsius Johannis verba esse" asserit Millius in appendice, ex fide sc. Cant. (de quo tamen codice "mirum in modum interpolato" vide judicium Millii, Proleg. p. 132. col. 2.) Agnoscit illa nullus pater, nulla versio, nullus commentator; atque iis omissis citat hoc caput à v. 53. ad v. 58. Origenes, *περὶ εὐχῆς*, p. 88, 89. Nec Christus per totum hoc caput vocabulum *σῶμα* usurpat, nec loquitur de corpore suo sacramentaliter capiendo, ut alibi fusius ostensum est: nihilominus 'restituta' vult Millius, Proleg. p. 74.

V. 58. *Τὸ μάννα* et v. 64. *οἱ μὴ πιστεύοντες* agnoscunt Græci, reliquique interpretes omnes: omittit *τοῦ ζῶντος*, v. 69. unicus Vulg. Sed Proleg. p. 164. col. 2. "expressum in margine *τὸ μάννα* in omnes mox codices manavit:" et Prol. p. 88. col. 1. "Insertum in posterioribus *μὴ* ex priore parte versiculi:" et Prol. p. 45. col. 1. "*τοῦ ζῶντος* adjectum ex Matthæo."

Cap. vii. 1. *Οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν·*] Ita Theophylactus, et versiones, codicesquo MSS. omnes, nec enim unum producere potuit Millius qui aliter legerit, ita Chrysostomus in textu, Comm. autem *οὐ γὰρ εἶχεν ἐξουσίαν*. Nihilo secius dicit Millius "*οὐκ ἤθελεν* insertum est in genuinæ (*εἶχεν*) locum ut congruentius," Proleg. p. 84. col. 1. Millio nimirum ad novam lectionem in textum introducendam autor satis est unus, immo satis est nullus.

V. 8. *Ἐγὼ οὔπω ἀναβαίνω·*] Hanc lectionem satis stabilivi in annotatis meis, quibus subjunge 1. Millius ait *οὐκ ἀναβαίνω* ex Chrysostomo, Cyrillo (Cyrillus ille est Clicthovæus quidam, homo nuperus,) esse legendum; Chrysostomus tamen habet (quod Millium parum ingenue id celaotem, non fugit) *οὐκ ἀναβαίνω ἄρτι*, et deinde addit, Christus non locutus est *καθάπαξ οὐκ ἀναβαίνω, ἀλλὰ νῦν, τουτέστι, μεθ' ὑμῶν*, ego jam non ascendo, i. e. non vobiscum. 2. Porphyrius non calumniatus est Christum de mendacio, sicut Grotius et Millius opinantur, sed solummodo condemnavit eum inconstantiæ et mutationis. Hieronymus adv. Pelag. tom. ii. fol. 103. G.

V. 21. *Καὶ πάντες θαυμάζετε διὰ τοῦτο* 22. *Μωσῆς*——, ita Theophylactus. Sed versiones omnes, et Cyrillus Al. tom. iii. p. 521. ponunt stigma post *θαυμάζετε*· Corrige ergo annotata mea in hunc locum. Non enim interpunctionem hanc cum Millio genuinam existimo, Prol. p. 105. col. 2.

V. 26. *Μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός·*] MSS. plura, Syr. Copt. Pers. Æthiop. omittunt posterius *ἀληθῶς*, et sic Origenes in Joh. p. 161, 162. Retinent autem Chrysostomus, Theophylactus, Cod. Alex. sensu quidem commodo: 'nunquid certis indiciis cognoverunt principes quia hic vere est Christus?'

V. 35. *Ὅτι ἡμεῖς οὐκ εὑρήσομεν αὐτόν.*] Desunt hæc apud Chrysostomum et Nonnum. Agnoscunt Theophylactus, et versiones omnes; suntque plane necessaria ad complendum sensum.

V. 45. *Καὶ φαρισαίους·*] Ita Græca scholia, et versiones omnes. Nihilominus, Proleg. p. 87. col. 1. "*Καὶ φαρισαίους*, quod amplius in nostris, vix obstat codicum consensus quo minus translatum huc putem ex v. 47. hujus capitis."

Cap. viii. 1—8. Quod ad historiam de muliere in adulterio deprehensa attinet, vide annotationem Millii, ubi illam tuetur ac defendit. Vide etiam P. Simonii Crit. Hist. N. T. lib. i. cap. 13.

V. 14. *Ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω·*] Ita Græca scholia et versiones omnes.

V. 34. *Δοῦλός ἐστιν τῆς ἁμαρτίας·*] *Ἁμαρτίας* agnoscunt Græca scholia, versiones omnes, et Origenes in Matt. p. 317. "Adjectum esse" censet Millius, Proleg. p. 133.

V. 52. *Εἰς τὸν αἰῶνα·*] Ita Origenes in Joh. p. 336. Theophylactus, et versiones universim.

V. 53. *Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ* ——*Καὶ οἱ προφῆται ἀπέθανον.*] Ita Origenes in Joh. p. 336. Theophylactus, versiones omnes. Nihilominus dicente Millio "*τοῦ πατρὸς ὑμῶν*, Prol. p. 133. *καὶ οἱ προφῆται ἀπέθανον*, Prol. p. 162. irrepserunt ex præcedentibus."

V. 57. *Πεντήκοντα ἔτη οὔπω ἔχεις.*] Recepta est hæc lectio Nonni, Theophylacti, Irenæi, omnium denique exemplarium: Chrysostomus tamen legit *τεσσαράκοντα*, tom. i. Ed. Mor. p. 364. et in locum *ἐγγὺς τεσσαράκοντα*.

Cap. ix. 8. *Ὅτι τυφλὸς ἦν·*] Ita Theophylactus; *προσαίτης* Chrysostomus, et versiones omnes, parvo discrimine, 'mendicus' nimirum, quia cæcus.

V. 31. *Τούτου ἀκούει·*] "Addita hæc omnino videntur ad supplendam sententiam," inquit Millius, Proleg. p. 154. col. 2. Sed agnoscunt hæc verba C. Alex. Theophylactus, et versiones omnes.

Cap. x. 8. *Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον.*] D. *πρὸ ἐμοῦ* Basilio, et Chrysostomo. Verum cum codices plurimi etiam Cant. Alex. Cypr. ac Clemens Alex. (adde Origenem in Matt. p. 220. in Joh. p. 41. Hieronymum, lib. ii. adv. Pelag. fol. 103. I.) lectionem receptam præferant, "crediderim à librariis olim expuncta ista, seu autoritati prophetarum adversantia, scilicet, certe Manichæos ex his verbis collegisse prophetas non esse missos à Deo, auctor est Theophylactus:" ita Millius; immo Chrysostomus iisdem respondens ait hæc non de prophetis, sed de Juda et Theuda intelligenda esse.

Cap. xii. 32. *Πάντας ἑλκύσω πρὸς ἐμαυτόν.*] Codices MSS. quidam, Vulg. Irenæus, Hieronymus, Augustinus, Justus Urgelit. Gaudentius legunt *πάντα*· Origenes autem Comm. in Matt. p. 283. in Joh. p. 412. Chrysostomus et Theophylactus legunt cum textu: Vid. plures apud Millium, Prol. p. 66. col. 1. suntque hæc verba de hominibus tantum intelligenda.

V. 42. *Ἵνα μὴ ἀποσυνάγωγοι γένωνται·*] Ita Græca scholia et versiones omnes: omittit Nonnus, carminis forte gratia.

Cap. xiii. 19. *Πρὸ τοῦ γενέσθαι·*] Legunt hæc verba Origenes in Joh. p. 394, 395. 398. Theophylactus, antiquæ versiones universim: non obstante tamen codicum hodiernorum suffragio "inter scholia marginalia omnino posuerim," inquit Millius, Proleg. p. 160. col. 1.

V. 31. *Ὅτε οὖν ἐξῆλθε.*] Si subjungantur ista verba commati tricesimo, omittendum est *οὖν*, quod agnoscunt MSS. et textus. Quod si, pariter ac editio Oxoniensis ac versio Anglicana, claudas comma illud cum his verbis *ἦν δὲ νύξ*, recte legas in commate sequenti *ὅτε οὖν ἐξῆλθε, λέγει*, &c. et sic Origenes in Joh. p. 410. Vulg. aliique.

Cap. xiv. 30. *Καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν.*] Epiphanius Hær. Manich. p. 180. §. 64. Legit *οὐδὲν τοῦ αὐτοῦ εὑρίσκει*, Gregorius Nyss. Hom. 7. in Eccles. p. 444. *εὑρίσκει τῶν ἰδίων οὐδέν*; hæc autem *παραφραστικῶς* tantum ab iis dicta esse videantur; alibi enim Gregor. Nyss. legit cum textu: atque ita Chrysostomus et Theophylactus, Origenes in Joh. p. 330. et p. 323. et Hom. 21. in Lucam et versiones omnes: Athanasius, tom. i. p. 440. et Basilius, tom. ii. p. 106. legunt *οὐδὲν εὑρίσκει ἐν ἐμοὶ*: inter autem *τοῦ ἔχειν* et *τοῦ εὑρίσκειν οὐδὲν* scilicet, quod culpari possit, parum est discriminis.

Cap. xv. 11. *Ἐν ὑμῖν μείνῃ.*] Utrum hic legas *ᾖ* cum versionibus, an *μείνῃ* cum scholiastis, nihil interest.

V. 21. *Ταῦτα πάντα.*] Græci, reliquique interpretes legebant vel *πάντα*, vel *ἅπαντα*: judice tamen Millio, "*πάντα* irrepsit è margine," Proleg. p. 162. col. 2.

Cap. xvii. 1. *Ἐλήλυθεν ἡ ὥρα·*] Ita Origenes in Joh. p. 21. Græca scholia, et versiones universim, et tamen, Proleg. p. 155. col. 2. Medium "*ἐλήλυθεν ἡ ὥρα* videtur aliunde irrepsisse ex cap. xii. 23."

V. 11. *Καὶ τήρησον αὐτοὺς ἐν ὀνόματι σῷ οὓς ἔδωκάς μοι.*] *Οὓς* hic legunt Chrysostomus, Theophylactus, Athanas. Orat. 4. contra Arian. p. 470. Hær. 38. p. 279. Vulg. Æthiop. Et hanc lectionem certam reddunt verba sequentia, v. 12. quæ apud omnes versiones et scholiastas eadem sunt, viz. *Ἐγὼ ἐτήρουν αὐτοὺς ἐν ὀνόματί σου· οὓς ἔδωκάς μοι ἐφύλαξα.* Millius tamen, Proleg. p. 120. col. 1. "*Ἐν ὀνόματί σου ᾧ δέδωκάς μοι* omnino recte; serva eos per nomen tuum,

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sive potestatem quâ dedisti ut eandem inter se, quam nos, habeant unionem."

V. 12. Ἐν τῷ κόσμῳ.] Desunt hæc in Vulg. Agnoscunt Græca scholia, et versiones omnes: et tamen Proleg. p. 45. col. 1. Ἐν τῷ κόσμῳ "accessit" v. 11.

Cap. xviii. 29. Πάντοθεν·] V. l. πάντες sine discrimine; ubi enim Judæi ab omni loco conveniunt, conveniunt omnes.

V. 23. Τί με δέρεις; δαίρεις, quomodo hîc, et in similibus locis legendum contendit Nansius in Nonnum; δέρω enim, inquit, est excorio, δαίρω cædo, verbero; ita etiam Suidas. Est tamen certum τὸ δέρειν tam apud sacros Scriptores, quam apud profanos, verberandi sensu aliquoties occurrere; ita Luc. xxii. 63. Viri qui tenebant velaverunt eum, δέροντες, in faciem percutientes; ἄερα δέρων aerem verberans, 1 Cor. ix. 26. Εἰς πρόσωπον δέρειν, in faciem cædere; ita δέρεσθαι καὶ δέρειν δι' ἡμέρας est indies verbera dare, et pati, Aristoph. Vesp. p. 463.

Cap. xix. 31. Ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου·] MSS. plurima, Cyrillus, Theophylactus, ἐκείνη, sic Editio Oxon. i.e. 'Dies ille sabbati erat magnus dies,' vel dies istius sabbati, utpote triplici ex ratione festus, maximo in honore habendus fuit. Vide Lightfoot. in locum.

Cap. xx. 29. Dixit ei Jesus quia vidisti me Θωμᾶ: Theophylactus, Cyrillus, Augustinus omittunt Θωμᾶ; Origenes autem legit Com. in Joh. p. 195. et verba præcedentia λέγει αὐτῷ Ἰησοῦς lectionem hanc certam reddunt.

Cap. xxi. 12. Οὐδεὶς δὲ ἐτόλμα τῶν Μαθητῶν ἐξετάσαι αὐτόν.] Deest τῶν Μαθητῶν apud Chrysostomum in textu, in Commentario tamen addit οὐκέτι γὰρ τὴν αὐτὴν παῤῥησίαν εἶχον· Agnoscunt Theophylactus, et versiones orientales omnes: Vulg. 'discumbentium' quod in idem recidit. Et tamen Millius "Commentarii loco fuisse probabile est τὸ τῶν Μαθητῶν," Prol. p. 45. col. 1.

SECTIO QUINTA

IN ACTA APOSTOLORUM.

CAP. i. 16. Διὰ στόματος Δαβὶδ·] Desunt hæc Vulg. Æthiop. Origeni, Athanasio, Didymo de Spiritu Sancto. Sed contra habent Vulg. Origenes bis in Acta Apost. Ed. Huetii. to. ii. p. 422, 423. Œcumenius, Chrysostomus in Commentario, Syr. Arab. in genuinis Athanasii scriptis non invenio, ubi desint. Didymum habemus tantum Latine ad vulgati exemplar compositum.

V. 23. Ἔστησαν δύο·] "Augustinus et Arab. 'statuit' numero singulari contra omnium codicum fidem," inquit Millius, forte ob Petri prærogativam stabiliendam.

Cap. ii. 3. Ἐκάθισέ τε,] V. l. ἐκάθισάν τε· Cant. Syr. Arab. Athanasius, Cyrillus. Hîc autem lectori fraudem facit in utrisque; Athanasius enim de Hom. de Hum. Nat. suscepta, p. 606. legit ἐκάθισέ τε, in Ep. dubiæ fidei ad Serap. p. 179. καὶ ἐκάθισαν; in Cyrillis sine discrimine et solo nomine citandis latere potuit, sed ita res evenit ut in utrisque fallat: Cyrillus enim Hieros. Catech. 17. p. 199. legit καὶ ἐκάθισεν, Cyrillus Alex. Glaph. in Gen. p. 45. ἐκάθισέ τε, quomodo legunt Chrysostomus, et Œcumenius, Vulg. 'sedit,' sc. γλῶσσα, aut πῦρ.

V. 24. Λύσας τὰς ὠδῖνας τοῦ θανάτου,] V. l. αὐτοῦ· Vulg. Syr. Arab. Polycarpus, Irenæus, utroque modo Epiphanius; Chrysostomus et Œcumenius, θανάτου, quæ lectio est prorsus necessaria; Esto enim Christum in infernum descendisse; est tamen certissimum nullos illum cruciatus aut dolores ibi tulisse à quibus solvendus esset.

V. 30. Τὸ κατὰ σάρκα ἀναστήσειν Χριστόν·] Desunt hæc Vulg. Syr. Æthiop. Irenæo, lib. iii. cap. 12. Agnoscunt Chrysostomus, Œcumenius, Arab. et notante Lorino, nostri codices omnes ea habent.

V. 31. Οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς Ἅδον·] Deest ψυχὴ αὐτοῦ, Iren. lib. iii. cap. 12. p. 229. Vulg. Syr. C. Alex. "insertum, inquit Millius, haud dubito, ex v. 26." Prol. p. 122. col. 2. Sed agnoscunt hæc verba Arab. Chrysost. et Œcumen. in locum Origen. in Reg. p. 32. ubi notat in Psalmis hæc legi Ps. xv. (al. xvi.) 10. et ab Apostolis in Actibus interpretata.

V. 47. Τῇ ἐκκλησίᾳ·] "Irrepsisse è Margine," Millius, Proleg. p. 122. fide Vulg. Æthiop. C. Alex. Agnoscunt autem Chrysostomus, Œcumenius, Syr. Arab.

Cap. iii. 4. Σὺν τῷ Ἰωάννῃ·] Ita Chrysostomus, Œcumenius, versiones omnes. Nihilominus Proleg. p. 163. col. 2. "Vix impedit summus codicum nostrorum consensus, quo minus sequens σὺν τῷ Ἰωάννῃ, licet in solo hoc codice, quod sciam, haud jam extet, è margine irrepsisse censeam."

V. 12. Ἰδίᾳ δυνάμει, ἢ εὐσεβείᾳ·] Ita Œcumenius, et Chrysostomus tam textu quam commentario; et tamen Millius, Proleg. p. 45. col. 2. "Ἰδίᾳ δυνάμει, ἢ ἐξουσίᾳ habet Chrysostomus non semel."

V. 20. Τὸν προκεκηρυγμένον Χριστόν·] MSS. plurima, Syr. Arab. Chrysostomus, Theophylactus, Tertullianus, Chron. Alex. legunt προχειρισμένον; Vulg. et Œcumenius textui assentiuntur: inter utramque lectionem parvi interest, quicunque enim à propheta prædictus, et prædicatus fuit hominibus, idem certe prædestinatus fuit à Deo: verba autem προκατήγγειλε, v. 18. et προκατήγγειλαν v. 24. receptæ lectioni favere videntur.

V. 22. Πρὸς τοὺς πατέρας·] "Translata huc videntur ex v. 25." Millius, p. 144. 1. Agnoscunt Chrysostomus, Œcumenius, C. Alex. Arabs.

Cap. iv. 12. Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία·] Ita legunt Chrysostomus et Œcumenius in locum, Cypr. Test. lib. ii. n. 16. versiones antiquæ, Vulg. Syr. Arab.

V. 25. Ὁ διὰ στόματος Δαβὶδ τοῦ παιδός σου εἰπών·] MSS. aliquot, et Latini Patres addunt ἐν πνεύματι ἁγίῳ; Vulg. Syr. Arab. 'Spiritu Sancto,' forte ex Mar. xii. 36. Nam neque Chrysostomus, aut Œcumenius, neque Arab. Grabioque teste in Irenæum, p. 226. hæc verba textus Actorum Apostolicorum agnoscit.

V. 27. Συνήχθησαν γὰρ ἐπ' ἀληθείας·] MSS. plurima, Chrysostomus, Cyrillus, Irenæus, et quidam è Latinis Patribus, Vulg. et Syr. addunt ἐν τῇ πόλει ταύτῃ, quæ omittunt Œcumenius et Arabs; neque placent Millio, qui hîc "Chrysostomum, et Vulg. interpolatos esse dicit," Prol. p. 85. col. 2. Grabius in Irenæum, p. 226. inquit; 'Glossema est, non ipsius Lucæ dictum.'

V. 32. Ἦν ἡ καρδία καὶ ἡ ψυχὴ μία·] Cyprianus, et bini codices MSS. addunt καὶ οὐκ ἦν ἐν αὐτοῖς διάκρισις οὐδεμία· Sed Origenes in Matt. p. 382, 383. editis congruit, et ex antiquis scholiastis atque interpretibus, qui hæc verba agnoscunt, hominem arbitror fuisse neminem.

Cap. v. 15. Κατὰ τὰς πλατείας·] Deest in Æthiop. Agnoscunt Chrysostomus, Vulg. Syr. Arab. Veruntamen Proleg. p. 124. col. 1. Medium "κατὰ τὰς πλατείας adnotatoris cujusdam est, non Evangelistæ."

V. 34. Τοὺς ἀποστόλους ἔξω ποιῆσαι·] MSS. duo, Vulg. Chrysostomus, legunt ἀνθρώπους, "quam lectionem germanam arbitror," inquit Millius; at immerito. Nam tametsi Gamaliel jusserit foras homines secedere, Divus tamen Lucas, qui eos Christi Apostolos esse probe novit, vocabulum illud recte usurpare potuit; perinde ac Œcumenius, Syr. Arab. et Æthiop.

Cap. vi. 8. Στέφανος δὲ πλήρης πίστεως·] Millius hic Proleg. p. 78. col. 1. hæc habet; "χάριτος omnino recte, ita enim Vulg. Æthiop. Syr. Asterius, Proclus, Euthalius, Chrysostomus:" Œcumenius autem et Arab. immo Chrysostomus legunt πίστεως: doctorem fefellit in Chrysostomo, forte in aliis, mos apud Scripturas et Patres, loquendi de fide miraculosa τῷ τῆς χάριτος ὀνόματι· Lectionem textus mihi firmam reddunt verba, Com. 5. 'elegerunt Stephanum virum πλήρη πίστεως.'

Cap. vii. 37. Κύριος ὁ Θεὸς ὑμῶν—αὐτοῦ ἀκούσεσθε.] Desunt verba notata Arab. et Chrysostomo. Agnoscunt Œcumenius, Vulg. Syr. Æthiop. Evangelista, cap. iii. 22, 23. Millio tamen judice, "αὐτοῦ ἀκούσεσθε, addita ex Deut. xviii. 15. sunt verba Mosis, non Evangelistæ," Prol. p. 110. Quasi religio esset Judæo verba Mosis citare prout in textu Hebræo et LXX. interpret. invenicbantur.

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Cap. viii. 10. Οὗτός ἐστιν ἡ δύναμις Θεοῦ ἡ μεγάλη. Vulg. et Irenæus, lib. i. cap. 20. 'quæ vocatur magna:' Chrysostomus, Œcumenius, Syr. Arab. legunt cum textu: nec dicerent Samaritani eo cui fidem adhibebant ἡ καλουμένη, sed ἡ ὄντως μεγάλη.

V. 39. Πνεῦμα Κυρίου ἥρπασε τὸν Φίλιππον:] Hieronymus, Dial. adver. Lucifer. dicit codices quosdam legisse πνεῦμα ἅγιον ἔπεσεν ἐπὶ τὸν Εὐνοῦχον, καὶ Ἄγγελος ἥρπασε τὸν Φίλ· Sed hanc lectionem Chrysostomus, Œcumenius, et versiones antiquæ non agnoscunt.

Cap. ix. 5. Σκληρόν σοι πρὸς κέντρα λακτίζειν· v. 6.—Καὶ ὁ Κύριος πρὸς αὐτὸν,] "Hæc in contextum transtulisse librarios ex Act. xxii. 10. et xxvi. 14. vult Millius, atque hanc esse germanam lectionem, Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις· ἀλλ' ἀνάστηθι καὶ, &c." Sed in locis citatis non hæc verba αὐτολεξεὶ reperies; non enim occurrunt τρέμων καὶ θαμβῶν, neque τί με θέλεις ποιῆσαι, sed solummodo τί ποιήσω; præterea σκληρόν σοι πρὸς κέντρα λακτίζειν hîc agnoscunt Œcumenius, Vulg. Arab. Æthiop. quorum autoritas ad hanc lectionem probandam valet plurimum.

V. 20. Ἐκήρυσσε τὸν Χριστὸν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ] Τὸν Χριστὸν, Chrysost. Œcumen. Arab. τὸν Ἰησοῦν, C. Alex. Vulg. Syr. Æthiop. eodem sensu, idem nempe est in ore Apostolorum κηρύττειν τὸν Χριστὸν, et dicere Jesum quem prædicabant, esse Christum. Hoc sensu Philippus ἐκήρυσσεν τὸν Χριστὸν Samaritanis Act. viii. 5. Et falsi fratres ex invidia erga Paulum τὸν Χριστὸν κηρύσσουσιν, Phil. i. 15. Quod autem addit Millius, Proleg. p. 93. col. 2. "Pauli scopo accommodatam magis esse vocem Ἰησοῦν, cujus non erat demonstrare Christum seu Messiam esse Dei filium, (id enim Judæis maxime in confesso erat) sed probare Jesum Nazar. fuisse Dei filium, sive Messiam," in eo longe fallitur. 'Ego enim, inquit Origenes, cum multis Judæis, iisque sapientibus habitis conflictatus οὐδενὸς ἀκήκοα ἐπαινοῦντος τὸν λόγον εἶναι τὸν υἱὸν τοῦ Θεοῦ,' lib. ii. contra Cels. p. 79. Et clarius adhuc, lib. iv. p. 162. 'Illud quoque ignorat Celsus Judæos non admodum hoc asserere Christum illum quem etiamnum expectant adventurum, Θεὸν ὄντα, ἢ Θεοῦ υἱὸν, Deum esse, aut Dei filium. Hinc Hieronymus in hæc verba, Jer. xvii. 4. maledictus qui spem ponit in homine, maledictos pronunciat Judæos qui spem habent in homine Christo, viz. sua, quem non filium Dei, sed purum hominem putant esse venturum, unde Christum blasphemiæ reum pronunciant Judæi, quia dixit se filium Dei esse, Joh. v. 18. x. 34, 35.'

V. 31. Αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας, καὶ Γαλιλαίας καὶ Σαμαρίας, εἶχον εἰρήνην, οἰκοδομούμεναι·] V. l. ἡ ἐκκλησία, Vulg. Syr. Æthiop. Sed Chrysostomus, Œcumenius, et Arab. textum sequuntur, et mentio trium ecclesiarum sub diversis provinciis agentium firmat hanc lectionem.

Cap. x. 6. Οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν·] Quod cum desit in MSS. pluribus "glossema videtur additum ex Act. x. 32. et xxii. 10." Millius hic et Prol. p. 93. col. 1. Posterior locus nihil ad rem facit, et v. 32. repetit tantum quod hic dictum est, sic etiam cap. xi. 14. quod hanc lectionem satis firmat; præsertim cum hæc verba agnoscunt Chrysostomus, Œcumenius, et Vulg. qui plerumque plus ponderis apud Millium habet quam codices MSS. universi.

V. 21. Τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν·] "Additum nullus dubito ex xi. 11. claritatis gratia," inquit Millius hîc, nempe quia deest circiter in viginti MSS. et versionibus, sed 1. si desumatur hoc ex cap. xi. 11. cur non hîc etiam addatur ἀπὸ Καισαρείας, quod occurrit illuc? 2. Extat apud exemplar Œcumenii, apud marginem Chrysostomi, atque apud comma 17. hujus capitis; itaque vero mihi similius videtur omisisse quosdam hæc verba ex eo quod post τοὺς ἄνδρας supervacanea ea esse existimârint.

V. 32. Ὃς παραγενόμενος λαλήσει σοι.] "Accessere commentarii loco ex v. 22." Sed agnoscunt Chrysost. Œcumen. C. Alex. Syr. Arab.

Cap. xi. 12. Μηδὲν διακρινόμενον·] Ita Græca scholia et versiones omnes; nihilo secius hæc Millius, Prol. p. 45. col. 2. "Sequens μηδὲν διακρινόμενον nemo sustulerit, huc traductum est ex cap. x. 20." Hoc res omnino postulat ut verè Petrus repeteret quæ ei à Spiritu Sancto dicta esse refert ibi Evangelista, suntque tanti ponderis ad Petrum à crimine ipsi imputato vindicandum, ut sine summa ἀβλεψίᾳ, in hac rerum gestarum enarratione omitti non potuerint.

V. 6. Εἶδον τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία.] "Omittunt Syrus et Epiphanius Hær. Cerinth. p. 112. καὶ τὰ θηρία·" Observasse autem debuit Millius omissa pariter ibi esse τὰ πετεινὰ τοῦ οὐρανοῦ; idem tamen Epiphanius disputando contra Ebionitas, p. 146. mentionem facit τῆς ὀθόνης τῆς ἐχούσης πάντα ἐν αὐτῇ θηρία τε, καὶ κτήνη, ἑρπετὰ καὶ πετεινά, unde certum est eum legisse id quod antea omisit.

Cap. xiii. 18. Ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ.] "Ἐτροποφόρησεν errore scribarum manifestissimo, pro ἐτροφοφόρησεν," inquit Millius: sed Chrysostomus, Œcumenius, et Vulg. ab impressis non dissentiunt: ἐτροποφόρησεν vero "à librariis ex margine translatum fuisse in contextum" probare conatur Millius his argumentis. 1. Quia desumpta sunt ista ex Deut. i. 31. ubi versio LXX. legit ἐτροφοφόρησεν· Sed quater citat hæc verba Origenes, sc. lib. iv. contra Cel. p. 210. Hom. 18. in Jer. Ed. Huetii, p. 169. Comm. in Matt. p. 459. et 475. et ubique habet ἐτροποφορησεν. Sic etiam Athanasius, ut in contrariam partem trahatur à Millio; sic enim testimonium illius rectè allegatur in Hœschelii notis in Origenem, tom. i. p. 977. Ἐπὶ τοσοῦτον αὐτοὺς οὕτος ἔφερεν ὡς εἴ τις τροφὸς τροποφορήσειε τὸν ἑαυτῆς υἱόν; 'cum fecerint sibi Israelitæ vitulum ex auro conflatilem, ait Athanasius, cùm pane et aquâ deficientibus murmuraverint, mores eorum sustinuit Deus, pariter ac nutrix filiolo suo flenti aut leviter irascenti adblanditur; sed cum versa et mutata in pejorem partem essent omnia, supplicio eos affecit maximo.' Legit etiam ἐτροποφόρησε codex Vaticanus, teste Huetio. 2. "Moses, inquit Millius, ad fortia quæque hortatur; quod facere non potuit ex eo quod Deus eorum mores in Eremo per 40 annos sustinuerit." Respondeo, potuisse tamen populum hunc ad fortiter agendum incitare ex eo quod idem Deus pro iis pugnaturus esset, de cujus potentia et voluntate singulari dubitare, tot conspicuis prodigiis ab eo in sui gratiam editis tum in Ægypto, tum etiam in Arabiæ desertis, ubi paterna benevolentia eos prosecutus erat, summum nefas esset; hoc autem plane est commatis tricesimi et 31. argumentum.—Pergit Millius dicere, "Deum eorum mores per 40 annos in eremo sustinuisse incongruum est, imprimis, ac fortasse ne verum quidem; quomodo enim eorum mores per annos 40 in deserto pertulit Deus, quos omnes præter unum, et alterum prostravit in deserto?" Respondeo, 1. Si Mosi sit fides adhibenda, hæc verba dicta fuerunt ante hanc stragem; tum enim, inquit Moses, vobis dixi ne terreamimi neve timeatis eos, v. 29. Jehova Deus noster, qui nobis præit, is pugnabit pro vobis, pro omnibus quæ fecit erga vos in oculis vestris in Ægypto, v. 30. Et quæ vidistis in hoc deserto, ubi vos tulit Deus vester quemadmodum quisque filium suum bajulare solet, per omnem viam quam confecistis, donec ad hunc locum perveneritis. Resp. 2. Argumentum hoc supponere τὸ τροποφορεῖν idem hîc tantum valere 'quod mores eorum ferre,' hoc autem negant insignes critici, Gatakerus, Dousæus, Boisius. Audi Boisium, ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ, i. e. ἦρε καὶ ἐβάστασεν αὐτοὺς ὡσεὶ τροφὸς τὸν νίόν· tulit labores, molestias populi hujus. Moses nimirum dixerat, v. 9. non possum solus שאת ferre hunc populum; et v. 12. quomodo solus אשא ferrem molestiam quam creatis mihi; et hîc Jehovah נשאך tulit te: in quibus locis Chaldæus utitur voce sebar 'bajulavit;' seu ergo legas ἐτροποφόρησεν sive ἐτροφοφόρησεν, utraque sensu βαστάζειν accipienda sunt, ut textui Originali respondeant. Claudo hæc verbis Boisii; 'porro τροποφορέω multo magis mihi placeat quam τροφοφορέω, non modo euphoniæ gratiâ, sed etiam quia libri plerique omnes in eâ consentiunt lectione.'

V. 19. Κατακληροδότησεν αὐτοῖς τὴν γῆν·] MSS. plura, Chrysostomus et Œcumenius habent κατακληρονόμησεν, et "sic legendum constat ex Deut. i. 38. ubi LXX. quos sequitur Lucas, voce hâc utuntur," ita Millius: sed utram vocem legas, Grotio judice, nihil refert, nam נחל in Piel et הנחיל in Hiphel modo vertitur κατακληρονομεῖν, ut Deut. iii. 28. Josh. xiv. 2. et alibi κληροδοτεῖν, ut Deut. i. 38.

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apud Kircherum, sic Josb. xix. 51. Edit. Complut. et 1 Macc. iii. 36. κληροδοτεῖν est 'terram sorte dividere.'

V. 23. Ἤγειρε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν.] Codices plurimi, Œcumenius, Chrysostomus in Comm. Athanasius, tom. i. p. 553. legunt ἤγαγε, et quidem σωτηρίαν vitio librarii. Quod vero ἤγειρε sit germana lectio, probabilis ratio reddi potest, viz. quod τὸ suscitare semen nunquam vertitur à LXX. ἄγειν σπέρμα, sed semper ἀναστήσειν σπέρμα; et in loco parallelo Act. ii. 30. legitur ἀναστήσειν τὸν Χριστόν. Vide cap. iii. 26. et Luc. i. 69. Καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῷ οἴκῳ τοῦ παιδὸς αὐτοῦ; et sic se habet Dei promissum ἀναστήσω τῷ Δαβὶδ Jer. xxiii. 5. xxx. 9.

V. 33. Ὡς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται.] Ἐν ψαλμῷ τῷ "πρώτῳ genuinam esse lectionem" acriter contendit Millius, ex autoritate Œcumenii, Hilarii et Origenis Cat. in Ps. ii. 7. teste Cl. Huetio. E contrario notatu dignum est, quod Tertullianus, contra Marcion. lib. iv. cap. 22. et Cyprianus, libro i. et Quir. §. 13. habent disertè Psalmo secundo, et Chrysostomus, versionesque omnes editis congruunt: in Hebræa, Chaldæa, et Græca lingua atque apud interpretes Orientales hi Psalmi inunum neutiquam confunduntur. S. Hilarius in Ps. ii. verbis luculentis declarat, quod regnante Ptolemæo 70. senes Psalmos in hunc ordinem redegerint, numerosque affixerunt spirituali et cœlesti scientia Psalmorum virtutem intelligentes: ex Spiritu igitur, et mandato Dei secundum Hilarium, Psalmus hic secundum locum longè ante obtinuit, dictusque fuit secundus, prius quam Acta Apostolorum literis à Luca consignata essent: Hieronymi testimonium hic allatum, ut subdititium, respuunt critici: idem autem Hieronymus, cum Hebraicè Psalmos in lucem ediderit, hæc verba à Luca allegata, sub secundo Psalmo collocavit: major Origeni ex Catena adhibenda esset fides, nisi dixisset idem Huetius, sublata est Catenarum fides. Ad summam. Si Psalmi ἀνεπίγραφοι fuerint, cur diceret Athanasius hæc verba desumpta esse ἐκ τοῦ δευτέρου ψαλμοῦ; ad argumentum * Millii (mutandi δευτέρῳ in πρώτῳ nulla omnino causa fuerit, legendi δευτέρῳ pro πρώτῳ longe maxima, ne discederet sc. Lucas à codicibus Hebraicis, ac Græcis Veteris Testamenti). Respondeo, mutandi forte causam fuisse ut textus conformaretur exemplaribus illis Latinis quæ à Beda et Erasmo memorantur: quid multa? cum hæc locutus sit Paulus, apud Psalterium vel numerorum erat distinctio aliqua, vel nulla; si nulla fuerit, cur Psalmum Paulus aut primum aut secundum nominat? Sin autem reliqua, cur non ille Hebræus ex Hebræis receptum numerum et ordinem amplecteretur?

V. 45. Ἀντιλέγοντες καί·] Deest in MSS. quibusdam, versionibusque: quod tamen agnoscunt Chrysostomus, et Œcumenius, atque idcirco solum omitti videtur, quia præcesserat ἀντίλεγον.

V. 48. Ἐδόξασαν τὸν λόγον τοῦ κυρίου·] Sic Chrysostomus, Œcumenius, Vulg. Arab. Sed "Syr. et Æthiop. τὸν Θεὸν, rectè" inquit Millius, Proleg. p. 129. col. 2.

Cap. xv. 20. et 29. Καὶ τοῦ πνικτοῦ.] Πνικτοῦ omittunt, teste Millio, Irenæus, Cyprianus, Tertullianus, Hieronymus, Augustinus, Ambrosius, Eucherius, Latini omnes: cæterum retinent Græca quæ vidimus omnia (excepto uno Cant.) versiones omnes, etiam Vulgata, Origenes lib. viii. contra Cels. p. 396. 'Patres ac tractatores Græci universim, ut proinde minime sollicitandum arbitrer:' idem vero Millius, Proleg. p. 45. col. 2. 'Iisdem Latinis patribus cum Paciano et Fulgentio in medium prolatis, hæc habet, certè medium καὶ τοῦ πνικτοῦ ipsius Lucæ non est, sed Christianorum veterum,' &c. Agnoscunt τὸ πνικτὸν ante Origenem, Clemens Alex. Pædag. lib. ii. p. 172. post Origenem, Cyrillus Hieros. Catech. 4. p. 34. Cyrillus Alex. tom. i. p. 153. et 575. Constit. Apost. lib. vi. cap. 12. Epiphanius Hær. Naz. §. 8. p. 124. Concilium Gangrense, Can. 2. Quid ad hæc Millius? "Nempe ista καὶ τοῦ πνικτοῦ quæ ipsius Lucæ non fuisse supra notavimus, introduxerunt ante Clementis tempora librarii in textum," Proleg. p. 61. col. 2. Vulgatum cur hîc respuit si quæras, "addidit ex Græcis suis quartum suffocati" sc. Hieronymus, Prol. p. 82. col. 1. Et tamen, p. 61. col. 2. "Legebant exemplaria aliqua Italicæ versionis ante castigationem Hieronymi;" fefellit hominem mos Latinorum, immo Græcorum, suffocatum sub interdicto sanguinis contineri existimantium, adeoque tria tantum hîc prohiberi putantium; ita Tertullianus, Apol. cap. 9. 'propterea quoque suffocatis, et morticinis abstinemus, ne quo sanguine contaminemur vel intra viscera sepulto;' Chrysostomus, Hom. 27. in Gen. Τί ἐστι χρέας ἐν αἵματι ψυχῆς, τοῦτ' ἐστι πνικτὸν, τοῦ γὰρ ἀλόγου ἡ ψυχὴ τὸ αἷμα τυγχάνει· Adjiciunt his Irenæus, lib. ii. cap. 12. Cyprianus ad Quir. lib. ii. cap. 119. MSS. codices quidam hæc καὶ ὅσα ἂν μὴ θέλωσιν ἑαυτοῖς γίνεσθαι ἑτέροις μὴ ποιεῖν· Quæ quoniam non agnoscunt Chrysostomus, Œcumenius, Vulg. Syr. Arab. nec Clemens Alex. Origenes, nec Constitutiones Apostolicæ, nec Patres reliqui ante citati, ea cum Spencero rejicienda esse, Millio non invito, existimo.

Ver. 23. Οἱ πρεσβύτεροι καὶ οἱ ἀδελφοί.] Ita Chrysost. Œcum. Syr. Arab. πρεσβύτεροι ἀδελφοὶ, C. Alex. Vulg. Cant. Barb. 1.

Cap. xvi. 7. Καὶ οὐκ εἴασεν αὐτοὺς τὸ πνεῦμα·] MSS. aliquot, Vulg. Syr. Æthiop. Cyrillus Alex. addunt Ἰησοῦ, sicut etiam Hieronymus, lib. iii. contra Pelag. cap. 6. qui et hæc addit; 'nota, inquit, quod Spiritus Jesus Spiritus Sanctus sit;' et Cyrillus Thess. p. 298. similem affert notam. Ἰησοῦ vero additamentum esse primo aspectu dignoscitur; nam licet dictiones hæ πνεῦμα Κυρίου Χριστοῦ, τοῦ υἱοῦ αὐτοῦ interdum usurpentur in N. T., dictio tamen πνεῦμα Ἰησοῦ nunquam solitaria incedit; Epiphanius Anchor. p. 72. Chrysostomus, et Œcumenius cum textu legunt; alteram lectionem natam suspicor ex controversia, quæ post exorta est de processione Sancti Spiritûs à Filio. Millio tamen est "genuina lectio," Prol. p. 71. col. 1.

V. 14. Προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου·] Hæc verba agnoscunt Chrysost. Œcum. C. Alex. versiones omnes, excepto unico Æthiope: et tamen, Prol. p. 124. col. 2. "Scholion hoc adjecit librarius quispiam in corpus historiæ."

Cap. xvii. 23. Ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον·] Vulg. et Origenes in Joh. p. 155. legunt ὅ et τοῦτο· Chrysostomus, Œcumenius, et Clem. Alex. Strom. i. p. 314. et Strom. v. p. 588. Syr. Arab. lectionem textûs retinent: sensus in utrisque idem est.

V. 28. Τίνες τῶν καθ' ὑμᾶς ποιητῶν.] Deest ποιητῶν Irenæo, Lat. Augustino, Ambrosio, agnoscunt Clemens Alex. Strom. i. p. 415. Origenes Com. in Joh. p. 155. Chrysost. Œcumenius: hinc observatio illa frequens Clementis, Origenis, Chrysostomi, Paulum prudenter et opportunè, profanis verba facientem, poetarum testimonia laudâsse.

Cap. xviii. 5. Συνείχετο τῷ πνεύματι ὁ Παῦλος] V. l. τῷ λογῳ. Basilius, Theodoretus, Vulg. Syr. Æthiop. instabat sermoni: sed Chrysost. Œcumenius et Arab. cum excusis consentiunt; neque enim recte vertitur συνείχετο activè 'instabat,' sed passivè 'tenebatur,' constrictus, coarctatus erat, Matt. iv. 24. Luc. iv. 38. viii. 37. xii. 50. Philip. i. 23.

V. 9. Ἐν νυκτί.] Ita Chrysostomus, Œcumenius, Vulg. Arab. apud Syrum tantum deest; Millio tamen videtur "à librario aliquo additum de margine," Proleg. p. 130. col. 1.

V. 10. Ἐγώ εἰμι μετὰ σοῦ, καὶ.] Desunt hæc tantum apud Æthiop. versionem nullius fidei: "Media tamen hæc suspecta habeo παρεμβλήσεως," inquit Millius, Proleg. p. 124.

V. 17. Πάντες οἱ Ἕλληνες.] Desunt οἱ Ἕλληνες, Vulg. unde Millius, Proleg. p. 144. "insertum est in nostris perperam:" agnoscunt autem Chrysostomus, Œcumenius, versiones orientales omnes.

V. 21. Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱερουσαλήμ.] "Hæc, inquit Millius, aliunde sunt ex Act. xx. 6. Act. xix. 21." habent autem Chrysostomus, Œcumen. Syr. Arab.

V. 27. Διὰ τῆς χάριτος.] Ita Chrysostomus, Œcum. versiones orientales omnes: desunt hæc apud Vulg. Bedam, Basilium Seleuc. forte quia non existimârunt dona eximia et divina in hunc hominem collata fuisse, qui sciebat tantum baptisma Johannis.

Cap. xix. 16. Κατακυριεύσας αὐτῶν.] Vulg. et codices MSS. quidam ἀμφοτέρων; cum textu legunt Chrysostomus, Œcumenius, Syr. Arab. sine discrepantia.

* Proleg.

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Cap. xx. 24. Μετὰ χαρᾶς.] Desunt hæc in MSS. quibusdam, Vulg. Syr. Retinent Chrysostomus, Œcumenius, Arab.

V. 28. Τὴν ἐκκλησίαν τοῦ Θεοῦ.] Lectionem hanc probat et egregie firmat Millius.

Cap. xxi. 7. Ἀπὸ Τύρου.] Ita omnes, excepto Cov. 3. sic tamen Millius, "ἀπὸ Τύρου licet jam in nostris omnibus locum habent, ex versiculo tertio hujus capitis initio huc traducta arbitror." Prol. p. 163. col. 2.

V. 8. Οἱ περὶ τὸν Παῦλον.] Desunt hæc Chrysostomo, Vulg. Syr. Agnoscunt Œcumenius et Arab.: et res ipsa postulat ut qui cum Paulo Ptolemaiada conveniebant, inde cum eo egrederentur.

V. 13. Εἰς Ἱερουσαλήμ.] Omittunt hæc Basilius, tom. ii. p. 429. et Cyrillus tanquam non ad eorum propositum: agnoscunt Chrysostomus, Œcumenius et versiones omnes: et tamen Prol. p. 164. "medium εἰς Ἱερουσαλήμ est insertum v. 12." cur non et 13?

V. 22. Δεῖ πλῆθος συνελθεῖν.] Desunt hæc apud Syrum solum: agnoscunt Chrysostomus, Œcumenius, Vulg. Arab. "introducta sunt, inquit Millius, ubi ipsa adscripserat scholiastes quispiam ex infra dictis v. 27. 30." Proleg. p. 150. col. 1.

Cap. xxii. 12. Ἀνὴρ εὐσεβὴς vel εὐλαβὴς,] Chrysostomus, Œcumenius, Syr. Arab. "Hæc tamen Millius, qui hic nescio quid deesse putârunt, interserebant alii εὐσεβὴς ex cap. x. 2. alii εὐλαβὴς." Proleg. p. 144. col. 2.

V. 20. Τὸ αἷμα Στεφάνου τοῦ Μαρτυρός σου.] Ita Græca scholia et versiones omnes: deest Στεφάνου in codice Alex.: unde "vix est, ut unius codicis hujus testimonio lectionem hanc germanam existimem, quis Στεφάνου vocabulum tam insigne prætermiserit?" Prol. p. 124.

V. 21. Καὶ συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ.] Ita Chrysostomus, Œcumenius, Syr. Arab., Vulg. solo renitente; et tamen Millius, "explicatoria τῇ ἀναιρέσει αὐτοῦ alterius loci sunt, nempe cap. viii. 1." Ibid.

V. 29. Καὶ ὅτι ἦν αὐτὸν δεδεκώς.] Ita omnes excepto Æthiop. Et tamen Proleg. p. 124. col. 2. "vereor ut hæc adjecerit scholiastes aliquis ad plenitudinem historiæ:"

Cap. xxiii. 9. 'Si spiritus locutus est ei aut angelus μὴ θεομαχῶμεν;' illud μὴ θεομαχῶμεν adscriptum putat Erasmus ex cap. v. 39.: et "quidni (inquit Millius hic) et hoc scholion adnotatum putemus ad marginem libri a studioso quopiam, ac cum sensum commodum efficeret, arreptum mox in contextum à librariis:" habent tamen hæc verba Chrysostomus et Œcumenius qui pharisæos introducit hæc loquentes αὐτοῦ ἀποστῶμεν, μὴ αὐτοῦ πολεμοῦντες θεόμαχοι εὑρεθῶμεν, et Arab. et sensus iis sublatis deficit.

V. 30. Ὑπὸ τῶν Ἰουδαίων———τὰ πρὸς αὐτὸν.] Desunt hæc omnia apud Vulg.: agnoscunt Chrysostomus, Œcumenius, Syr. Arab. Nihilominus Proleg. p. 145. col. 1. "medium ὑπὸ τῶν Ἰουδαίων, quod est in editis irrepsit ex v. 27."

V. 35. Ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.] Ita Græca scholia et versiones omnes: et tamen Millius Prol. p. 91. col. 2. "ego quidem totum hoc pro scholio marginali habeo, quo lector quispiam adauctam voluit hanc historiam."

Cap. xxiv. 15. Ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν.] Deest νεκρῶν in Vulg. Agnoscunt Chrysostomus, Œcumenius, versiones reliquæ; at judice Millio "insertum est in editis claritatis gratia," Prol. p. 94. col. 1.

V. 16. Ἀπρόσκοπον συνείδησιν ἔχειν——— διαπαντὸς.] Habent τὸ διαπαντὸς Græca scholia et versiones omnes: et tamen Millius Proleg. p. 110. col. 1. "mihi fateor διαπαντὸς istud vehementer suspectum est παρεμβλήσεως, irrepsisse videtur è margine in locum non idoneum."

V. 18. Τίνες ἀπὸ τῆς Ἀσίας Ἰουδαῖοι.] Ita Græca scholia et versiones universim vel hoc versu vel initio sequentis; et tamen "adscripta fuerint ab aliquo ad marginem ex Act. xxi. 26. 37. explicationis causa, irrepsêre demum in textum," Prol. p. 94. col. 2.

Cap. xxv. 16. Χαρίζεσθαί τινα ἄνθρωπον εἰς ἀπώλειαν.] Desunt hæc apud quosdam MSS. Cod. Athanasium, Basilium, Theodoretum: "adjectum jam olim arbitror interpretamenti gratia:" agnoscunt autem Chrysostomus, Œcumenius, Syr. Arab. respondentque egregiè clamoribus Judæorum non oportere eum vivere amplius, cap. xxiv. 24.

Cap. xxvi. 7. Ἐν ἐκτενείᾳ.] Desunt hæc tantum in Vulg. et Æthiop. Nihilominus Prol. p. 45. col. 2. "commentarius est, non textus, sed qui semel admissus, non mirum si in infinitos postea codices manârit."

Cap. xxvii. 28. Καὶ πάλιν βολίσαντες.] Desunt hæc Vulg. Syr. Habent Chrysostomus, Œcumenius, Arab. suntque necessario intelligenda.

Cap. xxviii. 1. Καὶ διασωθέντες.] Desunt Syr. agnoscunt reliqui omnes: et tamen "lectionarium est ex versu ultimo capitis præcedentis, non Divi Lucæ," Proleg. p. 130. col. 1.

V. 16. Ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ.] "Desunt hæc verba, ait Millius, Vulg. Syr. Chrysostomo et tribus MSS." Ergo occurrunt apud reliqua exemplaria omnia, ut et apud Œcumenium et Arabem; rectè viri docti interpretantur, inquit Grotius, 'præfectum prætorio,' nam à Tiberii temporibus prætorianus miles in castris habitus, teste Tacito Annal. 4.: et sub ejus cura fuisse reorum custodias multis ejusdem Taciti locis evincitur; quid ergo impedit, quo minus hæc Lucas referret, saltem ad indicandam singularem gratiam D. Paulo hîc concessam?

V. 29. Agnoscunt hunc versiculum Græci scholiastæ, interpretesque omnes, à Syro si discesseris. Prol. tamen p. 130. col. 1. "versiculum hunc injectitium videri supra notavimus, p. 94."

LIBRI SECUNDI CAPUT TERTIUM.

Examen continet variantium Lectionum in Epistolas D. Pauli, et in Epistolas Catholicas.

CAPITIS TERTII LIBRI SECUNDI

SECTIO PRIMA.

UT ratione, et methodo proposita procedat susceptum opus, de variantibus in epistolis lectionibus jam dicendum est; et hic jucundum mihi et gratum est, quod exemplaria nostra ab illis Theodoreti, Œcumenii, Theophylacti raro, idque in rebus nullius ferè momenti dissideant, neque etiam ab illis Chrysostomi quæ κατ' ἀκρίβειαν scripta sunt, et non κατὰ τὸ αὐτοσχέδιον τῆς λέξεως. Interea tamen mihi perquam molesta fuit frequens illa introductio patrum Latinorum, et versionum quorundam Græcorum patrum in Latinam linguam; quæ quidem parum ponderis, et autoritatis habent. Græcorum quidem testimonia apud Millium parum valent, nam si illi fides adhibenda sit, exemplaria eorum miserè depravata erant, atque ipsius, tanquam Œdipodis, judicio opus est, ut à textu glossema, à vera lectione interpolatio, seu scholion marginale, à genuino irreptitium dignoscatur. Errare autem malumus cum Origene, Athanasio, Basilio, Theodoreto, et Œcumenio, quam cum Italis, et sede apostolicâ, penè dixeram, vera sentire.

In Græcis patribus pervolvandis quarundam ex epistolis tota penè capita totidem verbis quot in textu, citata interdum reperimus. Ex Gr. à versu 1. capitis i. ad Rom. ad quam ita legit Origenis com. in Joh. p. 55. et p. 266. ita etiam ab 18. ad 24. similiter Greg. Nyssen tom. ii. p. 734. Basil. tom. ii. p. 632. à 28. ad finem capitis. Non leve hoc indicium est, quod in his locis varians unaquæque lectio nihil aliud sit, quam textus genuini depravatio.

Cap. i. 16. Τὸ εὐαγγέλιον Χριστοῦ.] Deest Χριστοῦ Vulg. Tertul. Ruffino, Hilario Diac. Syr. Æthiop. Retinent Theodoretus, Œcumenius, Theophylactus, et licet à textu Chrysostomi exciderit, eum tamen ita legisse constat ex eo quod mirum illi sit visum Apostolum qui alibi dixit, Glorior in cruce Christi, hic solum dixisse non erubesco εὐαγγέλιον Χριστοῦ. Cumque evangelium, de quo loquitur apostolus, Christi pro certo evangelium fuerit, quidni hanc vocem hic adhibuisset pariter ac cap. xv. 19. 29. et ad eundem sensum

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hic v. 9. ibid. Ἰουδαίῳ πρῶτον. Τὸ πρῶτον agnoscunt Gr. scholia, C. Alex. Hilarius D. et versiones omnes. Et tamen dicente Millio ex fide unius Tertulliani "irrepsit ex aliis locis hujus epistolæ," Proleg. p. 46. col. 2.

V. 17. Ἐκ πίστεως ζήσεται.] Vulg. Hilarius Diac. aliique Latini legunt 'vivit.' Sed liquet Irenæum, lib. iv. cap. 37. p. 365. legisse 'vivit,' postquam enim hæc allegasset verba, addit, 'hoc autem quod justus ex fide vivet, per prophetas prædictum fuerat.' Ipse Hieronymus, C. Alex. et omnia Gr. scholia legunt ζήσεται, Esthius etiam, spreto hic vulgato interprete, ait 'rectius in futuro vivet,' sic enim multi iique meliores habent codices, Græcis etiam Syrisque adstipulantibus; nam et apud prophetam Hab. ii. 4. ipsum futuri temporis verbum habetur. Et 70 quoque interpretes futurum reddiderunt, eademque lectio est in Græcis, Gal. iii. 11. et ad Heb. x. 38. quibus locis eadem scriptura citatur.

V. 18. Τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων.] Vulg. Hilarius Diac. Orig. Lat. Pseud-Hieronymus, Latini alii legunt 'veritatem Dei' reclamantibus Græcis omnibus, versionibus orientalibus, et C. Alex. et verò Origene contr. Cels. lib. vi. p. 276. Hic autem nobis odiose obtrudit "Pseud. Hieronymum, sive Pelagium, opus, Usserio judice, posterioris ævi, quod à viro nullius judicii compaginatum fuit," et tamen gratum Millio, quia cum Vulgata, quæ ipsi est in deliciis, multoties consentit.

Cap. ii. 1. Πᾶς ὁ κρίνων·] Ita omnia Gr. scholia, C. Alex. Vulg. Hilarius Diac. Ruffin. Arab. "πᾶς tamen, inquit Millius, explicatoris alicujus esse puto, non Apostoli, ita Syr." Proleg. p. 230. col. 1. Syr. autem ibi legit 'omni excusatione cares, ὁ homo.'

V. 5. In die iræ καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ.] Vulg. Hilarius Diac. Iren. lib. iv. cap. 71. p. 375. et Syr. legunt cum textu. Omnia autem Gr. scholia cum aliis addunt καὶ ante δικαιοκρισίας; hoc tamen, juxta Grotium, est tantum ἓν διὰ δυοῖν, quod sensum non mutat.

V. 7. Καθ' ὑπομονὴν ἔργου ἀγαθοῦ.] V. l. δι' ἔργων ἀγαθῶν, Theophylactus Antioc. ed. Paris. lib. i. p. 79. Millii hic me miseret; nam ex septem variantibus lectionibus unicam hanc in lucem profert, reliquas silentio premit, nempe pro κατὰ τὰ ἔργα αὐτοῦ legit Theoph. καὶ ἀξίαν τῶν μισθῶν; post ἀγαθοῦ omittit δόξαν καὶ τιμὴν; ante ζωὴν αἰώνιον addit δωρήσεται. Et denique χαρὰν εἰρήνην ἀνάπαυσιν, καὶ πλήθη ἀγαθῶν, pro τοῖς δὲ ἐξ ἐριθείας legit τοῖς δὲ ἀπίστοις, καὶ καταφρονηταῖς, ut reliqua missa faciam. Nec sane constat consilium ei fuisse ut certum aliquem locum allegaret, sed potius ut ex universa scriptura Autolyco statueret ante oculos præmia, quæ bonis tribuet Deus, et pœnas quibus improbos afficiet. Multæ ejusmodi variantes lectiones occurrunt, quæ nomen istud neutiquam merentur: Gr. scholiis omnibus, C. Alex. Vulgato, et Hilario Diac. hic repugnantibus.

V. 17. Ἰδέ.] 'Ecce tu Judæus cognominaris,' v. l. εἰ δὲ 'si autem,' Vulg. Hilarius. Diac. Clem. Alex. Stro. i. p. 353. Theophyl. Syr. Sed Chrysost. Theodoret. Œcumen. C. Alex. textui adstipulantur; atque hæc, secundum Erasmum, est verior, et antiquior lectio; alioquin non satis cohæret ordo: ex v. 21. confirmatur ὁ οὖν διδάσκων, nec enim, τῷ οὖν, εἰ δὲ, sed ἰδὲ apte respondet.

V. 26. Εἰς περιτομὴν λογισθήσεται.] Hic in textu, Chrysostomus legit περιτραπήσεται, et deinde addit οὐκ εἶπε λογισθήσεται, ἀλλὰ τραπήσεται ἅπερ ἐμφατικώτερον ἦν: aiunt autem Œcumenius, et Theophylactus, οὐκ εἶπε τὴν περιτομὴν νικᾷ, ἀλλὰ εἰς περιτομὴν λογισθήσεται, ita enim legunt Theophylactus, Cyril. Alex. to. iii. p. 781. C. Alex. Hilarius Diac. et omnes versiones quæ textum ab unico Chrysostomo, sibimet ipsi parum constanti, abunde vindicant.

Cap. iii. 2. Πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ.] Ita Theodoret. Œcumen. Theophyl. C. Alex. Hilarius Diac. versiones omnes. "Origenis tamen in Catena MSS. ait Millius, istud perinde interpretatur ac si scriptum esset ὅτι πρῶτον." Idem innuit Com. in Matth. p. 209. dicendo hæc erant λόγια ἃ πρῶτον Ἰουδαῖοι ἐπιστεύθησαν, et p. 462. vinea illis credita erat, lex et prophetæ προτέροις μὲν τῷ λαῷ ἐκείνῳ, primum quidem populo isti, καὶ γὰρ πρῶτοι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ, iis enim primum commissa sunt eloquia Dei, δευτέροις δὲ τῇ ἀπὸ τῶν ἐθνῶν ἐκκλησίᾳ, sed hinc non sequitur aliquid illum à textu diversum legisse, ut constat ex his verbis in locum, 'quid autem multo sit amplius subjungit:' 'primo, inquit, quia credita sunt illis eloquia Dei, quamvis enim et gentibus nunc creduntur eloquia Dei, sed illis, ait, primo sunt credita.' Quod si μὲν γὰρ omittat Chrysost. id nullius momenti est, exhibent enim ea reliqui omnes citati.

V. 9. Προητιασάμεθα·] Ita Gr. scholia omnia, C. Alex. et versiones orientales: quibus posthabitis, "προητιασάμεθα, inquit Millius, alicujus scholiastæ est," Proleg. p. 46. col. 2. αἰτιασάμεθα legendum vult cum Vulg. Hilario Diac. Ger. Clar.

V. 25. Διὰ τῆς πίστεως.] "Deest Alex. Chry. in Com." ita Millius; sed fallitur, Chrysost. ibi id solum dicit, 'addidisse Apostolum ἐν τῷ αἵματι αὐτοῦ, ut sanguis Christi hostiis judaicis opponeretur.' Cum textu legunt omnia Gr. scholia, et versiones antiquæ, inter quas Vulg. Orig. Com. in Matt. p. 285. in Joh. p. 22. et in locum. Hanc ergo levem dissimilitudinem, ut et Θεοῦ pro Ἰησοῦ commate sequenti, Milliique judicium hic parvi facio, qui Proleg. p. 66. col. 1. ait, "illud διὰ πίστεως irrepsisse non dubito."

Cap. iv. 12. Τοῖς οὐκ ἐκ περιτομῆς μόνον.] Theodoret. hic legit οὐ τοῖς sensu eodem. Chrysost. autem, Œcumenius, Cyril. Al. Glaph. in Gen. p. 66. et Theophyl. legunt cum textu: ex eo autem quod in commentario dicit Theophylact. οὕτως δεῖ ἀναγνῶναι, καὶ πατέρα τῆς περιτομῆς, οὐ τοῖς ἐκ περιτομῆς μόνης, ὁμοιωμένοις αὐτῷ non magis sequitur eum in textu legisse οὐ τοῖς quam μόνης ὁμοιωμένοις.

V. 19. Οὐ κατενόησε.] Non consideravit corpus suum emortuum, v. l. d. οὐ, C. Alex. Chrysost. ed. Mor. tom. i. p. 311. Theodoret. ὡς κατενόησε, sed Chrysost. Œcum. Theophyl. in locum, Basil. to. ii. p. 418. Vulg. Hilarius Diac. retinent οὐ. Altera etiam lectio sensum non mutat, cum unicum hoc significet, quod licet Abraham consideravit corpus suum mortuum, et emortuam vulvam Saræ, non tamen infirmatus sit fide.

V. 20. Οὐ διεκρίθη τῇ ἀπιστίᾳ.] Ita legunt omnia Gr. scholia, Vulg. Hilarius Diac. Syr. Arab. et C. Alex. est, tamen, dicente Millio, ex fide Æthiop. τῇ ἀπιστίᾳ arreptum de margine, Proleg. p. 124. col. 2.

Cap. v. 1. Εἰρήνην ἔχωμεν.] Agnosco hic omnia Gr. scholia legisse ἔχωμεν, Vulg. Hilarium Diac. et quosdam Latinos habeamus: sed monente Erasmo, in plerisque Græcorum codicibus scriptum habetur ἔχομεν, et sensus hic non patitur imperandi modum (nisi ἔχωμεν reddas, 'retineamus,' quam significationem obtinet, Hebr. xii. 28. aliisque in locis) Apostolus siquidem loquitur de justificatis per fidem qui pacem jam habent cum Deo, et subsequentia per Dominum nostrum Jesum Christum eundem sensum planè indicant; justificatis enim ex fide in Christum, rectè dicit Apostolus 'pacem habemus per fidem in Christo,' parum rectè autem dixisset, 'habeamus' per eum pacem illam, quæ iis à longo jam tempore acquisita fuit.

V. 2. Τῇ πίστει.] Deest Æth. MSS. quibusdam Hilario D. Sed extant verba hæc in omnibus Gr. scholiis, Vulg. Arab. Syr.: "est tamen, judice Millio, commentarius importunè satis intrusus in textum," Prol. p. 46. col. 1.

V. 5. Τοῦ δοθέντος ἡμῖν.] Ita Gr. scholia, versiones omnes, C. Alex. Hilarius Diac.: "et tamen, dicente Millio, τοῦ δοθέντος ἡμῖν assumentum ex fide Vulg. nescio cujus," Proleg. p. 46. col. 2.

V. 12. Ὁ θάνατος διῆλθεν.] Ὁ θάνατος hic occurrit vel ante, vel post διῆλθεν apud Gr. scholia, et versiones universim, et C. Alex.: ex fide tamen Ruffini, et Hilarii Diac. "irrepsit ex priore parte versiculi," Proleg. p. 46. col. 1.

V. 17. Καὶ τῆς δωρεᾶς τῆς δικαιοσύνης.] D. τῆς δωρεᾶς, Iren. lib. iii. cap. 18. p. 242. Orig. Com. in Joh. p. 334. August. lib. i. de Bapt. cap. 13.: sed omnes versiones, et Gr. scholia, C. Alex. et Hilarius Diac. hanc vocem retinent, quam tametsi Origenes loco dicto omittat, ait tamen p. 338. clam Judæos fuit, ὅτι οἱ τὴν περισσείαν τῆς χάριτος, καὶ τῆς δωρεᾶς λαμβάνοντες βασιλεύσουσι, διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ. Irenæum et Origenem non legisse, ait Grabius, forte quod hæ duæ

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voces ob recurrentem particulam τῆς per negligentiam scribæ omissæ essent. Asserit quidem Millius "Origenem legisse βασιλεύουσι," sed emendatur hæc lectio p. 338.; et Marg. 334. adscribitur γὰρ βασιλεύσουσι, quod in Chrysostomo etiam potuit reperire Millius, si commentarium illius diligentius excussisset, ubi in clausula ἐν ζωῇ βασιλεύσουσι, usque adeo in citationibus suis dormitat Millius, sicut etiam Prol. p. 46. ubi "τῆς δωρεᾶς irrepsisse" ait.

Cap. vi. 4. Διὰ τῆς δόξης τοῦ πατρὸς.] Desunt hæc Iren. lib. iii. cap. 18. Tertul. de resur. cap. 47. In textu autem retinent omnes C. MSS. Gr. scholia; versiones, C. Alex. Hilarius Diac.: Proleg. tamen p. 74. cap. 2. "διὰ δόξης τοῦ πατρὸς scholiastæ est, non Apostoli."

V. 10. Ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανε, et τῇ ἁμαρτίᾳ ἡμῶν.] Orig. in Matt. p. 417. ita Millius; textum tamen ipsum exhibet Origenes Com. in Joh. p. 11. Hipostigme postea ad vocem ἁμαρτία, et p. 204. et lib. ii. contra Cels. p. 102. immo eodem in loco et linea immediate sequenti rationem affert, quare dum loqueretur de remissione peccatorum facta per Christi baptisma, addidisset ἡμῶν, viz. διόπερ ὁ ἀπέθανε τῇ ἁμαρτίᾳ ἡμῶν, ἐπεὶ αὐτὸς ἀπέθανε τῇ ἁμαρτίᾳ οὐ τοῦ ἑαυτοῦ, ἀλλὰ τᾶ ἡμετέρᾳ. Crebras ejusmodi à Millio citationes, ut res postulat, invitus refero. Porro Proleg. p. 124. col. 2. hæc habet, "τῇ ἁμαρτίᾳ quod in cæteris fere omnibus (excepta Æthiop.) irrepsisse ex hujus cap. v. 2. omnino suspicor:" ex suspicionibus tam iniquis tota scripturæ fides periclitatur.

Ver. 12. Non ergo regnet peccatum in vestro mortali corpore εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ.] Verba subnotata desunt Iren. lib. v. cap. 14. p. 421. Tertul. de resur. cap. 47. Retinent autem ea Orig. περὶ εὐχῆς. p. 79. C. Alex. Hilarius Diac. Gr. scholia, versionesque ad unum omnes; perperam igitur Millius hæc veluti commentarium rejicit, non textum. Proleg. p. 46. col. 2. p. 66. col. 1.

V. 16. Ἤτοι ἁμαρτίας εἰς θάνατον·] Εἰς θάνατον agnoscunt Gr. scholia, C. Alex. Hilarius Diac. Vulg. Arab. Æthiop. D. Syr. Clar.: "unde adjectum videtur, inquit Millius, antitheseos causa," Proleg. p. 46. col. 1.

V. 23. Ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.] Ita Gr. scholia, C. Alex. Hilarius D. Vulg. Syr. Arab.: sed quoniam apud Æthiop. desunt hæc, Millio videntur esse veteris cujusdam adnotatoris: Proleg. p. 124. col. 2.

Cap. vii. 2. Ἀνδρὶ δέδεται νόμῳ.] Fatemur Origenes in Matt. p. 268. legisse ὄντι νόμῳ, sed Gr. scholia, et vetustæ versiones, C. Alex. Hilarius D. lectionem textûs sequuntur.

Cap. viii. 1. Τοῖς μὴ κατὰ σάρκα περιπατοῦσι ἀλλὰ κατὰ πνεῦμα.] Desunt hæc Dial. contra Marcion. p. 146. Athanas. Ep. ad Serap. p. 18. Existimo autem verba ista eos missa fecisse ex more perusitato patrum, qui quicquid instituto suo alienum est, silentio transeunt; prima enim pars eorum occurrit apud omnia Gr. scholia, Hilarium D. et vetustissimas versiones, atque apud Cod. Alex. quocum Athanasius Arch. Al. plerumque conspirat. Postrema pars etiam reperitur apud Theodoretum, Œcum. Theophylactum, et Arab. Retinendum esse autem constat ex mutua inter se verborum connexione ad hunc modum: 'Nihil damnationis est iis qui ambulant κατὰ τὸ πνεῦμα· ὁ γὰρ νόμος τοῦ πνεύματος liberavit me, et omnes qui sunt in Christo Jesu, à lege peccati, qua ad mortem fuimus damnati.'

Cap. ix. 10. Ῥέβεκκα ἐξ ἑνὸς κοίτην ἔχουσα Ἰσαάκ.] 'Ex uno concubitu.' Patres Latini aliqui, hæc, et plura hujusmodi non tam dicenda sunt variantes lectiones, quam Græci sermonis interpretationes. Rectius reddas 'ex uno Isaac concubitum habens,' i. e. copulationem: Κοίτη enim hoc sæpius significat, Lev. xviii. 20. xxx. 13. Numb. xxxi. 17, 18. 'Vel semen habens,' adstipulantibus Œcumenio et Lev. xviii. 23. Numb. v. 2. 20.: sæpissime autem occurrit κοίτη σπέρματος.

V. 18. Ὃν θέλει σκληρύνει.] Agnoscunt τὸ θέλει Gr. scholia omnia, Origenes in Ex. Ed. Huet. p. 22. C. Alex. Hilarius Di. versiones omnes: censet tamen Millius irrepsisse ex margine explicationis gratia, Prol. p. 156. col. 2.

V. 24. Οὓς καὶ ἐκάλεσεν ἡμᾶς.] Τὸ ἡμᾶς habent C. Alex. Hilarius D. Gr. scholia, et versiones omnes. Male ergo Erasmus additum censet explicationis gratia.

V. 28. Λόγου γὰρ συντελῶν, καὶ συντέμνων ἐν δικαιοσύνῃ, ὅτι λόγον συντετμένον ποιήσει ὁ Κύριος ἐπὶ γῆς·] Legendum vult Millius λόγον συντελῶν καὶ συντέμνων ποιήσει ὁ Κύριος, mediis intermissis; quum vero textus exhibeat ipsissima verba τῶν LXX. interpr., approbantibus Chrysostom. Œcum. Theophylacto, Vulg. Arab. Hieron. Hilario. Di., ne uno commentatore, in quantum scio, partem adversam defendente, Millii sententia et lectio respuendæ jure optimo videntur.

Cap. x. 1. Ὑπὲρ τοῦ Ἰσραήλ·] Chrysost. Vulg. Ruffin. Hilarius D. legunt αὐτῶν, quod idem significat, ac τοῦ Ἰσραήλ· Ratione sc. habita ad Israel, de quo mentio cap. ix. 31.: unde Chrysostomus in Psal. xlviii. Ed. Mor. tom. iii. p. 270. ὁ Παῦλος περὶ Ἰουδαίων ἐῤῥήνει λέγων ἡ δέησις ἡ πρὸς τὸν Θεὸν περὶ αὐτῶν ἐστιν εἰς σωτηρίαν. Sed Theodoretus et Œcumenius tum in textu, tum in commentario legunt ὑπὲρ Ἰσραήλ.

V. 5. Τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου·] Totum illud omittit Æthiop.: habent autem Gr. scholia, Hilarius D. versiones, "sed inseruit quispiam," Proleg. p. 141. col. 1. Mirum certe est, si in libros omnes istos inseruisset.

Ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς·] "Deest αὐτὰ Chrysost.:" ita Millius; sed reperies tam in Chrysostomo quam in cæteris Gr. scholiis, et in Hilario Di., sicut etiam ἐν αὐτοῖς quæ desunt in solo Vulgato, iisque Latinis qui Vulgati vestigia premunt. Erratur etiam in testimonio Clem. Al.; non enim verba hujus epistolæ citat Stro. ii. p. 281. sed ille Lev. xviii. 5. ad hunc modum, ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς· non esse mutandum ἐν ἑαυτοῖς, in ἐν ἑαυτῇ, suadent Clem. Al. versio τῶν ,70. omniaque Græcorum scholia contra Millium, Proleg. p. 129. col. 1.

Cap. xi. 13. Τὴν διακονίαν μου δοξάζω·] Vulg. Ruffin. Hilarius Diaconus, videntur legisse δοξάσω; sed omnia Gr. scholia, C. Al. legunt cum textu in præsenti tempore, quod est ad scopum apostoli accommodatius, Millio incassum renitente.

V. 21. Μήπως οὐδέ σου φείσηται.] Non diffitemur Chrysostomum, et Theodoretum legisse φείσεται. Vulg. Parcat. Sed Œcumenius, Theophylact. C. Alex. habent φείσηται pro σωθήσεται, v. 26. Vulg. Hilarius, et Arab. legunt 'salvus fieret' σωθήσηται: sed Iren. lib. iv. cap. 5. p. 278. 'Salvabitur,' Orig. in Matt. p. 360. in Jer. p. 74. et omnia Gr. scholia legunt σωθήσηται.

V. 30. Ὥσπερ καὶ ὑμεῖς·] Deest καὶ apud Chrys. et Theophylact.: habent Theodoret. Œcum. C. Alex. Vulg. Syr. Arab. atque hic καὶ ὑμεῖς proprie significat vox etiam Anglice *even you*, or *you also*.

V. 32. Conclusit Deus τοὺς πάντας·] Vulg. Ruffinus, Hilarius D. Hieron. legunt τὰ πάντα, forte quoniam ita se habet Gal. iii. 22. Sed Gr. scholia legunt τοὺς πάντας; utraque lectio eundem sensum exprimit, hominibus enim tantum hæc gratia concessa est.

Cap. xii. 3. Dico enim διὰ τῆς χάριτος τῆς δοθείσης μοι·] Ita legunt Gr. scholia omnia; C. Alex. Hilarius D. Vulg. Syr. Arab. "Sed tamen quia in vers. Æthiopica desunt verba subnotata, τῆς δοθείσης μοι adjecta censuerim ex 1 Cor. iii. 10." Proleg. p. 124. col. 2. Porro Millius hic verba Chrysostomi sic exhibet οὐκ εἶπε, διὰ τῆς σοφίας, διὰ τῆς νομοθεσίας, ἀλλὰ διὰ τῆς χάριτος θεοῦ, Chrysost. ut nempe faveret lectioni Æthiop. et Theophylacti διὰ τῆς χάριτος θεοῦ, verba tamen Chrysostomi hæc sunt, οὐκ εἶπε λέγω γὰρ ὑμῖν διὰ τῆς σοφίας τοῦ Θεοῦ, διὰ τῆς νομοθεσίας τοῦ Θεοῦ, ἀλλὰ διὰ τῆς χάριτος, ubi Θεοῦ cum Apostolo relinquit intelligendum; non, prout Millius, apposuit.

Cap. xiii. 12. Omnes variantes lectiones ab A. ad I. refutantur à pleno consensu omnium Gr. scholiorum, et Origenis ipsissima textus verba exhibentium; quamvis enim Hilarius Diac. et Iren. Lat. legerint, 'omnibus potestatibus superioribus subditi estote,' Grabius not. in Iren. lib. v. cap. 24. hæc habet, 'non ab ipsius Irenæi manu, sed interpretis hæc lectio profluxisse videtur.' Orig. C. Alex. August. tom. x. de verbis Dom. Serm. 6. Syr. Arab. Gr. scholia omnia legunt πᾶσα ψυχὴ ὑποτασσέσθω. 2. Chrysost. inquit, et

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Œcum. legunt *ὑπὸ*, non *ἀπὸ τοῦ Θεοῦ*." Œcum. tamen Origenes, Theodoret. Theophylact. omnes versiones, et Latini omnes legunt 'à Deo.'. Chrysost. cum apostolo, aliquando *ἀπὸ*, aliquando *ὑπὸ*. 3. "Dicit Origenem Com. in Rom. omisisse hæc verba *αἱ δὲ οὖσαι ἐξουσίαι ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσιν*." Stat contra Orig. contra Cels. lib. viii. p. 421. ubi postquam citasset hæc ipsa verba, continuo addit *ἐν μὲν τοίγε τοῖς πρὸς τὴν εἰς Ῥωμαίους ἐξηγητικοῖς, ὡς δυνατὸν ἦν ὑμῖν ἐπὶ πλεῖον καὶ ταῦτα τὰ ῥήματα ποικίλως ἐξετάσαμεν*. Extant etiam apud Iren. C. Alex. apud Gr. scholia, et versiones omnes: nihil igitur est causæ, cur adjectum ab interprete quodam censeret Erasmus. Denique cum dicit "*τὸ ἐξουσίαι* deesse apud Vulg. Hilarium D. August. Æthiop. Orig. in Origene," fallitur. Retinent etiam Gr. scholia omnia, Syr. Arab. quæ præponderant Latinis legentibus 'quæ autem sunt, à Deo subordinatæ sunt,' ubi vox 'potestates,' quæ in priori parte commatis agnoscitur, necessariò subintelligenda est: tamen Proleg. p. 134. col. 2. "medium *ἐξουσίας* irrepsit ex priori parte versiculi."

V. 9. *Οὐ ψευδομαρτυρήσεις.*] Deest MSS. plurimis, Hilario Diac. C. Alex. Theodoreto Basil. tom. ii. p. 471. Sed retinent Iren. lib. iv. cap. 26. p. 313. Chrysost. Œcum. Vulg. Arab. Æthiop. Porro usitatissimum apud patres est in notissimis rebus, iis præsertim, quas verba sequentia (et si quod aliud mandatum est) satis indicant, mutila quædam exhibere, et quasi decurtata. V. G. Orig. in Matt. p. 380. Clem. Alex. Strom. p. 478., ita hunc textum citant, *οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις*, cætera desunt. Et p. 381. Origenes allegat unicum hoc *οὐ φονεύσεις, καὶ εἴ τις ἑτέρα ἐντολή*, et Theodoretus in commentario prætermittit *οὐκ ἐπιθυμήσεις*.

V. 13. *Μὴ κώμοις·*] Syr. Arab. non Cantu. quod non est varians lectio, sed explicatio vocis, ita enim Phavorinus et Scholiastes Aristoph. *Κῶμοι, ἀσελγῆ ἄσματα πορνικὰ, συμποσιακοὶ ᾠδαὶ, ὀρχήσεις κατὰ μέθης*· Vide apud Aristoph. p. 162. 708. 772. ubi scholiastes observat hos cantus compositos fuisse *εἰς δαιμόνων τιμήν*.

Cap. xiv. 6. *Καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ.*] Parum refert Latinos omnes hæc omisisse, cum retineant Basil. tom. ii. p. 456. et Gr. scholia, vide Prol. p. 125. col. 1.

V. 9. *Εἰς τοῦτο γὰρ Χριστὸς ἀπέθανε, καὶ ἀνέστη, καὶ ἀνέζησεν·*] *Ἀνέστη* suspectum habet Esthius occupati loci alieni, sed immeritò; reperias enim vocem illam apud Iren. lib. ii. cap. 20. p. 245. Orig. in Joh. p. 126. 317. Et contra Cels. lib. ii. p. 110. apud Hilarium Di. Gr. Arab. Gr. scholia omnia, nc Chrys. quidem excepto, apostolus addit vocem *ἀνέζησεν* vel *ἔζησεν*, ut respondeat voci *ζώντων*, et vocem *ἀπέθανε* ut respondeat voci *νεκρῶν*, atque hinc fortasse fuit quod has solas explicavit Chrysost. Rejicit tamen hanc lectionem Mill. Proleg. p. 72. col. 1.

V. 21. *Ἡ σκανδαλίζεται, ἢ ἀσθενεῖ·*] Habent hæc Gr. scholia omnia, Hilarius D. Vulg. Arab. Est tamen, juxta Millium, hoc scholion marginale, quod scriba aliquis in corpus epistolæ transmisit: Proleg. p. 123. col. 1.

V. 22. *Ἐνώπιον τοῦ Θεοῦ·*] Desunt hæc Madg. Chrysost. Habent Theodoret. Œcum. Vulg. Syr. Arab. Hilarius Diac. C. Alex.

Cap. xv. 4. *Ὅσα γὰρ προεγράφη·*] Hanc lectionem retinent omnia Gr. scholia, C. Alex. Syr. Arab. et postulat ipsa mens, sensusque apostoli; loquitur enim de S. scriptura V. Testamenti: dicente autem Millio, Proleg. p. 135. col. 1. "mutavit quispiam simplex *ἐγράφη*, in *προεγράφη*."

V. 12. *Πάλιν.*] Deest Æth. Chrysost. Habent reliquæ versiones, et scholia, et C. Alex.: et tamen Proleg. p. 124. col. 1. Medium "*πάλιν* insertum videtur ex superioribus."

V. 13. *Ἐν τῷ πιστεύειν·*] Deest hæc Clar. Ger.: agnoscunt Gr. scholia omnia. C. Alex. Hilarius D. Vulg. Arab. "Vereor tamen, ait Millius, Proleg. p. 135. ne sit scholion."

V. 14. *Ὅτι καὶ αὐτοὶ μεστοί ἐστε τῆς ἀγαθωσύνης·*] Ita Gr. scholia omnia, Cod. Alex. Hilarius D. Vulg. Syr.: sed quia *καὶ αὐτοὶ* deesse videntur Arab. Æthiop. "media *καὶ αὐτοὶ*, inquit Millius, Proleg. p. 135. adscripta puto ad marginem, indeque irrepsisse in corpus libri."

V. 19. *Ἐν δυνάμει πνεύματος Θεοῦ.*] Millius p. 46. "*Θεοῦ* studiosi alicujus est," sed agnoscunt Gr. scholia omnia, et versiones orientales.

V. 24. *Ἐλεύσομαι πρὸς ὑμᾶς.*] Desunt hæc Chrysost. Vulg. et Latinos qui vulgatum sequuntur. Explicantur à Theodoreto, Œcum. Theophylacto, atque ideo solum omitti videntur, quia providentia Dei iter illud intervertit. Vide annotata nostra in locum.

V. 27. *Εὐδόκησαν γάρ.*] Desunt hæc apud Hilarium, et 2. MSS. Agnoscunt Gr. scholia, Vulg. Syr. Arab.: ait tamen Millius, "repetitum omnino fuisse suspicor ex versu præcedente," Proleg. p. 135. col. 1.

V. 29. D. *Τοῦ εὐαγγελίου.*] D. Clem. Alex. Hilar. Diac. Cod. Alex.: interpretantur tamen hanc vocem, Gr. scholia, Syr. Arab. Proleg. p. 60. "Commentarius est, non textus."

Cap. xvi. 5. *Ἀπαρχὴ τῆς Ἀσίας,*] V. l. *τῆς Ἀχαίας*, recte. Vide Com. nostra in locum.

V. 6. Quæ multum laboravit *εἰς ἡμᾶς·*] V. l. *ὑμᾶς*, quam lectionem ut firmaret, adducit testimonium Chrysost. hic, et Proleg. p. 104. Theophylacti, sed utriusque perperam: etsi enim Chrysost. in textu legit *ὑμᾶς*, in commentario habet *ἡμᾶς*, quam vocem exponit de labore à Maria suscepto *πρὸς τοὺς ἀποστόλους*· Theophylact. Ed. Ox. non modo legit *ἡμᾶς* in textu (sicut etiam Theodoretus et Œcum. sed etiam addit, laborâsse illam *εἰς ἡμᾶς ἀποστόλων πληροῦσα τάξιν*.

V. 16. *Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι.*] V. l. add. *πάσαι*, ita Theodoretus Vulg. et è Latinis plurimi, sc. omnium illorum locorum ecclesiæ, i. e. paucæ ecclesiæ, vel fortasse unica: rectius ergo omittunt Chrysost. Œcum. Theophylactus.

V. 18. *Καὶ εὐλογίας.*] Desunt hæc 4 MSS. Agnoscunt Gr. scholia, C. Alex. Hilarius Diac. et versiones omnes: habet tamen Millius, *τὸ εὐλογίας* pro interpretamento marginali *τῆς χρηστολογίας*, Proleg. p. 135. col. 1.

SECTIO SECUNDA.

1 COR. i. 1. *Παῦλος κλητός.*] Deest *κλητὸς* in tribus MSS. Agnoscunt ergo reliqui, pariter ac Gr. scholia, Hilarius Diac. et versiones antiquæ: et licet non nominatim præfigitur cæteris epistolis, hunc tamen quasi proprium locum sibi vindicat, propterea quod scribit jam ad eos qui de ipsius Apostolatu paululum dubitasse videbantur. Hinc est quod ipse ad hunc modum loquitur de seipso, 'Ego plantavi vos, iii. 6. In Christo Jesu per evangelium ego vos genui, iv. 15. Nonne opus meum vos estis in Domino, ix. 1.' Præterea voce *κλητὸς* utitur Paulus ad Rom. i. 6, 7. Unde Millius Proleg. p. 135. "medium *κλητὸς* insertum videtur jam olim ex primis verbis præcedentis epistolæ."

V. 18. *Τοῖς μὲν ἀπολλυμένοις —— σωζομένοις δὲ ἡμῖν.*] Ita Hilarius Diac. scholia Gr. et versiones omnes, et C. Alex.: Millio tamen *μὲν* et *ἡμῖν* videntur injectitia, fide nescio cujus vulgati, Proleg. p. 46. col. 2.

V. 28. *Καὶ τὰ μὴ ὄντα.*] V. l. deest *καὶ*. Agnoscunt autem Gr. scholia, et versiones omnes, Orig. Com. in Matt. p. 258. 374. Contra Cels. lib. iii. p. 140. Quia tamen in Hilario Diac. deest, "lectoris alicujus esse videtur, non apostoli," Prol. p. 164. col. 2.

Cap. ii. 4. *Καὶ δυνάμεως·*] Omittit Æthiop. Agnoscunt Græca scholia, et versiones omnes, C. Alex. Hilarius Diac. Orig. lib. i. contra Cels. p. 5. in Joh. p. 10. et 88. in Matt. p. 354. Millio ergo dicenti Proleg. p. 124. col.— "adjectum credibile est," deestparum.

V. 13. *Ἐν διδακτοῖς πνεύματος ἁγίου·*] Deest *ἁγίου* apud Clem. Al. p. 557. Origenem in Matt. p. 353. 381. Et Philoc. p. 27. Millio ergo adjectum videtur Prol. p. 60. Occurrit verò apud omnia Gr. scholia, et constat quod spiritus quater in hoc capite vocatur Spiritus Dei, nempe Com. 10—12. 14. Et tametsi dicat Millius defuisse *τοῦ θεοῦ* apud Iren. p. 38. et Clem. Al. 557. et Chrysostomum adeoque additicium esse, Proleg. p. 70. lectoris alicujus esse, non apostoli, p. 46. legas tamen *πνεῦμα θεοῦ* hic in Clem. Al. Stro.

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i. p. 297. Orig. in Jer. Hom. 12. p. 117. in Joh. p. 68. C. Alex. Hilario Diac. Theodoreto, Œcum. et Theophylacto, Vulg. Arab. atque adeo frustra rejicitur.

Cap. iii. 3. Καὶ διχοστασίαι.] Deest in 3. MSS. Vulg. Æthiop. Clem. Al. Stro. v. p. 558. add. Cod. Alex. Orig. in Cels. lib. iii. p. 140. Unde Millius dicit irrepsisse è margine Prol. p. 94. col. 2. Agnoscunt tamen hanc vocem omnia Gr. scholia, Iren. Gr. lib. iv. cap. 75. p. 379. Basilius tom. ii. p. 395. Syr. et Arab.

Cap. iv. 14. Ὡς τέκνά μου ἀγαπητὰ νουθετῶ.] MSS. Cod. quidam C. Alex. νουθετῶν. 'Rectè (inquit Grotius) ut cohæreat cum illo ὡς,' at malè, si Hilario D. Gr. scholiis, et versionibus cunctis major sit adhibenda fides.

Cap. v. 1. Οὐκ ἐν τοῖς ἔθνεσι ὀνομάζεται.] Deest ὀνομάζεται in sex MSS. Epiphanio, p. 706. Tertul. de Pud. cap. 14. Hilario D. cæterisque Latinis, qui vulgatum præferunt. Agnoscunt autem C. Alex. Syr. Arab. omnia Gr. scholia, explicantque fusius tanquam verbum insigne et ἐμφατικώτατον παρ' ἐκείνοις οὐ μόνον οὐ τολμᾶταί τι τοιοῦτο, ἀλλ' οὐδ' ὀνομάζεται.

V. 3. Τὸνο ὕτω τοῦτο κατεργασάμενον ἐν ὀνόματι τοῦ Κυρίου, &c.] Sic codices nonnulli testibus Chrysostomo et Œcumenio, ὑποστίξαντες ad vocem Χριστοῦ, ut intelligatur ὁ εἰς τὸ ὄνομα τοῦ Χριστοῦ ἐννβρίσας: sed sicut hanc expositionem improbat Chrysostomus, ita insulsum, et penè ridiculum est dicere aliquem aliquid operatum fuisse mali in nomine Domini nostri Jesu Christi.

V. 4. d. Χριστοῦ.] Deest in Vulg. Æthiop. sed retinetur apud Græca scholia, Orig. in Jer. p. 119. Syr. Arab.—Proleg. tamen p. 69. col. 2. "addititium est."

V. 6. Οὐ καλὸν τὸ καύχημα ὑμῶν.] Ita uno ore omnia Gr. scholia, et versiones, C. Alex. et Hilarius Diac.: "sicut autem omittunt negationem, et Latini quidam, sic nullus dubito apostoli ipsius exemplar." Ita Millius Proleg. p. 46. col. 2. Qui argumento, vix rationis speciem habente, motus, hoc "frigidum" vocat.

Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.] V. l. φθείρει. Sed δολοῖ Germanan esse lectionem acritèr contendit Millius. Rectius autem Cotelerius de hoc textu sic. Certum est antiquissima exemplaria cum ab interpretibus et patribus tractata, tum quæ ad nos usque pervenerunt, habuisse aut habere, aut φθείρει, aut ζυμοῖ, aut δολοῖ. Irenæus videtur legisse φθείρει, ait enim corrumpit, lib. iv. cap. 46. sic Vulg. illiusque fautores Apostolicæ Constitutiones δολοῖ. Sed adnotatur in margine Anastasium legisse ζυμοῖ in locum. Lectiones posthac in usu quotidiano erant vel φθείρει, vel ζυμοῖ, ut apparet ex epistola Michaelis Cerul. ad Petrum Antioch. scripta postquam orta fuit controversia inter occidentalem et orientalem ecclesiam de pane fermentato, viz. καλῶς δὲ, καὶ τὸ ἀποστολικὸν ἐκεῖνο ῥητὸν λαμβάνοντες τὸ φασκὸν μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ, ὅτως ἐκεῖνο γεγραμμένον ἔχουσι——— φθείρει, illum vero ζυμοῖ jure optimo alteri eum anteposuisse exinde liquet, quod hæc sit lectio ipsius apostoli Gal. v. 9. atque hic et illic orientales versiones, C. Alex. et Gr. scholia omnia retinent τὸ ζυμοῖ, nc ulla quidem alterius cujuscunque lectionis mentione facta; præterea hæc lectio innititur testimonio Hieronymi, quod plus valet quam Latinorum, qui φθείρει potius quam δολοῖ interpretantur. Is enim non solum in versione sua utitur voce 'fermentat,' Gal. v. 9. sed etiam addit 'male in nostris codicibus habetur *corrumpit*, et sensum potius interpres suum quam apostoli verba transtulit.' Non leve firmamentum lectioni huic addit Buxtorfius, qui apud Hebræos de originali corruptione loquens, vetus esse adagium ait 'fermentum in massa,' sicut enim parum fermenti fermentat ingentem massam, eamque corrumpit, ita concupiscentia mala totum corrumpit hominem. Floril. Hebr. p. 43. Notandum denique quod Proleg. p. 46, 47. Iren. Tertul. Basil. M. nempe Lat. tom. ii. p. 631. Hilarius Diac. Lucifer Calarit. Pelagius omnes Latini qui legunt 'corrumpit,' (i.e. φθείρει) producti sunt tamen ac si certò legissent δολοῖ.

V. 7. Ἐκκαθάρατε οὖν.] V. l. deest οὖν in MSS. multis, Vulg. et Hilario Di. Chrysost. Œcum. Agnoscunt autem Theodoretus et Theophylactus: ita etiam, ait Esthius, quædam vetustissima Latina exemplaria plerisque Græcis suffragantibus, illationis omittendæ fuit causa quod sine eâ legeretur hæc scriptura in S. Paschali officio: cæterum optime quadrat hæc illativa particula.

Ὑπὲρ ἡμῶν.] "Explicatio est" Mill. Prol. p. 72. Agnoscunt autem Gr. scholia omnia, Syr. Arab. Deest in Vulg. teste Erasmo, reclamantibus libris omnibus nostris, quibus in hac parte, ut dicam ingenue, magis accedo.

V. 8. Ἀλλ' ἐν ἀζύμοις εἰλικρινείας, καὶ ἀληθείας.] Desunt hæc apud Æthiop. Habent Hilarius Diac. Hieron. lib. i. contra Pelag. f. 97. Orig. in Jer. p. 143. in Matt. p. 270. in Joh. p. 163. 372. in Hom. in Num. decies, Græca scholia, et reliquæ versiones. Hac tamen sola autoritate fretus, adjecta, ait Millius, jam olim opinor quæ in nostris omnibus, Proleg. p. 124. col. 2.

Cap. vi. 5. Οὐκ ἔστιν——σοφὸς, οὐδὲ εἷς.] Proleg. p. 135. col. 1. "interjectum est οὐδὲ εἷς jam olim emphaseos causa," ex Æthiop. solius autoritate, repugnantibus Gr. scholiis omnibus, et Cod. Alex. immo Vulgato, Hilario D. et Latinis omnibus legentibus 'nonne est inter vos sapiens quispiam?' Hac confidentia videtur mihi Millius labefactare loca pene omnia, in quibus divinitas Christi contra Photinianos adstruitur; ii enim, pari de causa, nempe codice uno, vel altero aliud legente, dicere possunt 'hæc, vel illa addita esse jam olim emphascos causa.'

V. 8. Καὶ ταῦτα ἀδελφούς.] C. Alex. cum aliis legit τοῦτο, ταῦτα omittit Clem. Al. (si Millio fides.) scholia autem Græca universim, Vulg. Hilarius D. legunt cum textu; Proleg. tamen p. 60. col. 2. hæc habet, "vix aut ne vix est quin lectionem hanc genuinam esse censeam esse unius nostri, quod video Clementis." O quam pulchrum est habere nasum criticum! defuit is, Millio hic fatente, Græcis omnibus, et Latinis; nec minus absona sunt quæ sequuntur, "eis verbis inserta est emphatica particula, varia tamen, quod indicium παρεμβλήσεως in al. τοῦτο, in aliis ταῦτα;" quorsum enim tot variantes lectiones congessit, si varia lectio sit certum παρεμβλήσεως indicium?

V. 19. Οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν.] V. l. τὰ σώματα, C. Alex. Vulg. Hilarius D. Theophylactus. Sed Origen. contra Cels. lib. iv. p. 177. Chrysostomus, Theodoretus, Œcumenius, Syr. Arab. legunt σῶμα. Et quanquam idem sit utriusque sensus, lectionem in textu, lectioni Vulg. anteponit Esthius, "quod, inquit, in pluribus est Græcis τὸ σώμα corpus, congruit cum eo quod proxime præcessit, 'eum qui fornicatur, peccare in corpus suum.'"

V. 20. Δοξάσατε δὲ τὸν θεόν.] Vulg. Hilarius D. Tertullianus, Cyprianus, Chrysostom. August. legunt καὶ ἄρατε, 'glorificate, et portate Deum:' Ita Millius.—Sed observandum hic primo Vulg. Hilarium D. Tertullianum, Cyprianum hic legere, 'Empti estis pretio magno,' refragantibus Græcis scholiis, C. Alex. et versionibus orientalibus universis: Chrysostomus hic habet ἄρατε: lege, ait Danæus, δὴ ἄρα. Idem Ed. Mor. tom. iii. p. 370. in Psal. cxii. et Psal. cxlv. legit δοξάσατε δὴ τὸν θεόν. Irenæus lib. v. cap. 13. p. 419. legit solummodo 'glorificate Deum in corpore vestro:' et similiter August. de Trin. lib. ii. cap. 13. tom. iii. p. 273. Quibuscum consentiunt Græca scholia, versiones orientales, C. Alex. Cyril. Al. de recta fide, p. 63. Pergit sic Millius, Proleg. p. 135. col. 1. "sequentia καὶ ἐν τῷ πνεύματι ὑμῶν ἅ τινά ἐστι τοῦ Θεοῦ, non occurrunt in Alex. aliisque probatioribus Cod. uti neque apud Epiphan. Euthal. Vulg. Æthiop." Ea tamen agnoscunt Græca scholia omnia, Syr. et Arab. et "sensum, inquit Esthius, clarum exhibent, iisque admonemur glorificare Deum in utroque et corpore, et in spiritu, quia utrumque Dei est, atque proinde utrumque suo famulari debet autori et Domino. Respicit enim ad illud, 'pretio empti estis, et non estis vestri,' estque tacita probatio à partibus, 'corpus vestrum, et spiritus vester Dei est, ergo non estis vestri; immo utrunque pretio emptum est, utroque igitur glorificandus est Deus.'"

Cap. vii. 3. Ὀφειλομένην εὐνοίαν.] V. l. ὀφειλομένην τιμὴν hic Chrysost.: sed tom. v. Ed. Mor. p. 279. legit cum textu ὀφειλήν. Orig. in Matt. p. 363. Vulg. Hilarius D. è Latinis alii, sed Theodoret. Œcum. Theophylact. Syr. Arab. textui assentiunt. Utriusque lectionis eadem est interpretatio.

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V. 5. Τῇ νηστεία, καὶ προσευχῇ.] Desunt τῇ νηστείᾳ καὶ, in Orig. Clem. Al. Cyprian. Hieron.: sed agnoscunt Syr. Arab. Gr. scholia, Cod. Alex.: et cum Chrysost. et Theophylact. de extraordinaria precatione in commentariis suis loquantur, aperte satis indicant jejunium simul adhibendum esse, quod plerumque talem precationem comitatur; idcirco ut probaret Chrysostomus quod ἀεὶ τῇ νηστείᾳ τὴν προσευχὴν συνέζευξεν ἡ γραφὴ, hæc ipsissima verba adducit, ἵνα σχολάζητε τῇ νηστείᾳ, καὶ τῇ προσευχῇ. Com. in Psal. cxlv. Ed. Mor. tom. iii. p. 829.

V. 34. Μεμέρισται ἡ γυνὴ, καὶ ἡ παρθένος.] Ita Græca scholia omnia, C. Alex. Basil. tom. i. p. 635. tom. ii. p. 499. Theodoret. Hær. fab. p. 306. Nota etiam, Hieronymo adversarium pulsanti, non esse nimium fidendum; in polemicis enim est magis sollicitus de victoria, quam de veritate: aliter enim in hoc loco legit, lib. i. contra Helvid, f. 6. ubi hæc habet, "'Divisa est mulier et virgo,' quid oblatras, quid repugnas? Vas electionis hæc loquitur, 'Divisa est, dicens, mulier, et virgo.'" Aliter autem lib. i. contra Jovin. f. 20. ubi sic legimus, "Nunc illud breviter admoneo in Latinis codicibus sic legi, 'Divisa est virgo et mulier,' quod non est apostolicæ veritatis; siquidem apostolus ita scripsit, 'solicitus est vir quæ sunt mundi, quomodo placeat uxori, et divisus est,' et hac sententia definita, transgreditur ad virgines, et continentes, et ait 'mulier innupta, et virgo.'"

V. 39. Γυνὴ δέδεται νόμῳ.] Orig. in Matt. 358. 363, 364. plurimique è Latinis omittunt νόμῳ. Sed Vulg. Hilarius D. Gr. scholia, et versiones, item Basil. de Virgin. tom. i. p. 650. habent νόμῳ (utut Millius ab Esthio deceptus, contrarium asserat) nec ulla alia hominis, quam ex lege oritur obligatio. Millius tamen fidenter "τῷ νόμῳ quod additum in nostris, haud dubio translatum ex Rom. vii. 2.:" ita continuo confidentia supplet locum rationis.

Cap. viii. Nota quod à versiculo 3. ad finem hujus capitis, licet afferantur viginti quatuor lectiones, et amplius, Basilius tom. ii. p. 438, 439. textum pressè, et κατὰ πόδα insequitur, nisi quod ἕτεροι v. 4. omittat, et ἀπόλλυται legat, v. 11.

V. 4. Ἕτερος.] Habent Gr. scholia omnia, Syr. Arab.: juxta tamen Millium, irrepsit è Marg. Prol. p. 95.

V. 10. Ἐπὶ τῇ σῇ γνώσει.] "Non agnoscunt Hilarius D. Pelag." Mill. p. 47. cap. 1. Agnoscunt autem Theodoret. Œcum. Theophyl. Cod. Alex. Vulg. Syr. Arab. et, quod mirum dictu, ἐπὶ τῇ σῇ γνώσει agnoscunt Hilarius D. et Pelagius.

Cap. ix. 2. Ἐν Κυρίῳ.] Ita Origen. in Joh. p. 399. Theodoret. Œcum. Theophylactus, Hilarius D.: et tamen, juxta Millium, Prol. p. 95. col. 1. irrepsit è margine.

V. 7. Καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει.] Ita Theodoret. Œcum. Vulg. Syr. Arab. Chrysost. et Theophylact. mutant substantivum in relativum, legendo αὐτῆς loco ποίμνης, sensu eodem salvo; Millio tamen judice, Prol. p. 69. col. 2. "et ποίμνης, et αὐτῆς adjectitia sunt," quanquam una earum vocum subaudiatur necesse est.

V. 18. Τὸ εὐαγγέλιον τοῦ Χριστοῦ.] Ita Gr. scholia, Syr. Arab.: sed Vulg. et Hilarius D. omittant τοῦ Χριστοῦ: accessit ergo in nostris ex interpretamento" Proleg. p. 95. col. 1.

V. 20. Ὡς ὑπὸ νόμον.] Addunt Cod. MSS. 7. Vulg. Chrysost. Hilarius D. August. μὴ ὢν αὐτὸς ὑπὸ τὸν νόμον, sed hoc additamentum agnoscunt neque Origen. in Joh. p. 155. neque aliquis alius è Græcis commentatoribus, nec versiones orientales; et cum scripta sit hæc Epistola ad Corinthios, inter quos versabantur plurimi Judæorum fidelium, qui æmulatores fuerunt legis, hæc verba os eorum querelis implevisset, quod Paulus discessionem docuisset à Moyse; hoc enim leviori de causa factum vidimus, Act. xxi. 21. et falsi crimen illi impegissent, eo quod dixisset se neque in legem Judæorum peccâsse, Act. xv. 8. nec adversus mores paternos, Act. xxviii. 17.

V. 22. Ἵνα πάντως τινὰς σώσω.] Hic Millius Proleg. p. 47. col. 1. ait "κερδήσω mutatum in σώσω ad evitandam ejusdem vocis crebram repetitionem," et p. 123. dicit "πάντως τινὰς irrepsisse, loco genuinæ lectionis πάντας." Sed omnia Gr. scholia, legunt πάντως τινὰς, et miram simul Pauli caritatem laudant, qui se aliis dedidit ἵνα κἂν τοὺς ὀλίγους σώσω· cum iis consentiunt. C. Alex. Arab. immo Paulus ipse Rom. xi. 14. εἴπως σώσω τινὰς ἐξ αὐτῶν. In Clemente Al. et Gregorio Naz. mire hallucinatur; uterque enim, in his verbis ἵνα πάντας κερδήσω, respicit non hunc, sed v. 19. ubi apostolus legit ἵνα πλειόνας κερδήσω. Ita Elias Cretensis de Greg. Naz. "Quod si magnus hic vir *omnes* dixit, cum Paulus *multos* dixit, haud mirum id videri debet; Paulus enim ad id quod eventurum erat orationem conformans, sic locutus est, 'ut multos lucrifacerem.' Hic autem divinus magister ad Pauli studium, animique promptitudinem." Com. in Orat. 1. p. 163. vide etiam Clem. Al. p. 177.

V. 23. Τοῦτο δὲ ποιῶ.] Τοῦτο legunt Theodoret. Œcum. Theophyl. Syr. Arab. πάντα Vulg. C. Alex. Hilarius D. Chrysost. unde mutatum πάντα in τοῦτο vult Millius Proleg. p. 77. "πάντα inquit in τοῦτο mutandi causa aliqua; nec enim omnia fecit, nec facere potuit Paulus propter evangelium (quid ni facere potuit omnia hic loci memorata, eaque in hunc scopum dirigere) mutandi autem τοῦτο in πάντα omnino causa nulla;" sic ille. Sed nec Millius in se reciperet onus reddendi rationem de unaquaque variante lectione per totum librum suum.

Cap. x. 5. Εὐδόκησεν ὁ Θεός·] Sic Gr. scholia, et versiones omnes. Sed Marcion omittit ὁ Θεὸς, 'omnino recte' Millius, Prol. p. 34. col. 1. —'appositum erat in posterioris ævi libris,' Prol. p. 47. col. 2.

V. 19. Ὅτι εἴδωλον, τί ἐστιν·] Ita Gr. scholia, et versiones omnes, et Hilarius D.: rejiciuntur tamen hæc fide C. Alex. Prol. p. 35. col. 1. Et v. 20. τὰ ἔθνη, quod agnoscunt Græca scholia, et versiones omnes, est "Scholion marginale assumptum ex Psal. xcvi. 5." Prol. p. 47. col. 1.

V. 24. Ἕκαστος.] Habent Gr. scholia omnia, et versiones orientales, et C. Alex. D. Vulg. et MSS. quibusdam: "Scholion ergo est," Proleg. p. 60. col. 2.

V. 28. Τὸ γὰρ Κυρίου ἡ γῆ, καὶ τὸ πλήρωμα αὐτῆς·] Desunt hæc, secunda vice, Vulg. Hilarius D. Pseud. Hieronymus, Syr. Arab. "vix est quam ut huc transcriptum credamus ab oscitante quodam librario:" ita hic Millius; reperias tamen hæc verba apud Arab. C. Alex. et omnia Gr. scholia, adeoque causa major est cur retineantur. Ita providi olim et negligentes fuerint Christiani, si S. codices in omnibus ecclesiis publicè recitatos repositosque in ecclesiis, ab oscitantibus librariis miserè depravari passi fuissent. Quod tamen plusquam centies factum esse contendit Millius. Adde quod in his verbis, ἐὰν δέ τις εἴπῃ ὑμῖν, ὑμῖν 'scribæ esse, ait, non Pauli,' fide Vulg. et Hilarii, contra Gr. scholia, C. Alex. Syr. Arab. Æthiop. Prol. p. 47.

V. 31. Πάντα.] Habent Gr. scholia, Vulg. Syr. Arab. D. Æthiop. ergo "vix est quin non obstante codicum consensu ——— censeam πάντα uberioris explicationis gratia insertum," Proleg. p. 159. col. 1.

Cap. xi. 15. Ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ.] Deest αὐτῇ in MSS. plurimis, Theodoreto, et Œcumenio. Quid istuc tam mirum voculam prætermitti, quam unusquisque lector subaudiendam esse continuo existimaret, vel enim mulieri dantur comæ ejus pro velamine, vel nemini præterea? reperitur vox αὐτῇ apud Chrysostomum, Theophylactum, C. Alex. Hilarium D. et versiones omnes: adjectum est tamen, juxta Millium, ad absolvendam sententiam, Proleg. p. 89. col. 1.

V. 19. Δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι.] Deest ὑμῖν apud patres Latinos, atque adeo, "juxta Millium Prol. p. 47. traductum est ex posteriori parte hujus versiculi." Atqui agnoscunt C. Alex. Gr. scholia omnia, et versiones orientales. Est etiam observatu non indignum, quod in citandis Scripturis, patribus usitatum fuerit, ex præcepto aliquo demere particulam specialem, ut fiat præceptum generale: ex. Gr. in cap. xiv. 34. αἱ γυναῖκες ὑμῶν ἐν ἐκκλησίαις σιγάτωσαν, multi omittunt ὑμῶν, ut fiat mandatum generale.

V. 24. Λάβετε, φάγετε.] Desunt hæc in 5 MSS. et in Hilario D. atque hinc Mill. Prol. p. 95. reclamantibus Gr. commentatoribus, Cod. Alex. et vetustissimis versionibus, dicit "hæc verba quæ jam in libris fere omnibus inserta sunt, provenire ex formula institutionis, Matt. xxvi. 26." At si hæc ibi sint verba Christi, sequitur ea hic loci

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genuina esso, et ex evangeliis ab apostolo desumpta, utpote qui diserte narrat se accepisse à Domino quod habiturus erat illis.

Cap. xii. 3. Οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν λέγει ἀνάθεμα Ἰησοῦν.] " Ἐν πνεύματι ἁγίῳ, Orig. περὶ εὐχῆς, et commentario in Joh. non semel," ita Millius, sed in utrisque peccat. Com. enim in Joh. p. 359. 390. 422. posterior pars hujus vers. in quo hæc verba ἐν πνεύματι ἁγίῳ, continuò citatur; prior in quo τὸ πνεύμα Θεοῦ nunquam, lib. περὶ εὐχῆς, p. 66. Mirum est illum non vidisse σφάλμα γραφικὸν, nempe legendum ibi secunda vice prout translatum est, non πνεύματι ἁγίῳ, sed Θεοῦ, quod ex verbis immediate sequentibus per modum illationis dictis τὸ αὐτο ὀνομάζων ἅγιον πνεῦμα, καὶ πνεῦμα τοῦ Θεοῦ luce clarius est.

V. 11. Διαιροῦν ἴδια ἑκάστῳ.] Deest ἴδια, apud Vulg. Hilarium D. Syr. Epiphanium. Retinent Clem. Al. Strom. iv. p. 527. C. Alex. Gr. scholia omnia.

V. 26. Καὶ μέλη ἐκ μέρους.] ' Membra de membra,' ἐκ μέλους Vulg. Hilarius D. Clar. Ger. Epiph. Hær. Manich. §. 86. p. 707. pro qua lectione contendit Mill. Proleg. p. 47. col. 1. At Orig. in Matt. p. 357. Basil. tom. ii. p. 305. Syr. Arab. C. Alex. et Gr. scholia legunt cum textu. Nec multum discriminis est inter membra particularia ejusdem mystici corporis, et membra inter se pendentia. Quod in patribus hic Millius pronunciat " frigidum, et extra scopum apostoli," nempe Corinthios qui partem ecclesiæ tantum constituebant, eam reliquis Christi ecclesiis concordare debere, est ipsius apostoli argumentum, cap. xi. 16. cap. xiv. 33. et post multa vix aliud dicit ab his verbis Chrysostomi, τοσαύτην ἀπὸ γνώμης ὀφείλομεν ἔχειν ὁμόνοιαν, ὅσην ἀπὸ φύσεως ἐκεῖνα.

Cap. xiii. 2. Καὶ ἐὰν ἔχω πάσαν πίστιν.] " Medium πάσαν, irrepsit ex priore parte vers.:" Ita Mill. Proleg. p. 47. col. 1. Agnoscunt tamen Gr. scholia omnia, C. Alex. Vulg. Syr. Arab.

Cap. xiv. 9. Ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.] Deest γὰρ apud Syrum. At habent Gr. scholia omnia, C. Alex. Vulg. Arab. Hilarius D. Et tamen fide Millii " interjectum est à lectore aliquo connexionis causa," Proleg. p. 130. col. 1.

V. 16. Ἐπεὶ ἐὰν εὐλογήσῃς τῷ πνεύματι.] Ita Græca scholia versiones omnes, C. Alex. Hilarius D. Deest πνεύματι in Co. 3. " nec dubium, inquit Millius, quin ita apostolus," Prol. p. 163. col. 2.

V. 25. Καὶ οὕτω.] Omittunt hæc verba MSS. Cod. quidam, Vulg. Hilarius D. Junilius. Agnoscunt autem Gr. scholia omnia, C. Alex. Arab. ait Millius " desumptum nemo non videt ex posteriori parte versiculi."

V. 32. Καὶ πνεύματα προφητῶν.] V. l. ψυχαὶ, Orig. Hom. in Matt. p. 306. Hæc sunt Origenis verba πνεύματα προφητῶν προφήταις ὑποτάσσεται οὐχὶ καὶ αἱ ψυχαί: sed Millius crebro oscitanter legit.

V. 33. Οὐ γάρ ἐστιν ἀκαταστασίας ὁ Θεὸς.] Sic Gr. scholia, C. Alex. versiones omnes, sed placet Millio lectio Hilarii D. " non enim dissensionis res, sed pacis," Proleg. p. 47. col. 2.

V. 37. Ὅτι τοῦ Κυρίου εἰσὶν ἐντολαί.] " Scholion est ἐντολαὶ," Prol. p. 47. Agnoscunt autem Gr. scholia, et versiones omnes. C. Al. Θεοῦ ἐντολή.

Cap. xv. 10. Εἰμὶ ὅ εἰμι.] Ex Æthiop. solius autoritate rejicitur ὅ εἰμι, contra vulgat. Hilarium D. Syr. Arab. C. Alex. et Gr. scholia omnia.

V. 15. Εἴπερ νεκροὶ οὐκ ἐγείρονται.] Hæc verba omittunt Iren. lib. v. cap. 13. Hilarius D. Syr. Theodoret. Retinent autem Chrysost. Œcum. Theophylact. Vulg. Arab. C. Alex. " et si non exprimerentur, debent intelligi, ait Esthius, quod subsequentia indicant, per modum illationis, εἰ γὰρ νεκροὶ, &c."

V. 20. Ἀπαρχὴ τῶν κεκοιμημένων ἐγένετο.] Ita Syr. Arab. Theodoret. Theophyl. Sed D. ἐγένετο, Iren. lib. v. cap. 13. p. 420. Chrysost. Vulg. Orig. in Matt. p. 284. sine sensus discrimine.

V. 28. " Omittit ὁ υἱὸς Irenæus," ita Millius. Sed pace Millii retinet Iren. lib. v. cap. 36. p. 461. Orig. etiam in Joh. p. 146. Athanas. de hum. nat. p. 600. bis Cod. Alex. Ambros. verus lib. v. de fide, cap. 7. Basil. adv. Eunom. lib. iv. tom. i. p. 769. Greg. Nyssen, orat. in hæc verba, tom. i. p. 838. Gr. scholia, et versiones omnes: atqui non obstante hâc nube testium, fidenter pronunciat Mill. proleg. p. 47. " Medium ὁ υἱὸς irrepsisse ex margine."

V. 29. Ὑπὲρ τῶν νεκρῶν.] V. l. ὑπὲρ αὐτῶν MSS. Dial. contra Marcion. p. 124. Orig. in Matt. p. 487. qui idcirco solum habet αὐτῶν, quia præcessit τῶν νεκρῶν, quæ retinent omnia Gr. scholia, et versiones, ipso vulgato legente, (quod Millius negat) ' pro mortuis:' " irrepsit tamen ex priore parte versiculi," Mill. Prol. p. 65.

V. 31. Ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.] Hæc pro assumento habet Mill., fide Ger. Clar. Hilarii D. p. 47. Agnoscunt autem Theodoret. Œcumenius, Theophylact. C. Alex. versiones omnes. Chrysost. legit ἐν Χριστῷ Ἰησοῦ.

V. 44. Ἔστι σῶμα ψυχικὸν, καὶ ἔστι σῶμα πνευματικόν.] Habent hæc verba omnia Gr. scholia. C. Alex. omnesque versiones, cum levi discrimine MSS. quædam addunt εἰ, Vulg. et Latini si. " Hæc tamen, inquit ille, à quodam scholiasta adnotata ad oram libri, retulere scribæ in contextum," Prol. p. 95.

V. 47. Ὁ Κύριος ἐξ οὐρανοῦ.] V. l. ὁ κύριος omittunt Origen. Hippolytus, Athan. est Athanasius ibi spurius, Hippolytus lat. Agnoscunt omnia Gr. scholia, C. Alex. Syr. Arab. Dial. contra Marcion. p. 150. Et cum primus homo de terra terrenus, secundus homo quidni sit Dominus de cœlo cœlestis? sed cum ex fide Tertulliani, et Epiphanii Marcion substituisset κύριος, quid mirum si illam ob rationem quidam omiserint? vide Mill. p. 47.

V. 54. Τὸ φθαρτὸν τοῦτο ἐνδύσεται ἀφθαρσίαν.] Retinentur hæc apud omnia Gr. scholia, C. Alex. Syr. Arab. Asserit tamen Millius ' huc translata esse ex versiculo proximè præcedente.' Prol. p. 47.

Cap. xvi. 1. Περὶ δὲ τῆς λογίας.] Sic non solum legunt Græca scholia, sed λογίαν uno ore interpretantur τὴν συλλογὴν τῶν χρημάτων, et Phavorinus ait λογία, ἡ συλλογὴ, παρὰ τῷ ἀποστόλῳ, καὶ τὸ ἐκ πολλῶν συνεισφέρομενον, λέγει δὲ ἐλεημοσύνην.

SECTIO TERTIA

2 EPIST. AD CORINTHIOS.

CAP. i. v. 2. Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.] Agnoscunt hæc verba Gr. scholia omnia et versiones, C. Alex. et Orig. in Matt. p. 500. " Irrepsere tamen ex aliis epistolis," Mill. Proleg. p. 47. col. 2.

V. 10. Καὶ ῥύεται.] Desunt Chrysostom. Hilario Diac. Syr. sed extant apud reliqua Gr. scholia et versiones. Et tamen " hæc ad marginem adscripta scriba textus partem esse putans, transtulit in corpus epistolæ," in Mill. Proleg. p. 129. col. 1.

Cap. ii. 16. Καὶ πρὸς ταῦτά τις ἱκανός.] Ita Græca scholia omnia, C. Alex. Hilarius D. Syr. Arab. Observant autem Gr. scholia Paulum hic μετριάζειν agnoscere " τὸ ὅλον τῆς χάριτος, totum gratia esse, et imbecillitatem humanam ad hæc minime sufficere, εἰ μὴ ἦν ἡ τοῦ Θεοῦ δύναμις· ἐκείνου γὰρ τὸ πᾶν, καὶ οὐδὲν τὸ ἡμέτερον, illius enim est totum hoc quod agimus nihilque nostrum." Sed Vulgati absurdam lectionem, viz. *ad hæc quis tam idoneus*, (i. e. quam ego) hic probat Millius, Proleg. p. 47, 48. meris somniis, et vitilitigationibus fidens, quibus responsum è patrum scholiis adduximus. Objicit 1. ' Apostolos qui evangelium per totum orbem prædicâssent, non potuisse verè dicere, se huic quod tam præclarè obiissent muneri, inidoneos fuisse.' Respondeo, ex scipsis inidoneos se fuisse disertim asserunt, cap. iii. 5. 2. ' Quomodo, inquit, speciatim D. Paulo quadraret, *ad hæc quis idoneus*, qui apertè hic asserit se, cæterosque apostolos idoneos fuisse ministros N. Testamen.' cap. iii. 6. Quis hic satis mirari potest hominis confidentiam, qui verba hæc ' non quod sumus sufficientes ex nobis ipsis, sed sufficientia nostra ex Deo est, qui idoneos nos fecit ministros N. Test.,' in subsidium causæ quam planè destruit, adducit, quæque insuper ostendunt D. Paulum non dicere cum Millio, ' se fuisse idoneos,' sed tantum ' à Deo factos esse idoneos ministros N. Testamenti?'

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V. 17. Οὐ γάρ ἐσμεν ὡς οἱ πολλοί.] Chrysost. et Theodoret. et Syr. legunt οἱ λοιποί. Sed Vulg. Hilarius D. Œcumenius, Theophylactus textum firmant. Irenæus hæc habet οὕτω Παῦλος, οὐ γάρ ἐσμεν ὡς οἱ πολλοὶ, lib. iv. cap. 44. Et quanquam Esthius dicat 'dictionem, οἱ πολλοὶ, nec veritati congruere, nec modestiæ Pauli,' id hic nullius momenti est; alibi enim apostolis de Judaicis zelotis et pseudapostolis ait πολλοὶ περιπατοῦσιν, 'multi ambulant, &c. de quibus dixi vobis inimicos eos esse crucis Christi,' Phil. iii. 19. Est tamen hoc apud Millium, Prol. p. 139. "marginale Scholion" ob rationem plane frigidam, et ineptam.

Cap. iii. 1. Ἡ ἐξ ἡμῶν συστατικῶν] Ita Chrysost. Œcum. Theophylact. Syr. Arab. Deest συστατικῶν Vulg. Hilarius Diac. Theodoret.: hoc tamen ex eo accidit, quod hæc verba συστατικῶν πρὸς ἡμᾶς immediate præcesserint: ideoque posterius συστατικῶν utpote necessario intelligendum, superfluum videretur.

V. 17. Οὗ δὲ τὸ πνεῦμα Κυρίου.] "Κυρίου quod insertum est in reliquis jam omnibus, irrepsisse videtur ex proxime sequenti versiculo," ita Millius, Prol. p. 166. col. 2. Agnoscunt tamen Græca scholia, et versiones omnes, C. Alex. et Hilarius D.

Cap. iv. 6. Τοῦ Θεοῦ.] Ita Orig. in Matt. p. 252. Græca scholia universa, C. Alex. Syr. Arab. Atqui "τοῦ Θεοῦ explicatio est," Prol. p. 34. ex autoritate Æthiop. Tertull. Clar. Vulg. apud quem legimus 'claritatis Dei,' apud Hilar. D. 'gloriæ suæ.'

Cap. v. 3. Εἴγε καὶ ἐνδυσάμενοι.] Legendum hic vult Millius ἐκδυσάμενοι, reclamantibus Græcis scholiis, quæ legunt ἐνδυσάμενοι. Ita etiam Macarius Hom. 5. p. 35, 36. Chrysost. Ed. Mor. tom. iii. p. 340. tom. v. p. 520. neque in commentario notat exemplaria hic variare, sed ejusdem verbi variam esse expositionem. Ita etiam Clemens Al. Stro. iv. p. 541. Vulg. Hilarius D. C. Alex. Atque hæc interpretatio 'siquidem induti, non nudi reperiemur,' clara, et perspicua est, viz. 'in hoc ingemiscimus habitationem nostram quæ de cœlo est superindui, siquidem eo tempore induti inveniamur immortali corpore, et non nudi, sicut alii qui vestitu carebunt.

V. 10. Τὰ διὰ τοῦ σώματος.] Agnoscunt hæc verba omnia Gr. scholia, C. Alex. Athanas. de incarn. tom. i. p. 110. Cyril. Al. de R. fide, p. 66. Et Thesaur. p. 276. de ador. p. 494. Origenes semel quidem legit τὰ ἴδια, Hom. in Jer. p. 187. sed Philac. p. 65. in Matt. p. 291. 335. 346. τὰ διὰ, Theodoret. τὰ ἴδια, ep. 91. et serm. 12. adv. Gr. 604. sed com. in Psal. xcvii. p. 791. et Hær. fab. lib. v. cap. 30. p. 297. τὰ διὰ, quod potiori autoritati innititur.

V. 15. Εἰ εἷς ὑπὲρ πάντων ἀπέθανεν.] Retinent εἰ Chrysost. Œcumen. Theophylact. C. Alex. Hilarius D. Vulg. Arab. Rejicit τὸ εἰ, Millius Proleg. p. 71. col. 1. fide Theodoreti, Theophylacti, Œcumenii et Hilarii in commentariis (quos si inspicias, ne verbum quo id probetur, invenies) Clar. adeoque Vulg. initio, (nullâ prorsus consequentia) his artibus variantes suas lectiones stabilire solet Millius: magis ingenua est Esthii sententia, viz. 'verisimile est à Paulo scriptam fuisse particulam εἰ, quod et sermonis connexioni inseruit, et in plurimis legitur MSS. qui hodie extant: ansam prætermittendi incauto lectori dedisse potuit similitudo dictionum εἰ, et εἷς, ut in hujusmodi contingit.'

V. 17. Καινὰ τὰ πάντα.] Ita Hilarius D. C. Alex. Gr. scholia, et versiones omnes; et tamen "τὰ πάντα vix puto esse ipsius apostoli," Prol. p. 135.

V. 20. Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν.] "Valebat in omnibus sed perperam οὖν, οὐ ὑπὲρ πρεσβεύομεν, Ambrosiast. omnino recte," Proleg. p. 48. col. 1.

Cap. vi. 16. Καθῶς εἶπεν ὁ Θεός.] Deest ὁ Θεὸς unico interprete Syro, et necessariò subauditur; at Prol. p. 130. col. 1. "lectoris est, non D. Pauli."

Cap. vii. 12. Τὴν σπουδὴν ἡμῶν τὴν ὑπὲρ ὑμῶν.] V. l. ἡμῶν τὴν ὑπὲρ ὑμῶν, quæ quidem lectio mihi genuina videtur, autoritate Vulg. Chrysost. Theodoreti, Theophylacti confirmata, et tum πρὸς ὑμᾶς quod Græca scholia omnia agnoscunt, minime insulsum erit. Vide hic Millium nobis consentientem.

Cap. viii. 12. Καθὸ ἐὰν ἔχῃ τις.] Deest τίς inquit Mill. in MSS. 8. Vulg. Ambrosiast. Clar. Ger. Lat. Cyprian. ad Quirin. lib. iii. §. 2. Clem. Al. nescio ubi, Theodoreto Chrysost. textu, et Comment. Agnoscunt autem Œcum. Theophylact. C. Alex. Arab. et tam in textu quam in commentariis Chrysost. (ubi deesse hanc vocem dicit Millius) expressim adhibetur. Mandat, inquit, Deus, ut caritatem exerceamus κατὰ δύναμιν καὶ καθὸ ἔχῃ τις, tanta est Millio circa citationem suam incuria. Porro 'οὐ καθὸ οὐκ ἔχει adjecta videntur explicationis gratia' inquit Millius, Proleg. p. 124. col. 2. repugnantibus omnibus Græcis scholiis, C. Alex. et versionibus, excepta Æthiopica.

Cap. ix. 10. Χωρηγήσαι, καὶ πληθύναι τὸν σπόρον ὑμῶν.] Millius Prol. p. 88. col. 1. "χωρηγήσει, καὶ πληθυνεῖ, καὶ αὐξήσει. Clar. Cod. Al. Œcumen. Syr. Vulg. et Latini recte, et apostoli scopum accommodatæ." Sed C. Alex. scholia Gr. omnia, et præcipue Œcumenius, non retinent tantum, sed simul notant, ut cum Œcumenio loquar, ἐν εὐχῆς τάξει αἰνίττεσθαι, ad modum voti innuere, apostolum nullo modo metuendum esse, ne indigens inveniretur qui caritate abundaret, πῶς ἂν ἀμελήσειε τοῦ τὸν πνευματικὸν σπείροντος σπόρον ὁ Θεὸς χωρηγήσαι, πληθύναι, αὐξήσαι τὰ γεννήματα, tam levis in plerisque est Millii fides.

V. 12. Διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ.] Mill. Proleg. p. 48. "Ambrosiast. ἐν Θεῷ omnino recte." Repugnantibus Gr. scholiis, et versionibus oriental. et C. Alex.

Cap. x. 7. Ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς Χριστοῦ.] Posterius Χριστοῦ, deest in MSS. et versionibus aliquibus, Chrysostomo, textu et comment. juxta Millium, Theodoreto, Theophylacto, retinentibus solum C. Alex. Arab. Œcumenio: sed hoc nullius momenti est, nihil enim frequentius, quam omittere vocem, quæ in una periodi parte expressa, in altera subaudienda est. Et nota insuper quod hi tres commentatores hanc vocem in commentariis suis vel exprimunt ut Chrysost.; sic ὥσπερ ἐκεῖνος Χριστοῦ, οὕτω καὶ ἐγὼ Χριστοῦ, vel intelligenda esse indicant.

Cap. xi. 8. Καὶ ὑστερηθείς.] V. 9. "καὶ τηρήσω. irrepsere in textum." Proleg. p. 124. col. 2. 130. col. 1. Agnoscunt autem Gr. scholia, C. Alex. versiones omnes.

Cap. xii. 19. Ἐν Χριστῷ.] Interpretantur versiones omnes, Theodoretus, Theophyl. retinentur in textu Œcumen.: sed adjectitium esse vult Millius, Proleg. p. 48. col. 2.

Cap. xiii. 2. Γράφω.] Agnoscunt Gr. scholia, Syr. Arab. Sed quia omittunt Vulg. Hilar. D. C. Alex. Clar. "insertum est ad absolvendum sententiam," Prol. p. 123. col. 1. 135. col. 2.

V. 4. Εἰς ὑμᾶς.] "Irrepsit, inquit Mill. explicationis gratia ex v. 3." Agnoscunt autem Theodoret. Theophylact. Œcum. C. Alex. Hilarius D. et versiones omnes. Vide Prol. p. 48. col. 2. ubi deest in Clar. Ger. Chrysost.

SECTIO QUARTA.

EXPENDENS VARIAS LECTIONES EPISTOLÆ AD GALATAS.

CAP. i. 4. 'Qui dedit seipsum' ὑπὲρ ἁμαρτιῶν ἡμῶν.] MSS. Orig. περὶ εὐχῆς, et Œcumen. in textu legunt περὶ, quæ tamen duo unum sonant, nam sicut 70 interpr. cùm loquuntur de sacrificiis Vet. Test., modo περὶ ἁμαρτίας, seu ἁμαρτιῶν, modo ὑπὲρ ἁμαρτίας seu ἁμαρτιῶν indiscriminatim utuntur, ita Scriptores etiam N. Fœderis, 1 Pet. iii. 18. Christus mortuus est περὶ ἁμαρτιῶν, et Rom. viii. 3. sed hic, et 2 Cor. v. 21. ὑπέρ. Hinc est quòd licet Œcumenius habeat περὶ in textu, in commentario legit ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, pariter ac cætera Gr. scholia. Vide com. nostr. in 2 Cor. v. 21. I Pet. iii. 18.

V. 6. Ἐν χάριτι τοῦ Χριστοῦ.] Theodoret. et Œcumen. in textu legunt Θεοῦ· Chrysost. et Theophylact. omnesque versiones antiquæ Χριστοῦ, et Œcumen. in Com. τοῦ υἱοῦ τοῦ Θεοῦ; et tamen Prol. p. 48. "Χριστοῦ post additum videtur."

V. 10. Ἢ ζητῶ ἀνθρώποις ἀρέσκειν.] "Hæc, inquit Millius, ad marginem adscripta, mox irrepsere in textum," p. 124. col. 2. habent autem Gr. scholia omnia, C. Alex. Hilarius D. Hieronymus, Vulg.

V. 15. Ὅτι εὐδόκησεν ὁ Θεός.] Deest ὁ Θεὸς apud Theodoret. in

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Isa. xi. Hilarius D. Vulg. Hieronymus. "Accessit ex Margine" p. 48. Sed agnoscunt omnia Gr. scholia, C. Alex. Arab. Iren. lib. v. cap. 12. p. 417. 'cum autem placuit Deo' (et tamen p. 423. 'cum autem placuit ei') Autor. Dial. in Marcion. p. 108. Orig. in Joh. p. 123. in textu ὅτι δὲ εὐδόκησεν, in Marg. ὁ Θεὸς, cum igitur Deus separavit Paulum ex utero matris, constat eos qui legunt, 'cum autem placuit ei,' cum textu sentire.

V. 23. Ἤν ποτε ἐπόρθει.] Desunt Æthiop. Habent Gr. scholia, C. Alex. Hilar. D. Hieronymus, versiones reliquæ; ast Mil. judice, Proleg. p. 124. col. 2. 'traducta sunt ex superioribus.'

Cap. ii. 1. Πάλιν ἀνέβην.] Deest πάλιν Iren. lib. iii. cap. 13. p. 234. et 'in textu Chrysost. irrepsit ex prædictis,' ait Millius, Prol. p. 48. sed ascensionem hanc τὴν δευτέραν ἀνάβασιν vocat Chrysost. Reliquaque Gr. scholia, C. Alex. Hilarius D. Hieronymus, cunctæque versiones habent πάλιν.

V. 6. Omittunt οἱ δοκοῦντες.] Cod. aliqui apud Curcellæum. Agnoscunt Gr. scholia omnia, C. Alex. Hilar. D. Vulg. Hieronym. "Irrepsit tamen ex vers. 2." Prol. p. 130.

V. 9. Ἰάκωβος καὶ Πέτρος.] Hilar. D. ponit Πέτρος ante Ἰάκωβος, sed Gr. scholia C. Alex. versionesque omnes, nec Vulgata quidem excepta, primum locum tribuunt Jacobo.

Cap. iii. 1. Τῇ ἀληθείᾳ μὴ πείθεσθαι.] 'Videtur omnino, ait Millius, huc adscriptum ad supplendum sensum ex cap. v. 7. hujus epistolæ,' nimirum, quia 'apparet ex Chrysost. Theophyl. et Œcum. commentariis defuisse illis hæc verba, quæ August. Ambrosiast. Sedulius, et Primasius non agnoscunt, et quæ ideo prætermittenda duxit Hieronymus, quod in exemplaribus Adamantii non haberentur.' At extant in Vulg. Hilario D. Arab. Theodoreto, et in textu Œcumenii et Theophylact.: quod si non attingunt in commentario, non hinc sequitur eos hæc verba non legisse. Et cum rei propositæ apta sint, et concinna, et absque illis sensus claudicaret, hoc satis argumenti est, cur sint retinenda.

V. 12. Ἀλλ' ὁ ποιήσας αὐτὰ ἄνθρωπος.] Omittunt ἄνθρωπος MSS. plur. Chrysostom. Vulg. Hilar. D. Hieronymus: rejicit ergo hanc vocem Mill. Prol. p. 84. Sed habent Theodoret. Œcumen. Theophylact. et C. Alex.: et cum necessariò subaudiatur et extet tum in Hebræo sermone, tum in versione τῶν ὁ, et sic citetur, Rom. x. 5. quin hic etiam retinendum sit nemini dubium esse potest.

V. 14. Ἐν Χριστῷ Ἰησοῦ.] Non legebat Chrysostomus ut liquet ex Comment. sed legebant scholia Gr. reliqua, C. Alex. Hilar. D. et versiones omnes.

V. 17. Διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστόν.] Omittunt εἰς Χριστόν, C. Alex. Vulg. Hieron. MSS. quædam exempl.; unde inter scholia docti alicujus à Millio numeratur: sed reperitur apud omnia Gr. scholia, Syr. Arab. et Hilarium D.: nec omittendum censeo, siquidem sensum commodum parit, nempe 'testamentum factum in Christo, et confirmatum à Deo, irritum à lege fieri non posse.'

Cap. iv. 26. Ἥ τις ἐστὶ μήτηρ πάντων ἡμῶν.] Deest πάντων Vulg. Syr. Origen. in Jer. p. 84. contra Cels. lib. iv. p. 193. Com. in Matt. p. 432. Euseb. de Martyr. Palest. lib. viii. cap. 11. p. 337. Chrysostom. Ed. Mor. tom. iii. p. 747.: sed idem p. 886. legit πάντων ἡμῶν, Iren. lib. v. cap. 35. p. 459. omnium nostrorum, Euseb. contra Marcel. lib. i. cap. 2. p. 10. ἡμῶν ἁπάντων· Ita etiam Theodoret. Œcumen. Hieronym. in locum, et Orig. in Num. Ho. 8. f. 102. H. Ho. 26. f. 143. F. Et siquidem omnibus veris Christi discipulis congruat æquè ac Galatis, ratio est cur retinenda sit vox πάντων.

V. 31. Non sumus ancillæ filii, ἀλλὰ τῆς ἐλευθέρας.] Quidam fini hujus capitis adnectunt τῇ ἐλευθερίᾳ ᾗ ὁ Χριστὸς ἡμᾶς ἐλευθέρωσε, et exorditur subsequens caput sic, στήκετε οὖν; ita Tertullianus, Hieron. Hilar. D. August. Sed omnia Gr. scholia, C. Alex. Vulg. Syr. legunt cum textu. Argumentum Esthii subaudiendo ἐν ante τῇ ἐλευθερίᾳ, facile diluitur: male in quibusdam, inquit Grotius, hæc sunt divulsa, ita ut pars horum capiti præcedenti adhæreat, Com. in Gal. v. 1.

Cap. v. 3. Μαρτύρομαι δὲ πάλιν.] Deest πάλιν Arab. Chrysost. Hilar. D. Hieron.; sed Theodoret. Œcumen. C. Alex. Vulg. Syr. retinent πάλιν. Ansam omittendi fortasse præbuit quod quibusdam videretur ad prius aliquod testimonium, quod illos fugit, apostolum respexisse, cum revera ad solum versiculum proxime præcedentem respiciat, 'ego Paulus dico vobis'—— " 'testificor autem rursus,' est tamen cujusdam studiosi additamentum," Proleg. p. 48. col. 2.

V. 14. Ἐν ἑνὶ λόγῳ.] Epiphanius, Tertull. Hilar. D. legunt ἐν ὑμῖν πληροῦται, Sed omnia Gr. scholia, Hieron. Vulg. C. Alex. Syr. Arab. ἐν ἑνὶ λόγῳ, sed dicit Mill. Proleg. p. 34. col. 1. "ἐν ὑμῖν veram esse lectionem, et apostoli genuinam," additque, "certe D. Pauli est, Ep. ad Rom. xiii. 9." cum tamen ibi apostolus legat, ἐν τούτῳ λόγῳ, nulla mentione habita τοῦ ἐν ὑμῖν. Nota etiam quod μοιχεία et φόνοι retineantur apud Gr. scholia, et versiones omnes.

Cap. vi. 15. Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει.] Desunt priora apud Hilar. D. legendumque vult Millius οὔτε γὰρ περιτομή τί ἐστιν: cum vero ipsissima textus verba habeantur cap. v. 6. hoc unicum ad priorem lectionem firmandam satis est. Lectiones pro quibus Millius contendit, profluxisse videntur ex 1 Cor. vii. 19. ubi sine clausula hic præmissa legimus ἡ περιτομὴ οὐδέν ἐστιν, est tamen 'ἰσχύει juxta Millium interpretatio,' Prol. p. 135. et 'prior clausula irrepsit ex cap. v. 6.' Prol. p. 48. Porro extant hæc verba in Vulgato, Arab. Theodoreto, Œcumenio, Theophylacto.

SECTIO QUINTA.

DE VARIIS LECTIONIBUS EPISTOLÆ AD EPHESIOS.

CAP. i. 10. Ἐν Χριστῷ.] 'In Christo per Deum,' Iren. (v. p: 18.) ita Millius; sed ibi solam nobis lectionem Valentinianorum exhibet, ipse autem legit simpliciter 'in Christo,' lib. v. cap. 20. p. 431.

V. 18. Τοὺς ὀφθαλμοὺς τῆς διανοίας ἡμῶν.] Ita juxta Theodoret. Œcumen. et vetustissimas versiones; sed MSS. quamplurima Chrysost. et Theophyl. τῆς καρδίας nullo sensus discrimine. Nam S. Scriptura alibi habet διάνοιαν τῆς καρδίας et Hebraicum Len sæpius idem valet ac φρὴν, νοῦς, διάνοια.

Cap. iii. 1. Ὑπὲρ ὑμῶν τῶν ἐθνῶν.] Τῶν ἐθνῶν desunt apud Tertullian. "scholiastarum esse" dicit Millius, Proleg. p. 110. 139. Repugnantibus C. Alex. versionibus universim, et scholiis Gr. omnibus, quorum judicio πολλὴ ἡ ἔμφασις τοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν· τοῦτο γὰρ ἐνέφηνεν ὅτι οὐ μόνον ὑμᾶς οὐ βδελυττόμεθα, ἀλλὰ καὶ δεσμούμεθα δι' ὑμᾶς.

V. 8. Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων.] Ita Gr. scholia et versiones omnes, Orig. in Matt. 333. C. Alex. et Hilar. D. "ἐλαχιστοτέρῳ πάντων, scripsisse apostolum non dubito. Emolliens illud τῶν ἁγίων ut et τῶν ἀποστόλων scholiastarum sunt de veritate, et congruentia sermonis Paulini solicitorum," Proleg. p. 139. col. 2. et p. 110.

V. 9. Τίς ἡ κοινωνία.] V. l. οἰκονομία, quam genuinam esse lectionem à Gr. scholiis et versionibus confirmatam agnosco, sed parum interest inter communicationem et dispensationem mysterii de vocandis gentibus, ejusdem κοινωνίᾳ factum.

Τῷ Θεῷ τῷ τὰ πάντα κτίσαντι δι' Ἰησοῦ Χριστοῦ.] Hæc ultima verba non solum agnoscunt Gr. scholia omnia, sed etiam notant ὅτι καλῶς ἐμνημόνευσε τῆς κτίσεως δι' Ἰησοῦ Χριστοῦ: sunt tamen "commentarius sumptus ex Col. i. 16." Proleg. p. 123. col. 1. eadem licet habeamus, cap. ii. 10. his verbis αὐτὸ γάρ ἐσμεν ποίημα κτισθέντες ἐν Χριστῷ Ἰησοῦ.

Cap. iv. 9. Τὸ δὲ ἀνέβη, τί ἐστι εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς.] 'D. hic καὶ Iren. lib. v. cap. 31.' ita Mill. sed fallitur. Ibi enim sc. p. 451. legit 'et descendit,' sicut etiam omnia Gr. scholia. Deest πρῶτον, Œcum. sed non deest reliquis omnibus Gr. scholiis, et versionibus. Deest etiam μέρη apud quosdam, unde Mil. 'medium μέρη lectoris est, ad supplendam sententiam,' Proleg. p. 41. Agnoscunt autem Græca scholia omnia, et C. Alex. nec

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usitatius quicquam quam omittere verbum aliquod, quod unusquisque lector adjiciendum esse ex se agnoscit.

V. 17. Καθὼς καὶ τὰ λοιπὰ ἔθνη.] Desunt τὰ λοιπὰ, Clem. Al. protrept. p. 54. Vulg. Hilar. D. Hieronym.: unde, dicente Millio Prol. p. 60. col. 2. "medium λοιπὰ irrepsit ex cap. 2, 3. hujus epistolæ." Agnoscitur tamen ab omnibus Gr. scholiis, Syro, Arabe.

V. 23. Ἀνανεοῦσθαι 24. ἐνδύσασθαι.] V. l. ἀνανεοῦσθε, ἐνδύσασθε. "Sic Chrysost. Theophyl. Vulg. Hieronym. Hilarius D. infinitiva hæc postea facta sunt ob præcedens ἀποθέσθαι," Proleg. p. 84. col. 2. Sed Clem. Alex. p. 437. C. Alex. Theodoret. et Œcumen. legunt cum textu, et ἀποθέσθαι, 'deponere,' Latini retinent, quod hanc lectionem sâtis adstruit.

V. 28. Agnoscunt hic τὸ ἀγαθὸν Græca scholia, et versiones omnes, C. Alex. et Hilar. D.: et tamen Proleg. p. 160. col. 1. 'vix est quin medium ἀγαθὸν pro scholio marginali habuerim, sumpto ex Gal. vi. 10.'

V. 29. Πρὸς οἰκοδομὴν τῆς χρείας.] V. l. τῆς πίστεως, quam lectionem interpretamenti causa additam hic censet Mill. et in Prol. p. 55. col. 1. propugnat. Sed repugnantibus Gr. scholiis universim, C. Alex. Hilario D. et Hieronymo his verbis; "pro eo autem quod nos posuimus ad ædificationem opportunitatis. Hoc est quod dicitur Græce τῆς χρείας in Latinis codicibus propter euphoniam mutavit interpres et posuit ad ædificationem fidei."

V. 32. Καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.] "Ἐν Χριστῷ, inquit Millius, Proleg. p. 89. col. 1. irrepsit è margine ex Col. iii." 13. raro enim patitur apostolum bis idem de eodem dicere. Agnoscunt autem versiones omnes, Chrysost. Œcumen. C. Alex. Hilar. D.: et quanquam dicat Mil. 'deesse Theodoreto et Theophylacto,' Theophylactus tantum ordinem verborum invertit, legendo ἐχαρίσατο ὑμῖν ἐν Χριστῷ, Theodoretus sic ὁ τῶν ὅλων Θεὸς ἐχαρίσατο ἡμῖν διὰ τοῦ Δεσπότου Χριστοῦ.

Cap. v. 5. Τοῦτο γάρ ἐστε γινώσκοντες.] Plurimi Cod. MSS. Clem. Al. p. 437. Chrysost. Œcum. legunt ἔστε: ad eandem interpretationem afferunt ac illam Theodoreti et Theophylacti, qui habent ἔστε, ita etiam Hieron. et omnes Latini qui legunt 'scitote,' lectio Vulg. scitote intelligentes, absona est, et absurda.

V. 9. Ὁ γὰρ καρπὸς τοῦ πνεύματος.] "V. l. τοῦ φωτὸς, Vulg. Hilar. D. è Latinis multi, Theophylact." ita Millius. Sed Theophylactus, et Gr. scholia non modo legunt, sed fusius explicant vocem 'spiritus,' quibuscum consentit Arabs.

V. 21. Ἐν φόβῳ Θεοῦ.] V. l. Χριστοῦ. Chrysost. Vulg. Syr. Ambrosiast. sed Θεοῦ Theodoret. Œcum. Theophylact. Arab. Nota quod v. 20. καὶ πατρὶ omittatur ab unico Æthiope, et tamen Proleg. p. 124. "irrepsit è margine."

V. 27. Ἵνα παραστήσῃ αὐτήν.] V. l. αὐτὸς, Theophylact. Vulg. Hilar. D. Hieronymus. Sed Chrysost. Theodoret. Œcumen. Arab. αὐτὴν, quam lectionem etiam sensus postulat. Nota autem quod licet in omnibus legatur vel αὐτὴν vel αὐτὸ, Millius tam αὐτὴν, quam αὐτὸ pro injectitiis habeat, Proleg. p. 105. col. 1.

V. 31. Καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ.] Habent hæc verba scholia Gr. omnia, C. Alex. Hilar. D. versiones omnes, aliunde assumpta tamen disertim asserit Hieronymus. Ratio in promptu est; iniquus conjugio fuit Hieronymus.

Cap. vi. 1. Ἐν Κυρίῳ.] Sic omnia Gr. scholia, C. Alex. Hieron. et versiones antiquæ. "Est tamen Commentarius," Proleg. p. 48. col. 1.

V. 10. Ἀδελφοί μου.] Desunt tantum Æthiop. habent Gr. scholia, et versiones omnes: at Proleg. p. 48. col. 2. "irrepsisse videtur ex lectionariis."

V. 18. Εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες.] Deest τοῦτο Vulg. Arab. Hilar. D. Hieron. Basil. Sed agnoscunt τοῦτο omnia Gr. scholia, et δέξασθε Chrysost. Theodoret. Œcumen. Vulg. Syr. Arab. "Utraque tamen τὸ τοῦτο et δέξασθε non sunt D. Pauli sed lectoris," Prol. p. 135. col. 2.

SECTIO SEXTA.

DE VARIIS LECTIONIBUS EPISTOLÆ AD PHILIPPENSES.

CAP. i. v. 1. Σὺν ἐπισκόποις.] V. l. συνεπισκόποις, 'co-episcopis,' Hilarius D.: sed quanquam præpositio σὺν adjungatur ἐπισκόποις secundum veterem scribendi consuetudinem, constat tamen Græcos omnes cum textu concordare: non enim notarunt quod Paulus apud Philippenses mentionem fecerit co-episcoporum, nec quærunt quamobrem id fecerit, sed cum Hieronymo dicunt eos, qui hic dicti sunt episcopi, presbyteros fuisse. Denique nec id dicit Hilarius, sed hoc tantum "cum episcopis et diaconis, hoc est, cum Paulo et Timotheo, qui episcopi erant," mirum quam frigide, et inepte.

V. 18. Χριστὸς καταγγέλλεται.] V. l. καταγγελλέσθω, Euseb.; non Eccl. Hist., ut Mill. hic hallucinatur, sed de vita Const. lib. iii. cap. 58. et Proleg. p. 102. col. 2. In utrisque autem lectori imposuit Millius, nam εἴτε προφάσει εἴτε ἀληθείᾳ Χριστὸς καταγγελλέσθω, sunt ibi verba imperatoris, μονονουχὶ, καὶ παραπλησίως fere inquit Eusebius, propemodum aut tantum non cum Paulo loquentis. Adde quod Gr. scholia, et versiones omnes legant cum textu.

Cap. ii. 4. Μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε.] Cod. plur. Basilius, Hilar. D. legunt σκοποῦντες, Vulg. 'considerantes:' ast omnia Gr. scholia, Syr. Arab. σκοπεῖτε, "quod scholiastæ est," Proleg. p. 71.

V. 11. Πᾶσα γλῶσσα ἐξομολογήσεται.] MSS. quædam Orig. in Joh. p. 134. et Theophylactus, ἐξομολογήσεται, "unde mutavit quispiam, inquit Mil. Prol. p. 160. futurum im aoristum ob præcedens κάμψῃ." Sed Chrysost. Theodoret. Œcum. C. Alex. Hilarius D. Iren. lib. i. cap. 2. p. 45. Gr. legit ἐξομολογήσεται et Athanas. orat. 2. contra Ar. p. 346. et hanc lectionem firmant primo, τὸ ἵνα. 2. τὸ κάμψῃ præcedentia, nam ubi occurrit, Rom. xiv. 11. ἐξομολογήσεται sine ἵνα præcedente sequitur κάμψει.

V. 15. Ἐν μέσῳ.] Ita omnia Gr. scholia, Vulg. Hilar. D. præfert ἀνὰ μέσον Millius, Prol. p. 163. col. 2.

V. 30. Παραβουλευσάμενος τῇ ψυχῇ.] V. l. παραβολευσάμενος, Vulg. Hilar. D. Pseud. Hieron. Sed omnia Gr. scholia, C. Al. et Photius legunt παραβουλευσάμενος, i. e. ut aiunt Phavorinus, et Hesychius εἰς θάνατον ἑαυτὸν διδούς: male igitur Mill. ait Prol. p. 48. "ignoratio sensus τοῦ παραβουλευσάμενος occasionem dedit huic mutationi."

Cap. iii. 9. Ἐπὶ τῇ πίστει.] Deest unico Syro. Sed Prol. p. 130. col. 1. "vix quidem obstat summus codicum, quos jam habemus, consensus, quo minus ἐπὶ τῇ πίστει pro interpretamento, eoque minus opportune hic injecto, habeam."

V. 11. Εἰς τὴν ἀνάστασιν τῶν νεκρῶν.] V. l. τὴν ἐκ νεκρῶν nullo sensus discrimine.

V. 15. Τῷ αὐτῷ στοιχεῖν κανόνι.] Agnoscunt vocem κανόνι Græci scholiastæ interpretesque omnes, ne hodierno quidem Vulgato excepto; sed rejicitur tanquam "interpolatio," Prol. p. 55. col. 2. et p. 135. col. 2. "irrepsit ex Gal. vi. 16."

V. 21. Qui transformabit corpus humilitatis nostræ, εἰς τὸ γενέσθαι αὐτὸ σύμμορφον.] Εἰς τὸ γενέσθαι αὐτὸ desunt Vulg. Hilar. D. Iren. lib. v. cap. 13. p. 419. Tertulliano. At retinent ea Græca scholia omnia, Syr. Arab.

Cap. iv. 3. Legas καὶ ἐρωτῷ, vel. ναὶ ἐρωτῷ nihil interest.

V. 4. Χαίρετε ἐν Κυρίῳ πάντοτε.] Τὸ πάντοτε desunt in solo Æthiope. Agnoscunt omnes scholiastæ, C. Alex. Vulg. Syr. Arab.: sed Prol. p. 124. col. 2. "irrepsit ex 1 Thess. v. 16."

V. 13. Ἐν τῷ ἐνδυναμοῦντί με Χριστῷ.] Deest Χριστῷ in MSS. quibusdam, Vulg. Hilar. D. Æthiop.: ergo Proleg. p. 123. "adjectitium est:" sed habent Syr. Arab. Græci scholiastæ omnes.

V. 18. Παρὰ Ἐπαφροδίτου.] Sic Gr. scholia, Hilar. D. versionesque omnes: dicente tamen Millio, Proleg. p. 145. col. 1. "παρὰ Ἐπαφροδίτου, quod habent jam omnes, Scholion initio erat sumptum ex cap. ii. 25."

Ver. 23. Μετὰ πάντων ὑμῶν.] Ita omnia Gr. scholia, C. Alex. Syr, Arab. Sed MSS. quædam. Vulg. Hilar. D. Pseud-Hiero-

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nymus legunt *μετὰ τοῦ πνεύματος ὑμῶν*. "Recte" inquit Millius, Proleg. p. 123.

SECTIO SEPTIMA.

DE VARIIS LECTIONIBUS EPISTOLÆ AD COLOSSENSES.

CAP. i. 2. *Καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.*] Omittunt hæc verba 4 MSS. Hilar. D. Syr. et Theophylact. et licet reperias in textu Chrysostomi in Com. tum ille, tum Theophylactus, ait *ἐν ταύτῃ τοῦ Χριστοῦ οὐ πίθηοι ὄνομα*, "lectoris ergo sunt, non D. Pauli" Mill. Prol. p. 84. Sed agnoscunt C. Alex. Vulg. Arab. Œcumen. Theodoretus; solum enim inspexerat Millius versionem Latinam, cum hæc verba Theodoreto defuisse affirmavit. Et siquidem in reliquis epistolis omnibus Paulus eadem loquendi formula utitur cum ad has vel illas ecclesias, tum ad hos, vel illos homines, quid obstat quo minus hæc verba hic etiam usurpâsse videatur? non ille Colossis error obtinuit ut putarent Christo supplicandum esse mediantibus angelis, sed *ὅτι δι' ἀγγέλων προσάγεσθαι ᾤοντο τῷ Θεῷ, οὐ διὰ τοῦ υἱοῦ*, quod rationem omittendi hæc verba à Theophylacto allatam prorsus evertit; cum enim apostolus Deum patrem nullo internuncio comparato precetur his verbis *χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς*, hæ preces falsam istam ex animis hominum satis evellunt opinionem.

V. 6. *Καί ἐστι καρποφορούμενον.*] MSS. plur. Vulg. Hilar. D. Syr. Chrysost. Theodoret. et Theophylact. addunt *καὶ αὐξανόμενον* (quod tamen, pace Millii dicam, deest Œcumen. textu et Com.): in Græcis non legi, ait Erasmus, illud *αὐξανόμενον*; non adesse in MSS. ait Grotius. Desumptum videtur ex his verbis, v. 10. hujus cap. *καρποφοροῦντες καὶ αὐξανόμενοι.*

V. 10. Ut ambuletis *ἀξίως τοῦ Κυρίου.*] Vulg. Lat. Didymus, Hilar. D. Pseud-Hieron. *Θεοῦ*: sed omnia Gr. scholia, Clem. Al. p. 576. C. Alex. textui assentiuntur.

V. 14. *Τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ.*] Omittunt hæc postrema verba Syr. Chrysost. Theophylact. Athanas. tom. i. p. 466.: sed agnoscunt Arab. Œcum. Theodoret. Iren. lib. v. cap. 2. p. 395. Paulus ipse, Eph. i. 7.

V. 18. *Τοῦ σώματος τῆς ἐκκλησίας.*] Retinent *τοῦ σώματος* Græci scholiastæ, C. Alex. interpretesque omnes, dempto Æthiope, qui tamen reliquis omnibus anteponitur, Prol. p. 124. col. 2.

V. 24. Nunc gaudeo *ἐν παθήμασί μου.*] In MSS. Vulg. Hilar. D. Syr. Theodoreto, deest *μου*· Habent Chrysost. Œcumen. Theophylact.: et cum loquatur apostolus de afflictionibus quas in carne sua passus est, vox *μου* vel legatur, vel subaudiatur necesse est: tamen est "addititium," Prol. p. 89.

Cap. ii. 4. *Μή τις.*] "V. l. *μηδεὶς*, Clem. Al." sed falli hic Millium patet; vide Stro. vi. p. 645.

V. 7. *Καθὼς ἐδιδάχθητε περισσεύοντες ἐν αὐτῇ.*] *Καὶ* additur post *καθὼς*, et *ἐν αὐτῇ* desunt in quibusdam MSS. sed Græci scholiastæ textui consentiunt.

V. 9. Plenitudo divinitatis *σωματικῶς.*] "Deest *σωματικῶς*, Iren. lib. i. cap. 1. Cyprian. l. de bono patientiæ;" ita Millius, sed reperies verbum illud apud Orig. in Jer. p. 56. Hilar. D. Græca scholia, et versiones omnes. Quod ad Irenæum attinet loco citato, p. 18. ex Grabii sententia non habemus verba Irenæi, sed Valentinianorum; legerunt tamen (ait ille) *σωματικῶς* Græci Patres omnes, et de Latinis, Hilarius, Augustinus, pluresque alii.

V. 11. *Ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκός.*] Omittunt *τῶν ἁμαρτιῶν* MSS. aliqua, Hilar. Diac. Clem. Al. Stro. iii. p. 444. Pseud.-Hieron. (de quo vix unquam sum adeo solicitus ut quæram quid dixerit, senseritve): sed Basil. Prol. p. 61. tom. ii. p. 447. et Græca scholia textus lectionem exhibent, et contra Millii, "de Scholio in textum introducto" sententiam corroborant.

V. 18. *Ἃ μὴ ἑώρακεν ἐμβατεύων.*] Deest *μὴ* in MSS. quibusdam, Orig. contra Cels. p. 236. sunt Calar. Hilario D. et Cod. Lat. teste Augustino Ep. ad Paulinum: sed Græca scholia, versiones omnes, et teste Esthio, Græca omnia, et Latina quæ nunc extant, negationem habent, et in margine Origenis adnotatur *μή*. Habent libri editi.

V. 20. *Εἰ οὖν ἀπεθάνετε.*] Deest *οὖν* in MSS. Theophylacto, Cypriano, quod retinent Chrysost. Theodoret. Œcum. Vulg. Hilarius D. Syr.

Cap. iii. 12. *Σπλάγχνα οἰκτιρμῶν.*] Origen. in Matt. 473. Clem. Alex. Chrysost. Vulg. legunt *οἰκτιρμοῦ*, nullo sensus discrimine, sed ad oram Origenis adscribitur Cod. Reg. *οἰκτιρμῶν*, et sic Theodoret. Œcumen. et Theophyl. "Mutatum tamen *οἰκτιρμοῦ* in *οἰκτιρμῶν*" ait Mill. Prol. p. 61. col. 1.

V. 18. *Τοῖς ἰδίοις ἀνδράσιν.*] Deest *ἰδίοις* in cunctis versionibus, Clem. Al. Stro. iv. p. 499. Hilar. D. Pseud.-Hieron.: Theophylactus legit *ἀνδράσιν ὑμῶν*. Vel legendum vel intelligendum esse constat, pro certo enim monentur hic uxores ut suis, non aliarum mulierum maritis, subditi sint. Vide Paulum Eph. v. 24.

V. 20. Hoc est *εὐάριστον τῷ Κυρίῳ.*] MSS. exempla plurima, Theodoret. Theoph. et Vulg. legunt *ἐν Κυρίῳ*. Atqui Clem. Al. Stro. iv. p. 499. Chrysost. Œcum. multi Græci Latinique codices, teste Esthio, sine præpositione, atque eo modo plenior est sermo.

V. 22. *Οἱ δοῦλοι ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις.*] Ita Græca scholia, versionesque, dempto Æthiope, omnes. Sed Millio Proleg. p. 124. col. 2. "intermedium *κατὰ πάντα*, ut et *κατὰ σάρκα* videtur marginalis explicatio ex Eph. vi. 5." Consultius esset receptæ potius lectioni acquiescere, quàm Æthiope duce ab aliis omnibus deviare.

Cap. iv. 2. *Ἐν εὐχαριστίᾳ.*] Sic Gr. scholia, C. Alex. versionesque omnes. Sed Prol. p. 49. col. 1. "irrepsit ex cap. 2. v. 7. aut etiam ex Phil. iv. 6."

V. 3. *Θύραν τοῦ λόγου.*] Hic iterum Millius *θύραν* simpliciter, (utcumque *θύραν τοῦ λόγου*, sit jam in omnibus codicibus) pro genuina vix est quin habeat, Proleg. p. 61. col. 1.

V. 10. *Ἀρίσταρχος ὁ συναιχμάλωτός μου.*] "*Ὁ συναιχμάλωτός μου*, irrepsisse videntur ex Ep. ad Philem. v. 23, 24." ita Millius Proleg. p. 124. col. 1. Agnoscunt tamen Græci scholiastæ, C. Alex. Hilarius D. interpretesque omnes præterquam unus Æthiops.

V. 13. *Ζῆλον πολύν.*] V. l. *πόθον πολὺν, πολὺν κόπον, ἀγῶνα πολύν*, multum laborem, Vulg. Hilar. D. Sed Gr. scholia, Syr. Arab. textui consentiunt.

SECTIO OCTAVA.

QUÆ EST DE LECTIONIBUS VARIANTIBUS IN EPISTOLIS AD THESSALONICENSES.

1 THESS. i. 1. *Ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.*] Desunt hæc verba in Vulg. Syr. Arab. Æthiop. Hilario D. Pseud.-Hieron. Retinentur autem Chrysost. Theodoret. Œcumen. C. Alex. et ob id solum omitti videntur, quod præcesserint *ἐν Θεῷ πατρὶ, καὶ Κυρίῳ Ἰησοῦ Χριστῷ.*

V. 7. Parvi refert utrum legas *τόπον*, an cum textu *τόπους*, quam lectionem amplectuntur Græci scholiastæ omnes.

Cap. ii. 7. *Ἀλλ' ἐγενήθημεν ἤπιοι.*] V. l. *νήπιοι* Vulg. Hilarius D. Œcumen. in textu *ἤπιος*, in Com. *ἢ νήπιος*. Orig. Com. in Matt. p. 375. *νήπιος*, sed *ἤπιος*, p. 421. Syr. et Arab. 'Mitis, Mansuetus,' Chrysost. C. Alex. Cl. Al. pæd. lib. i. p. 84. Stro. i. p. 272. Basil. tom. ii. p. 462. et 570. legunt *ἤπιος*, quod simillimum veri videtur. Apostolus enim in hac similitudine non infantis, sed nutricis personam sustinet, quæ puerorum leves iras et infirmitates placide fert.

V. 8. *Ἱμειρόμενοι ὑμῶν.*] Decem MSS. et Theophylactus in textu legunt *ὁμειρόμενοι* 'constricti vobis:' unde Millius Proleg. p. 95. col. 1. "Usitatius *ἱμειρόμενοι* in alterius locum suffecerunt scribæ," Prol. p. 95.: sed versiones omnes, Chrysost. Theodoret. C. Alex. Hilar. D. Œcumenius, legunt cum textu, quam lectionem interpretatur Theophylactus, utraque vox idem valet *ὁμειρόμενοι ὁμείρονται*, i. e. *ἐπιθυμοῦσιν*, Hesychius et Phavorinus.

V. 15. *Τοὺς ἰδίους προφήτας.*] Deest *ἰδίους* in MSS. quibusdam, Vulg. Hilario D. Pseud.-Hieron. Orig. de Mart. p. 224. adde et Com. in Matt. p. 224. "Scholiastæ cujusdam est," Mill. Prol. p. 65.

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col. 2. Sed omnia Græca scholia, Basil. tom. ii. p. 429. Syr. Arab. retinent ἰδίους. Vide Act. vii. 52. et quosnam quæso alios Prophetas occidissent Judæi circa annum æræ Christianæ 51?

Cap. iii. 2. Καὶ συνεργὸν ἡμῶν.] "Recte hic omnia, nihil mutandum," Mil. in locum: sed Proleg. p. 123. col. 2. "Media καὶ συνεργὸν ἡμῶν irrepsere è margine," contra fidem omnium Græcorum scholiorum, Syr. et Arab.

Cap. iv. 11. Καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσίν.] Ita Theodoretus, Œcumenius, Theophylactus; 'manibus vestris,' Vulg. et Hilar. D.: et cujusnam manibus operari potuerunt nisi suis, at Prol. p. 84. "irrepsit ex 1. Cor. iv. 12."

V. 13. Οὐ θέλω ὑμᾶς ἀγνοεῖν.] Sc. ego Paulus nolo, v. l. θέλομεν, nos Paulus, Sylvanus et Timotheus nolumus: plurali etiam numero sæpe utitur Paulus, cum solam sui ipsius mentionem faciat.

Nota insuper quod licet in versiculis 15—17. afferantur decem variantes lectiones, Orig. in Joh. p. 317. à textu in nihilo discedit, et legit φθάσωμεν non φθάσομεν prout Millius hic lapsus est per errorem.

Cap. v. 13. Εἰρηνεύετε ἐν ἑαυτοῖς.] MSS. Vulg. Æthiop. Chrysostomus et Theodoretus, legunt ἐν αὐτοῖς, τουτέστι διδασκάλοις. Sed Hilarius D. C. Alex. Œcumenius, Theophylactus ἐν ἑαυτοῖς. Et hanc lectionem quam posteriorem vocat, ita firmat Esthius: "Posterior lectio quæ admonet Thessalonicenses ut inter se pacem habeant, magis genuina videtur, tum quia novum præceptum est nulla conjunctione et cum præcedentibus cohærens; tum quia prioris lectionis sensus in superioribus satis includitur, velut minus in majore, ne dicam quod nec Græca, nec Hebraicæ proprietatis est, ita loqui ἐν αὐτοῖς, i. e. σὺν αὐτοῖς cum iis, sed inter illos ut Marc. ix. 50. Εἰρηνεύετε ἐν ἀλλήλοις, pacem habete inter vos."

V. 15. Καὶ εἰς ἀλλήλους, καὶ εἰς πάντας.] Deest καὶ in Vulg. Arab. Sed retinent prius καὶ, Græca scholia omnia, atque eam Græci sermonis elegantia postulat. 'Sc. quod bonum est, sectemini tam erga Christianos, quam extraneos, seu non modo inter vos ipsos, sed in omnes.'

V. 27. Πᾶσι τοῖς ἁγίοις ἀδελφοῖς.] Agnoscunt ἁγίοις Græci scholiastæ, C. Alex. Interpretesque, dempto Æthiope, omnes. Millius tamen ait Prol. p. 150. col. 2. "nisi obstaret codicum consensus, medium ἁγίοις pro insititiis haberem."

In 2dæ Epistolæ ad Thessalonicenses capite primo vix aliqua varians lectio expectatione aliorum digna occurrit. V. 8. et 12. d. Χριστοῦ post 'Jesum' apud codices aliquos et Græcos scholiastes, cujus quidem vocis subductione sive additamento nihil usitatius est; et cum Ἰησοῦ vel Κυρίου retineatur, si subducas, vel addas nomen Χριστοῦ, nullo modo in sensum peccatur. Similiter loco πιστεύονσιν Cod. MSS. plur. et omnia Græca scholia legunt πιστεύσασιν, i. e. non iis qui credunt, sed qui crediderunt. At grammatici sciunt quam frequenter omnis sermo utatur aoristo loco temporis præsentis, et vice versa. Vide Glass. lib. iii. tract. 3. can. 46, 47.

Cap. ii. 2. Œcumenius Χριστοῦ, i. e. Κυρίου.] Cui lectioni cum patrocinantur Græci patres omnes, Vulg. et Syr. quin genuina sit nullus dubito: cum autem utriusque vocis eadem sit compendiosa scriptio Χοῦ, atque ambæ eandem personam denotent, quid istuc tam mirum si promiscue usurpentur?

V. 3. Ὁ ἄνθρωπος τῆς ἁμαρτίας.] Cyril. Hieros. p. 161. Orig. MSS. contra Cels. p. 89. legunt ἀνομίας, sed scholiastæ Græci, C. Alex. interpretesque veteres, Iren. lib. v. cap. 25. p. 438. Orig. ibid. in textu, et contra Cels. p. 307. in Matt. p. 347. in Joh. p. 76. legunt ἁμαρτίας, Hilarius D. peccati: quæ huic lectioni satis firmamenti addunt, nec re dissident hæc verba ἁμαρτία γάρ ἐστιν ἀνομία, Joh. iii. 4.

V. 4. "Omittit λεγόμενον Origenes," ita Mill. festinanter: habent enim πάντα λεγόμενον Θεὸν non modo Cyril. Hieros. p. 161. Cyril. Alex. de ador. sp. p. 309. Græci scholiastæ omnes et Hilarius D.; sed Orig. etiam contra Cels. p. 89. et 307. in Matt. p. 242.

Ὡς Θεὸν.] D. MSS. quibusdam, Iren. lib. v. cap. 25. Orig. contra Cels. locis jam dictis, Cyril. Hieros. C. Alex. Vulg. "Insertum in contextum nullus dubito," ait Millius Proleg. p. 65. col. 2. Sed agnoscunt ὡς Θεὸν omnia Græca scholia, Cyril. Alex. Glaph. in Gen. p. 178. Theodoret. Hær. fab. lib. v. cap. 23. Syr. Arab. Ita eorum qui huic dictioni suffragantur, major est numerus, quam qui adversantur.

V. 8. Ὃν ὁ κύριος ἀνελώσει.] Orig. Cyril. Hieros. Constit. Apost. lib. vii. cap. 72. legunt ἀνελεῖ, fortasse ex eo quod versio τῶν LXX. ita se habeat Isa. xi. 4. Utram harum vocum legerint patres Latini nemo pronunciare potest, sed lucem his dabunt Chrysostomi hæc verba in Psal. xliv. καὶ ἄλλος προφήτης φησὶ, πατάξει τὴν γὴν λόγῳ τοῦ στόματος αὐτοῦ, καὶ πνεύματι χειλέων ἀνελεῖ ἀσεβῆ, τὰ αὐτὰ τῷ Παύλῳ φθεγγόμενος; λέγοντι ὃν Κύριος ἀνελώσει τῷ πνεύματι στόματος αὐτοῦ, tom. iii. Ed. Mor. p. 214. ita legunt reliqui Græci scholiastæ.

V. 11. Διὰ τοῦτο πέμψει.] Orig. contra Cels. p. 307. Iren. Cyril. Hieros. p. 166. legunt πέμπει, sed Græca scholia, Orig. ibid. p. 90. Iren. lib. v. cap. 28. legunt πέμψει, et Cyrillus ait τὸ δὲ πέμπει ἀντὶ τοῦ συγχωρεῖ γίνεσθαι.

V. 13. Omnia Græca scholia, et C. Alex. legunt, non εἵλατο, sed εἵλετο, pariter ac textus.

Cap. iii. 4. Ἃ παραγγέλλομεν ὑμῖν.] Græci scholiastæ, C. Alex. interpretesque omnes, si à Vulgato discesseris, agnoscunt ὑμῖν: at Prol. p. 49. "accessit ad absolvendam sententiam."

SECTIO NONA.

QUÆ AGIT DE VARIANTIBUS LECTIONIBUS PRIMÆ EPISTOLÆ AD TIMOTHEUM.

CAP. i. 4. Οἰκοδομίαν Θεοῦ.] Ita Vulg. Hilarius D. patres Latini, Syrus. Irenæus his verbis αἵτινες, ζητήσεις μᾶλλον παρέχουσι, καθὼς ὁ ἀπόστολός φησιν, ἢ οἰκοδομὴν Θεοῦ τὴν ἐν πίστει, Lat. 'quàm ædificationem Dei quæ est in fide,' p. 1. sed Græca scholia, et codices MSS. habent οἰκονομίαν, nec ab hac mutatione sensus multum patitur, cum ædificatio sit hujus οἰκονομίας fructus genuinus.

V. 14. Ὑπερεπλεόνασε, et 16. πρώτῳ.] Τὸ πρώτῳ habent Græca scholia, C. Alex. versionesque vulgatæ et Arab. et v. 18. ἐν αὐταῖς, agnoscunt Græca scholia omnia, C. Alex. Vulg. Syr. Hilar. D. et tamen Millius "ὑπὲρ pro more è margine transtulerunt librarii in textum," Prol. p. 160. et "πρώτῳ valde suspectum est παρεμβλήσεως," p. 49. et rejicitur p. 139. col. 2. et "ἐν αὐταῖς scholiastæ cujusdam est, non apostoli," Prol. p. 124. nimirum Æthiops hic "archetypum textum retinet, licet ab ipso cæteri, quod video, abierint," Ibid. col. 1.

V. 17. Μόνῳ σοφῷ Θεῷ.] Deest σοφῷ in C. Alex. Clar. Vulg. Syr. Æthiop. Tertulliano, Novatian. Hilario D. August. Pseud. Hieron. nec attingunt in Com. Chrysost. Theodoret. Œcumen. "Suspicatur Esthius, id quod res est, ex Rom. xvi. 27. hoc à Græcis quibusdam, diversa loca confundentibus, adscriptum esse, sicut et in Epistola Judæ:"—Hæc Millius. Atqui non Arabs modo, sed omnia Græca scholia habent σοφῷ in textu, et satis attingunt in commentariis. Nempe secundum Theodoretum hæc exclamatio est ὕμνος τῇ τριάδι, secundum Chrysostomum et Œcumenium ταῦτα περὶ τοῦ Χριστοῦ, rationemque reddit Theophylactus αὐτὸς γάρ ἐστι ἡ σοφία τοῦ Πατρὸς, Theodoretus in 5. l. de Hær. fab. cap. 1. p. 251. hæc habet verba, βοᾷ δὲ καὶ ὁ ἀπόστολος ἀφθάρτῳ, ἀοράτῳ μόνῳ σοφῷ Θεῷ, et in 2 dial. de Trinit. quem illi attribuit Garnerius, eadem reperias, tom. v. p. 300. Maximus confessor in eodem dialogo illa ipsa verba bis recitat, p. 410. 422.

Cap. ii. 7. Ἀλήθειαν λέγω ἐν Χριστῷ.] Desunt ἐν Χριστῷ MSS. plur. vetustis versionibus, Chrysost. Theophyl. Habent autem Theodoret. et Œcumen.

Cap. iii. 3. Μὴ αἰσχροκερδῆ.] Non habent cod. MSS. multi, Vulg. Hilarius D. Syr. Arab. Theodoret. et Theophylact. "irrepsit ex Ep. ad Tit." Prol. p. 89. Habent autem Chrysostomus, Œcumen. C. Alex. S. Basil. tom. ii. p. 476, 477. Et vocem hanc postulant sequentia

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διὰ κόνους ὠσαύτως, N. B. μὴ αἰσχροκερδεῖς, et Tit. i. 7. ubi eadem res agitur.

V. 6. Θεὸς ἐφανερώθη ἐν σαρκί.] Hanc lectionem contra vulgatam suam et Hilar. D. pulcherrime propugnat Mill., in eo solo lapsus quod ait ‘ Greg. Nyssenum primum fuisse omnium luculentum hoc apostoli testimonium usurpâsse video.’ Eodem enim antea usi sunt Athanas. de incarn. verbi tom. i. p. 592. atque Orig. contra Cels. lib. iii. p. 129.

Cap. iv. 16. Ἐπίμενε αὐτοῖς.] Ita Græca scholia, Vulg. Hilar. D. Syr.: dicente autem Millio. Prol. p. 124. col. 2. “ medium ἐπίμενε αὐτοῖς, adscripsit jam olim ad marginem scholiastes aliquis, unde irrepsit in textum.”

Cap. v. 4. Καλὸν καί.] Desunt in MSS. plurimis, Græcis scholiis et versionibus cunctis; fortasse, eo quod supervacanea hæc verba putârint: quod enim acceptum est coram Deo, id non potest non esse bonum et honestum. Similiter v. 5. καὶ ταῖς προσευχαῖς omittunt, ut superfluum credo, Cod. Latini plurimi.

V. 16. Εἴ τις πιστὸς ἢ πιστή.] Sic Græca scholia omnia, Hilar. D. Syr. Arab. sed “ præfixit πιστὸς lector quispiam,” ita Mill. Prol. p. 71.

V. 19. Ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.] Ita versiones omnes, C. Alex. Theodoret. Œcum. et Theophylact. Ait tamen Millius, Prol. p. 49. “ Vulg. Hilarii lectio, quæ est simpliciter μὴ παραδέχου, omnino genuina est, qui expressiora et clariora hic volebat, adjecit ad marginem ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων: quod quidem mox ut in textum irrepserit, nil mirum si in omnes demum codices invaserit.”

V. 21. Μηδὲν ποιῶν κατὰ πρόσκλισιν.] Quædam exempla MSS. Chrysost. et Œcum. legunt πρόσκλησιν, Basilius et Theodoretus πρόσκλισιν, sicut etiam Theophylactus, hac simul adhibita observatione, κἂν διὰ τοῦ ἢ γράφεται, τὸν αὐτὸν νοῦν σημαίνει.

Cap. vi. 5. Ἀφίστασο ἀπὸ τῶν τοιούτων·] Agnoscunt hæc verba omnia Græca scholia, Hilarius D. Syr. Arab. et sensus sine his non plenus est: male igitur putat Grotius ob hanc solam rationem ea addita fuisse, et post illum Millius “ à lectore addita ad complendum sensum,” Prol. p. 123. præsertim cum Græci scholiastæ, et patres diserte notent quod apostoli mandatum non sit, ‘ disputa cum,’ sed ‘ segrega te ab illis.’

V. 9. Εἰς ἐπιθυμίας ἀνοήτους. Ita Syr. C. Alex. et omnia Græca scholia in textu, Chrysost. in margine commentarii, Basilius tom. ii. p. 450. sed Vulg. &c. ἀνοήτους, quod fere idem sonat; quæcunque enim cupiditas stulta et temeraria est, eam quoque inutilem et nocivam esse, quis dubitat?

V. 20. Chrysostomus et Theophylactus hic παρακαταθήκην legunt, sed Theodoretus et Œcumenius παραθήκην sine discrimine, teste Phavorino, παραθήκη λέγε καὶ παρακαταθήκη, οὕτω γὰρ καὶ Ἀρχαιοὶ λέγουσι· παραθήκη, παρακαταθήκη. Hesychius.

SECTIO DECIMA.

DE VARIANTIBUS LECTIONIBUS EPISTOLÆ SECUNDÆ AD TIMOTHEUM.

Cap. i. 11. Ἐθνῶν.] Habent Gr. scholia, versiones, Hilarius D. exemplaria, si bina excipias, omnia, sed Prol. p. 145. col. 1. “ ἐθνῶν est Ep. ad Timotheum prioris,” cur non eadem sententia etiam posterioris?

Cap. ii. 19. Τὸ ὄνομα Χριστοῦ.] MSS. plurimi, scholiastæ, interpretesque omnes legunt Κυρίου, hæc ergo est germana lectio: cum vero eadem persona sit tum Christus, tum Dominus, idem utriusque sensus est.

V. 21. Ἀπὸ τούτων.] Occurrunt hæc verba apud Orig. contra Cels. lib. iv. p. 210. in uncis. Desunt Philoc. p. 65, 66. idque ob rationem non cognitu difficilem; verba enim hæc vel referuntur ad profana, et inaniloquia Hymenæi et Phileti, vel ad vasa in contumeliam facta; ideoque, detractis iis, fit sententia generalis, ‘ si quis emundaverit se, erit vas in honorem,’ sed retinent Græci scholiastæ, C. Alex. Hilar. D. et versiones omnes.

Cap. iii. 3. Ἄστοργοι ἀσπονδοι.] Agnoscunt hæc verba C. Alex. scholiastæ, et versiones. Grotius autem ‘ forte huc inserta sunt ex Rom. i. 31.’ Cum vero desint in unico Syro, si conjecturis et suspicionibus hujusmodi coarguantur tot testimonia, quid certi de textu habere possumus?

V. 16. Θεόπνευστος, καὶ ὠφέλιμος.] Ita scholiastæ, C. Alex.: Hilarius autem D. et versiones omittunt καὶ.

Cap. iv. 8. Πᾶσι τοῖς ἠγαπηκόσι.] Omnia Græca scholia, et C. Alex. legunt πᾶσι, quod satis est ad firmandam hanc lectionem. Deest πᾶσι apud Ger. Vulg. Hilarium D. Pseud. Hieron.: unde Millio “ injectum in nostris πᾶσι explicatio est,” Prol. p. 49.

SECTIO UNDECIMA.

DE VARIANTIBUS LECTIONIBUS EPISTOLÆ AD TITUM.

Cap. i. 4. Χάρις, ἔλεος, εἰρήνη.] Deest ἔλεος apud Latinos, Syr. Chrysost. Orig. (seu Ruffinum) ad Rom. cujus hæc sunt verba ad Titum, ‘ vero gratia et pax à Deo patre.’ Sed Arab. C. Alex. Theodoretus textui assentiuntur. Œcumenius et Theophylactus rationem afferunt quare apostolus voce ἔλεος hic utitur. Millius tamen ait, “ medium ἔλεος assutum huc haud dubito ex Epist. ad Timotheum,” p. 84.

Versum quintum pariter ac in textu recitat Orig. in Matt. p. 362.: sic etiam Græci scholiastæ omnes, nisi quod Theophylactus legat non λείποντα sed ἐλλείποντα: unde de quatuor variis lectionibus, quas hic congessit Millius, fiat judicium.

Cap. ii. 7. D. Ἀφθαρσίαν.] Vulg. Chrysost. Theophylact: “ explicatorium erat, inquit Millius Proleg. p. 123. τοῦ ἀδιαφθορίαν, ac postea irrepsit è margine in contextum.” Agnoscunt Theodoret. Œcumen. C. Alex. Arab.

Cap. iii. 3. Ἦμεν γάρ ποτε.] Clem. Alex. p. 3. ἦμεν γὰρ ἠμέν ποτε more sc. rhetorum, Orig. lib. i. contra Celsum, p. 50. in Jer. H. 5. p. 75. Græca scholia, et versiones omnes legunt cum textu.

V. 10. Κατὰ μίαν καὶ δευτέραν νουθεσίαν.] Iren. lib. iii. cap. 3. Tertull. de præscript. cap. vi. 16. Cyprian. Ep. 59. et ad Quiren. lib. iii. §. 78. Ambrosiaster et Ambros. lib. ii. de Abrahamo, cap. 6. et teste Hieronymo, quidam Græci codices omittunt καὶ δευτέραν. Sed agnoscunt hæc verba Gr. scholia, et versiones omnes Cod. Alex. et ipse Hieronymus, Orig. in Cels. lib. v. p. 273. Athanas. ad Adelph. p. 156. ad Maximum. p. 163. Basil. tom. p. 491. Cyril. Alex. de ador. sp. p. 486. Porro hic loci plura sunt testimonia incaute, pene dixerim falso, citata. Nam Iren. lib. iii. cap. 3. Ed. Ox. p. 204. habet μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ. At, lib. iii. cap. 13. p. 78. οὓς ὁ Παῦλος ἐγκελεύεται μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτεῖσθαι, Lat. ‘ post primam et secundam correptionem devitare,’ Cypr. ad Quirin. lib. iii. §. 78. ad hunc modum legit ad Titum ‘ Hæreticum hominem post primam aut secundam correptionem devita.’ Et Hieronymus non asserit Gr. codices omisisse, καὶ δευτέραν, sed loco correptionis, rectius legendum esse νουθεσίαν ‘ commonitionem.’

V. 15. Χάρις μετὰ πάντων ὑμῶν.] ‘ Gratia Dei,’ ita Vulg. Hilar. D. Pseud. Hieronym. ‘ gratia Domini nostri,’ Clar. Ger. Lat. sed Græca scholia, Syr. et Arab. textum sequuntur, et monente hic Hieronymo, ‘ nec nostri,’ in libris feruntur authenticis.

SECTIO DUODECIMA.

DE VARIANTIBUS LECTIONIBUS EPISTOLÆ AD PHILEMONEM.

V. 2. ΑΠΦΙΑι τῇ ἀγαπητῇ.] Sic Gr. scholiastæ, Syr. Arab. Sed Millius ex nimia in vulgatum indulgentia, magis probat ἀδελφῇ, quam, inquit, mutavit quispiam in ἀγαπητῇ, Prol. p. 135.

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V. 6. Ἐνεργής.] V. l. ἐναργὴς evidens, cui astipulantis Esthii testimonium profert, reclamantibus non tantum omnibus Gr. scholiis, C. Alex. Syro, et Arabe, sed etiam Hilario D. et Hieronymo qui ait in Græco melius ἐνεργὴς efficax, unde à vulgato suo invitissimus dissentit.

Τοῦ ἐν ὑμῖν.] Sic Vulg. Hieron. Theophyl. Esthiusque ait, 'hanc esse veram lectionem ipse orationis contextus ostendit.' Sed Chrysostom. Theodoret. Œcum. legunt ἐν ἡμῖν, 'in nobis Christianis,' omni in sensu discrimine remoto.

V. 20. Τὰ σπλάγχνα ἐν Κυρίῳ.] V. l. ἐν Χριστῷ, Syr. Hilar. D. Chrysost. Theophylact. Sed Theodoret. Œcumen. Arab. ἐν Κυρίῳ, atque 'hæc, ait Esthius, est verior lectio,' quanquam in sensu non est diversitas.

SECTIO DECIMA TERTIA

DE VARIANTIBUS LECTIONIBUS IN EPISTOLÆ AD HEBRÆOS.

CAP. i. 1. Ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων.] MSS. quidam, Orig. in Joh. p. 56. Theodoret. in Isa. ii. et Hær. fab. lib. v. cap. 2. et Athanas. legunt ἐπ' ἐσχάτου. Sed Græci scholiastæ omnes textum præferunt, et in synopsi quadam, quam spuriam esse omnes fatentur; ac in disp. de Nicen Concil. decretis, de qua critici certant, Athanasius legit ἐσχάτου: sed orat. 2. contra Arian. p. 36. et de Hum. Nat. suscept. p. 605. bis legit ἐσχάτων, quam genuinam esse lectionem nullus dubito; his enim verbis LXX. interpr. fere semper Hebraica illa beacharith hajamin interpretantur.

V. 3. Δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος.] Agnoscunt δι' ἑαυτοῦ Gr. scholiastæ omnes, præterquam Theodoretus, qui tamen habet αὐτοῦ cum spiritu aspero, quod in idem recidit. Frustra igitur dicit Mill. Prol. p. 95. "δι' ἑαυτοῦ insertum esse claritatis gratia." Iidem etiam scholiastæ retinent hic ἡμῶν, quamquam forte desit apud Cyril. Al. Apostolus enim Hebræos alloquitur, ille autem neminem, at Prol. p. 49. "ἡμῶν injectitium est."

V. 12. Ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς, καὶ ἀλλαγήσονται.] Bina Exempl. Gr. et Vulg. legunt ἀλλάξεις, sed Gr. scholiastæ, C. Alex. Syr. Arab. et versio τῶν LXX. Psal. cii. 26. ἑλίξεις. Vulg. mutabis eos, non ex Græco, sed Hebræo Thachaliphem.

Cap. ii. 7. Καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.] Desunt hæc verba in MSS. plurimis, adde in Œcumenio et Theophylacto. Sed retinentur apud C. Alex. Chrysost. Theodoret, et versiones antiquas omnes.

V. 9. Χάριτι Θεοῦ.] Quidam codices, teste Orig. in Joh. p. 38. et 362. et Theodoret. in locum legebant χωρὶς Θεοῦ, sed, teste Millio, editis certe congruit quicquid uspiam est hodie librorum MSS. Gr. et Lat. Vide præfationem nostram in hoc opus.

Cap. iii. 6. Μέχρι τέλους βεβαίαν.] Agnoscunt hæc verba Gr. scholia, C. Alex. versiones omnes, uno excepto Æthiope, quem sequens Mill. ait "hæc ad marginem adposita in textum posuit scriba perperam, et eadem verba v. 14. irrepsere ex vers. 6." Prol. p. 124. col. 1.

V. 9. Οὗ ἐπείρασάν με.] Deest με in 4 MSS. sed adest in versionibus, et Gr. scholiis omnibus, in Cyril. Al. Glaph. in Num. p. 393. ubi à v. 7. usque ad finem hujus capitis editis congruit, nisi quod v. 11. pro ὡς, legit οἷς, et v. 16. pro οὐ, οὐχί.

Cap. iv. 2. Μὴ συγκεκραμμένος τῇ πίστει τοῖς ἀκούσασιν.] MSS. plurima, Theodoret. Œcum. Theophylact. legunt συγκεραμμένους. Sed Vulg. Syr. Cyril. Al. Glaph. in Num. p. 394. textum ipsum exhibent, atque hanc lectionem verborum constructio videtur postulare. Præbent enim sensum planum, viz. et sermo Moysis de promissione à Deo facta introducendi eos in terram Canaan iis non profuit, quia fidem ei non dabant; altera lectio difficilis, et subobscura est, nimirum sermo additus iis non profuit quia Calebo et Joshuæ ei auscultantibus, admixti non erant.

V. 15. Πεπειρασμένον.] Sic Œcumen. Orig. in Joh. p. 37, 38. et 323. et Theodoretus. Sed Chrysost. Theophylact. et Orig. περὶ εὐχῆς, p. 50. cum textu πεπειρασμένον eodem sensu.

Cap. v. 12. Διδάσκειν ὑμᾶς τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ.] Chrysost. Ho. 17. in Matt. et Vulg. legunt διδάσκεσθαι, sed Orig. in Joh. p. 18. C. Alex. Gr. scholia ab excusis non recedunt, et legunt etiam λογίων pariter ac Euseb. contra Marcel. lib. i. cap. 1. p. 3. Cyril. Al. de ador. sp. p. 359.

Cap. vi. 3. Καὶ τοῦτο ποιήσομεν.] MSS. quidam et Œcum. legunt ποιήσωμεν: reliqui scholiastæ, et versiones cum textu.

V. 10. Καὶ τοῦ κόπου τῆς ἀγάπης.] Deest κόπου in MSS. Vulg. et Syr.: sed quicquid Millius in contrarium dicat, occurrit apud Chrysost. in Comment. et apud reliquos interpretes Græcos: ait tamen Mill. Proleg. p. 84. col. 1. "τοῦ κόπου irrepsere ex 1 Thess. i. 3." quasi non potuerit apostolus bis idem dicere de eadem re.

Cap. vii. 11. Καὶ οὐ κατὰ τάξιν Ἀαρὼν λέγεσθαι.] Sic omnia Gr. scholia, C. Alex. Vulg. Syr. Arab. At quoniam hæc verba desunt apud Æthiop. ita Mill. "commentarium marginalem primitus fuisse puta, non textum," Prol. p. 84. col. 2.

V. 17. Μαρτυρεῖ γάρ.] Ita Theodoret. Œcumenius; μαρτυρεῖται Chrysost. Theophyl.

Cap. viii. 4. Τῶν ἱερέων.] Sic omnia Gr. scholia, Syr. Arab.: sed quia deest in 3 MSS. et Vulg. "adscripsit quispiam ad oram libri, unde mox irrepsit in contextum," ita Mill. Prol. p. 145. col. 1.

V. 9. Οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα.] Chrysost. Theodoret. Theophyl. legunt ἣν διεθέμην, ex vers. τῶν LXX. Jer. xxxi. 32. sed Œcumen. C. Alex. Cyril. Al. de Ador. sp. p. 3. Vulg. Syr. Arab. ἐποίησα.

V. 11. Καὶ οὐ μὴ διδάξωσι ἕκαστος τὸν πλησίον.] 30 fere MSS. Theodoret. August. Syr. Arab. legunt πολίτην, ex vers. LXX. Interpr.: sed Vulg. Chrysost. Œcum. Theophylact. πλησίον.

V. 12. Καὶ τῶν ἀνομιῶν αὐτῶν.] Desunt in Vulg. Syr. 'videri possunt irrepsisse ex glossemate,' inquit Grotius, reclamantibus C. Alex. Arab. Græcis scholiis omnibus; apostolus ipse etiam iisdem verbis utitur infra cap. x. 17. ubi nulla varians occurrit lectio.

Cap. ix. 2. Ἥτις λέγεται ἁγία.] Quanquam omnia Græca scholia legunt ἅγια προπαροξυτόνως; danda illis venia est, qui nec linguam Hebraicam, nec tabernaculi structuram recte intelligebant: asserit Capellus ἁγία cum acuto in penultima, veriorem esse lectionem (cui fidem adstruit vox ἥτις) propterea quod ἅγια plurali numero dicitur potius de intimo sanctuario: pluralis enim numerus apud Hebræos sæpe vim habet superlativi.

V. 9. Ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν.] V. l. καθέστηκε; nulla scholia Græca agnoscunt καθ' ἣν; adest in solo Vulg. et Œcumenio. Reliqui interpretes, et scholiastæ habent καθ' ὃν, sub. καιρὸν, sicut Cyril. Alex. de Ador. sp. p. 347. qui et ibi retinet, κατὰ συνείδησιν, una cum Græcis scholiis omnibus, Syro, Vulg. et Arabe. Millio tamen judice, Prol. p. 102. col. 2. "καθ' ἣν omnino recte," et p. 124. col. 2. "κατὰ συνείδησιν accessit aliunde."

V. 10. Δικαιώμασι.] Est lectio illa quam probant omnia Græca scholia, Vulg. Arab.

V. 14. Διὰ πνεύματος αἰωνίου.] Vulg. Chrysost. Cyril. Al. de R. fide p. 73. legunt ἁγίου: Syr. Arab. C. Alex. Theodoret. Œcum. Theophylact. Athanas. Ep. ad Serap. p. 180. Ambros. de sp. san. cap. 8. αἰωνίου.

V. 22. Agnoscunt σχέδον, Vulg. Arab. C. Alex. Græca scholia omnia. Deest tantum in Syro, et Æthiope. "Nec dubito, inquit Millius, quin hæc sit genuina lectio, σχεδὸν insertum erat postea ab aliquo lectore de apostolicæ sententiæ veritate sollicito si placet," Prol. p. 130. col. 1. Vide rationem τοῦ σχέδον in annotatis nostris ad locum.

Cap. x. 1. Οὐδέποτε δύναται.] Sic Chrysost. Vulg. C. Alex. Arab. respectu habito ad vocem νόμος: reliqui autem Græci scholiastæ et Syrus legunt δύνανται, respicientes ad vocem θυσίας: quod verisimilius est, quanquam nulla sit in sensu diversitas.

V. 6. Καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.] Sic Græca scholia omnia, quæ satis firmant hanc lectionem.

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V. 9. Retinent ὁ Θεὸς, C. Alex. Græci, cæterique interpretes omnes, si Æthiopem excipias: sed Proleg. p. 139. col. 2. " accessit ex v. 7. hujus cap."

V. 11. Καὶ πᾶς μὲν Ἱερεύς.] MSS. Syr. Æthiop. Theodoret. Cyril. Al. de Ador. sp. p. 348. legunt Ἀρχιερεὺς: sed Chrysost. Œcumen. Theophylact. Vulg. et Arab. Ἱερεύς.

V. 29. Ἐν ᾧ ἡγιάσθη.] Desunt hæc in C. Alex. Chrysost. Habent Orig. Hom. 13. in Jer. p. 130. contra Cels. p. 385. Athanas. ad Serap. p. 180. Cyril. Al. de R. fide, p. 74. de Ador. sp. p. 196. Græca scholia, et versiones omnes.

V. 34. Γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρείττονα ὕπαρξιν ἐν οὐρανοῖς.] Quoniam Clemens Al. 4. MSS. et Vulg. omittunt τὸ ἐν οὐρανοῖς " irrepsisse puto hæc, ait Millius, è margine in contextum," sed retinentur apud Syrum, Arab. Græca scholia omnia, Orig. exhort. ad Martyr. p. 210.: quod si una cum C. Alex. MSS. aliquibus, Vulg. Syr. Arab. et Clem. Al. legendum censeamus ἑαυτοὺς, quis est cui hæc sententia non sit clara et perspicua?

V. 38. Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.] Cl. Al. et Vulg. hic legunt δίκαιός μου: colligit hinc Esthius additum hic olim fuisse pronomen μου post δίκαιος. Eusebius Demonst. Evang. lib. vi. cap. 14. tres affert lectiones, unam sc. editorum; alteram cum μου post δίκαιος, quæ est lectio τῶν LXX. Hab. ii. 4. et Theodoreti, Ep. 122.; tertiam μου post πίστεως, quæ, juxta Millium, est lectio Cypriani ad Quiren. lib. i. §. 5. et lib. iii. §. 42. ubi Cyprian. non citat epistolam ad Hebræos, sed prophetam Habb.: aitque Millius, Prol. p. 89. col. 2. " perperam μου additur post δίκαιος, recte post πίστεως." Sed cum apostolus citet hæc ipsa verba absque μου, Rom. i. 17. Gal. iii. 11., cur sententiam suam hic variârit causa nulla est, præsertim cum lectionem in textu firment omnia Græca scholia.

Cap. xi. 4. Ἀποθανὼν λαλεῖται.] Chrysostom. in textu, Photius, et Œcumenius. Sed λαλεῖ, Chrysost. in Comment. Theodoret. Theophylact. qui diserte ait τίνα τῶν ἀντιγράφων λαλεῖται ἔχουσιν, οὐ καλῶς οἶμαι. Sed hæc est vocum discrepantia sine sensus discrimine; sciebant enim, ait Capellus, λαλεῖσθαι pro λαλεῖν sumi posse: hinc Beza reddit λαλεῖται ' adhuc loquitur.' Et Anglicana versio, *yet speaketh.*

V. 9. Πίστει παρῴκησεν.] MSS. aliqui habent καὶ παρῴκησεν, omisso πίστει, repugnantibus vero Græcis scholiis et versionibus universis. Sed Proleg. p. 160. col. 1. " vereor ut illud πίστει jam olim irrepserit ex albo libri."

V. 31. Ἔτεκεν.] Omittunt Vulg. Æthiop. Agnoscunt Syr. Arab. Gr. scholia universim.

V. 13. Καὶ πεισθέντες.] Hoc licet in se certum fuerit, et teste Erasmo, in Cod. Gr. inventum, textui additum esse probant Græca scholia, et versiones omnes, sed sine textus præjudicio; quod enim fide videbant et salutabant, de eo certe persuasi fuerint, necesse est.

V. 23. Versum inter hunc et sequentem, à Latinis quibusdam interjectum (sc. ' fide magnus factus Moses occidit Ægyptium, considerans dolorem fratrum suorum'.) Nulla agnoscunt Græca scholia, versiones nullæ. Sed Proleg. p. 49. col. 2. " Vix est quam ut cum Zegero, sententiam ipsius apostoli fuisse, lapsa ab initio fere è codicibus."

V. 29. Κατεπόθησαν.] Sic C. Alex. Œcumen. et Theophylact.: κατεποντίσθησαν alii, eodem sensu: καταπίνω enim, teste Grotio, pluribus in locis valet, et vertitur καταποντίζω.

V. 40. Προβλεψαμένου.] Ita C. Alex. Orig. in Matt. p. 405. Gr. scholia omnia: quod vero apud Clem. Al. p. 515. d. οὗτοι, v. 39. et προειδομένου legitur, nullius momenti est; omittit enim ibi ἐπρίσθησαν, v. 37. addit de suo v. 39. post ἐπαγγελίαν, τοῦ Θεοῦ, post προειδομένου, ἀγαθὸς γὰρ ἦν, et cap. xii. v. 1. post νέφος, ἅγιον καὶ διειδὲς: " est tamen Clemens ille (Millii judicio, Proleg. p. 60. col. 2.) in adducendis N. T. locis castus, rarò quidpiam ingerens, seu etiam prætermittens:" quod quidem falsissimum esse multis indiciis libro primo probavimus.

Cap. xii. 10. Addunt hic Vulg. Syr. Æthiop. ἡμᾶς: sed non agnoscunt Gr. scholia, nec Arabs: Vulg. et Æthiop. legunt τὸν Θεὸν, sed Gr. scholia, Syr. et Arabs, τὸν Κύριον cum textu.

V. 15. Ἐνοχλῇ.] Ita MSS. Cod. summo consensu; hic Millius, ita etiam Gr. scholia, C. Alex. Clem. Alex. Stro. iv. p. 525. Cyril. Hieros. p. 2. Vulg. Syr. Arab. sed, dicente Millio, " hic vetustissimo certe, et ab ipsis rei Christianæ primordiis inolito errore vera lectio est apud LXX. interpretes. Deut. xxix. 18. ἐν χολῇ." Hi tamen ibi habent ἔστιν, et καὶ πικρίᾳ, quæ verba apostolus hic omittit.

V. 20. Ἡ βολίδι κατατοξευθήσεται.] Cum desint hæc verba in MSS. plurimis, Græcis scholiastis, excepto Œcumenio, versionibusque cunctis, probabile est ea addita fuisse ex Exod. xix. 13. à quodam, qui extra culpam se esse arbitrabatur, licet expleverit quod, loco è S. Scriptura desumpto, defuit.

V. 28. Ἔχωμεν, λατρεύωμεν.] Sic legunt omnia Græca scholia, et C. Alex. ἔχωμεν, unde constat quod apostolus non hic laudet Hebræos, sed moneat, et terreat, cui voci optime respondet λατρεύωμεν, licet Arabs et Theophylactus legant λατρένομεν, repugnantibus cæteris interpretibus: sed Prol. p. 71. " indicativè ἔσχομεν, et λατρεύομεν recte."

Cap. xiii. 9. Μὴ περιφέρεσθε.] V. l. MSS. aliqui, Chrysost. Theodoret. Œcumen. legunt παραφέρεσθε· utrumque vocabulum satis quadrat, inquit Erasmus.

V. 10. Οὐκ ἔχουσιν ἐξουσίαν.] Gr. scholia, C. Alex. versiones omnes habent ἐξουσίαν. Sed tamen " Cod. Clar. Ger. Cod. Al. teste Esthio, omittunt ἐξουσίαν, omnino recte; in cæteris plerisque omnibus accessit explicationis gratia," Proleg. p. 135. col. 2.

V. 20. Ἐκ νεκρῶν.] V. l. ἐκ τῆς γῆς. Chrysost. Cyril. Hier. Catech. 14. p. 152. Didymus Lat.: reliqui autem interpretes, et C. Alex. editis congruunt. Cyril. citat Isa. xl. 11. et Chrysost. ait παρὰ τῆς ἀναστάσεως τοῦτο εἴρηται. Vide Prol. p. 73.

V. 21. Ἐν παντὶ ἔργῳ ἀγαθῷ.] Sic Græci omnes, et interpretes orientales; Vulg. solus ' in omni bono,' unde Millius, Prol. p. 135. col. 2. " medium ἔργῳ irrepsit ex 2 Thess. ii. 17."

SECTIO DECIMA QUARTA.

DE VARIIS LECTIONIBUS EPISTOLÆ AD JACOBUM.

CAP. i. 3. Desunt in Barb. 1. τῆς πίστεως, habent autem Œcumenius, C. Alex. et versiones omnes: " nihilominus, dicente Millio, Prol. p. 49. col. 2. lectioni huic simplici (sc. absque τῆς πίστεως) favet v. 12." Inspice quæso, lector, locum, ut scias viri acumen, et nasum criticum.

V. 19. Ὥστε ἀδελφοί μου.] Vulg. Beda, August. ἴστε, ' scitis fratres mei.' Sed Syr. et Œcumenius, legunt cum textu; ἴστε, inquit Erasmus, in Gr. codicibus non reperio: huic loco non admodum congruit juxta Esthium. Hic tamen Millius Vulgati in gratiam, " qui sensum apostoli non cupiebant, rem expedisse putabant mutando ἴστε in ὥστε," Prol. p. 145. col. 1.

V. 25. Οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος ——— οὗτος μακάριος.] Deest hic οὗτος primus apud Vulg. et Syr. 2dus apud Cant. ob pleonasmum Hebraicum non intellectum. Sunt autem in Arabe, et Œcumenio, estque, dicente Grotio, pulchra ἀναφορὰ in pronomine οὗτος: et, tamen Prol. p. 129. col. 1. " οὗτος primum insertum puto ex posteriori parte versiculi hujus."

V. 26. Εἴ τις δοκεῖ θρῆσκος εἶναι ἐν ὑμῖν.] " Duo MSS. legunt, θρησκὸς nescio an rectius" Millius. Œcumenius autem θρῆσκος quod etiam agnoscunt Hesychius et Budæus: " ἐν ὑμῖν quod deest Vulg. Syr. merito videtur adjectum," ita Millius hic, et Proleg. p. 123. col. 1.: est tamen in Œcumenio, et, teste Erasmo, in Græcis.

Cap. ii. 24. Ὁρᾶτε τοίνυν.] Vulg. et Syr. ' vides,' omittentes τοίνυν, et mutantes numerum verbi: cum textu legunt Œcumenius, et Arab.; et conclusio ab exemplo Abrahami ducta postulare videtur τοίνυν, ' igitur.'———

Cap. iii. 3. Ἰδού.] V. l. Œcumenius, et Vulg. εἰ δὲ, ' si autem,' Cod.

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MSS. quidam ἰδέ. Syr. autem ecce, et ἰδοὺ subsequens, v. 4, 5. lectionem textus adstruit.

V. 5. Ὀλίγον πῦρ.] V. l. Alex. Vulg. Œcumen. ἡλίκον πῦρ. Sed versiones orientales omnes textum sequuntur, et similitudo ducta à nave quæ circumfertur ὑπὸ ἐλαχίστου πεδαλίου, et μικρὸν μέλος, quod hic de lingua dicitur, et Hebraicum Adagium à Ben Syra ad hunc modum allatum, 'ut parvus ignis magnum rogum conficit, ita mundum nihil æque vastat ac lingua,' lectionem textus firmare videantur. Vid. Floril. Hebr. voce lingua.

Cap. iv. 4. Μοιχοὶ καὶ μοιχαλίδες.] Ita Œcumenius, C. Alex. Arab.: sed Vulg. et Syr. omittunt καὶ μοιχαλίδες, et "sic absque dubio apostolus," Mill. p. 49. col. 2. sequitur ἔχθρα inimicitia, sit Œcumenius, Syr. Arab. Sed Vulg. et Beda legunt ἐχθρὰ inimica: vide Rom. viii. 7.

V. 12. Εἷς ἐστιν ὁ νομοθέτης.] Addunt καὶ κριτὴς, MSS. quidam, Vulg. Syr. Cyril. Alex. de R. fide, p. 57. sed juxta Esthium, et Erasmum, illud non agnoscunt Græca exemplaria; "irrepsit è margine" Mill. p. 145. Non agnoscit Œcumenius.

V. 17. Deest ποιεῖν in Syr. sed habent Œcumenius, Vulg. C. Alex. Arab. Æthiop.: at "accessit forsan è margine," Proleg. p. 164. col. 1.

Cap. v. 5. Ὡς ἐν ἡμέρᾳ σφαγῆς.] Desunt hæc Æthiop. Agnoscunt Œcumenius, Cl. Al. Vulg. Syr. Arab. dicente tamen Millio, "commentarius est, non textus," Prol. p. 124. col. 2.

V. 7. Ἕως ἂν λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον.] Ita Œcumenius, C. Alex. versiones orientales omnes. D. ὑετὸν apud Vulg. solum, "omnino recte," Millius: enrationem plane commentitiam; "πρώϊμον καὶ ὄψιμον in S. Scripturis etiam de fructu terræ dicitur; id in hoc loco lector quispiam hoc ignorans, ne sententia laboraret, adjecit ὑετὸν," Proleg. p. 123. col. 2. Locum Scripturæ postulo. Adducit hic Mill. Deut. xi. 14. Jer. v. 24. Os. vi. 3. Joel ii. 23. Zech. x. 1. in quibus omnibus de pluvia matutina et serotina disertim sit mentio. Ad textum hunc provocando petit id quod probandum est; contrarium potius suadet hic locus, nempe fructus terræ messemque à pluvia matutina et serotina pendere, Deut. xi. 14. Jer. v. 25. adeoque agricolam hanc pluviam patienter expectare, ut fructus terræ colligat:—sed aliquid dicendum erat in gratiam Vulg.

V. 20. Σώσει ψυχὴν αὐτοῦ.] Vulg. Syr. Arab. Cyril. Al. de R. fide, p. 63. Sed 'αὐτοῦ occurrit in paucis exemplaribus,' inquit Esthius, neque vera lectio est, plurimi enim ad aliorum salutem multum conferunt, qui ipsi nequaquam salutem obtinebunt.

SECTIO DECIMA QUINTA.

DE LECTIONIBUS VARIANTIBUS IN EP. PRIMA D. PETRI.

CAP. i. 8. Ὃν οὐκ εἰδότες.] V. l. ἰδόντες, quod etiamsi verbo discrepet, re tamen idem est; sed in citando Polycarpo labitur hic Millius, non enim ait Polycarpus ὃν οὐκ ἰδόντες ἀγαπᾶτε, sed εἰς ὃν οὐκ ἰδόντες (text. ὁρῶντες) πιστεύετε, lectionis varietate facta in voce ὁρῶντες, in vocem εἰδότες. Nota insuper quod non modo Œcumen. C. Alex. sed Clem. Al. Stro. iv. p. 575. per totum hoc comma editis congruant.

V. 16. Ἅγιοι γένεσθε.] Ita Œcum. Syr. Arab. 'Estote.' sed MSS. quidam, Vulg. Clem. Al. Stro. p. 473. LXX interp. Lev. xi. 44. xix. 2. legunt ἔσεσθε levi discrimine, sive enim dicat Deus, sancti *estote*, vel *eritis*, utraque lectio mandati vim habet. Vide præcipue Orig. Ho. 11. in Num. f. 111. C. D.

V. 22. Διὰ πνεύματος.] Desunt in 3 MSS. Vulg. Syr. Hieron.: sed reperias in Œcumenio, Arab. et, teste Erasmo, in Græcis. Sequitur εἰς φιλαδελφίαν ἀνυπόκριτον, ita C. Alex. Œcumenius, versiones orientales omnes. Sed desunt in Vulg. et idcirco "commentarius est." Prol. p. 49. et 124. col. 2.

V. 24. Πᾶσα δόξα ἀνθρώπου.] Syr. Vulg. et (ait ille) Orig. legunt αὐτῆς, unde "ἀνθρώπου pro αὐτῆς est explicatio marginalis," Proleg. p. 123. col. 2. sed Œcum. Arab. et versio τῶν LXX. Isa. xl. 7. ab excusis non discedunt.

Cap. ii. 5. Πνευματικὰς θυσίας.] Sic Œcumen. Vulg. Arab. Æthiop. nec ulla hic varians lectio: at Proleg. p. 130. col. 1. ex fide Syri, ait Millius, "πνευματικὰς, quod est in Græcis omnibus nostris, è margine omnino videtur irrepsisse."

V. 7. Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.] Quanquam agnoscunt hæc verba Vulg. C. Alex. Œcumenius textu et commentario, Grotio tamen adstipulatur Millius, atque ait "traducta sunt huc ex Matt. xxi. 42." Consule Œcumenium in locum, en ergo Œcumenii verba, ἔσται οὖν ὅλον οὕτως ἰδοὺ τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον ——— καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνθῇ, ἔντιμον ὑμῖν τοῖς πιστεύουσιν, ἀπωθοῦσι δὲ, λίθον προσκόμματος, ὃν λίθον ἀπεδοκίμασαν μὲν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν τῆς γωνίας· συνάγων μὲν τοὺς πιστεύοντας εἰς αὐτὸν; imo textum ipsum διαῤῥήδην legit cum editis.

V. 18. Ἀλλὰ καὶ τοῖς σκολιοῖς.] Ita Œcumenius, et C. Alex. sed δυσκόλοις dyscolis. Vulg.: unde "hanc lectionem genuinam esse arbitror, utut è MSS. omnibus libris sit jam extrusum," Prol. p. 49. Reclamantibus Esthio et Erasmo, porro Hesychius et Phavorinus σκόλια interpretantur δυσχερῆ, δύσκολα; sed Mill. pro vulgato stat.

V. 24. Οὗ τῷ μώλωπι αὐτοῦ.] 'Pleonasmus est Hebræis familiaris, ac proinde noster interpres neglexit:' Esthius in locum.

Cap. iii. 5. Αἱ ἐλπίζουσαι ἐπὶ τὸν θεόν.] Omittit hæc Æthiops. Habent Œcumen. Vulg. Syr. Arab. "Suspectum habeo παρεμβλήσεως. Quis talia prætermiserit?" Ita Mill. Proleg. p. 124. col. 1. Respondeo, "turbida versio Æthiopica, ut eam vocat Mill., in qua apparet immanis nonnunquam à litera textus aberratio." Prol. p. 121. col. 1.

V. 7. Εἰς τὸ μὴ ἐκκόπτεσθαι.] V. l. Vulg. Syr. Arab. Æthiop. legunt ἐγκόπτεσθαι, "quæ videtur vera lectio," ita Millius hic. Sed pace illius dicam, Œcumenius legit ἐκκόπτεσθαι, nec cognitu facile est quid Græcè legerint, Syr. et Arab.; cum enim de junctis precibus habeatur oratio, utrum dicas *impediatur*, an *intercidatur*, parvi refert.

V. 15. Αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος.] Orig. contra Cels. lib. vii. p. 339. legit ἡμᾶς et ἡμῖν, sed antiqui omnes interpretes, Basil. tom. i. p. 549. et Chrysost. Ed. Mor. tom. iv. p. 70. editis congruunt.

V. 16. Ὡς κακοποιῶν.] Desunt hæc apud Vulg.: habent Œcumen. C. Alex. versiones orientales omnes: atqui Prol. p. 49. col. 2.: "accedunt hæc commentarii loco, ex cap. ii. 12."

V. 18. Περὶ ἁμαρτιῶν ἔπαθε.] V. l. ὑπὲρ ἁμαρτιῶν ἀπέθανε, absque sensus discrimine; quod autem ἔπαθε, in quo Œcumenius, et Arab. textui conveniunt, sit vera lectio apparet ex illatione facta, cap. iv. 1. Χριστοῦ οὖν παθόντος. Nota etiam quod Orig. in Joh. p. 126. et Œcumen. legunt v. 18. Ζωοποιηθεὶς πνεύματι, et v. 19. τοῖς ἐν φυλακῇ πνεύμασιν, et v. 20. ἅπαξ ἐξεδέχεται, ut et Cyril. Alex. de R. fide, p. 20. quorum autoritas contrariarum hic lectionum idonea confutatio est.

Cap. iv. 1. Ὁ παθὼν ἐν σαρκὶ.] Præpositio ἐν quæ deest in 5 MSS. retinetur apud Œcumenium, versionesque omnes: male ergo rejicitur à Grotio, et Millio, Prol. p. 94.

V. 3. Ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου.] Desunt ἡμῖν et τοῦ βίου, Vulg. et Clem. Al. Pæd. lib. iii. cap. 17. p. 258. "injectæ sunt claritatis gratia," inquit Millius, Prol. p. 123. col. 2.: sed Œcumen. legit, et agnoscunt Erasmus et Esthius, hanc esse lectionem Græcorum codicum, eamque lectioni vulgatæ anteponunt.

V. 14. Κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.] Desunt hæc verba in 4 MSS. Vulg. et Syr. sed extant apud Œcumen. C. Alex. Cyprian. Ep. ad Martyr. Ed. Ox. p. 175.: et tamen Prol. p. 67. col. 2. "injecta videntur ex scholio quopiam."

V. 16. Ἐν τῷ μέρει τούτῳ.] Œcumen. Vulg. Syr. Æthiop. ἐν τῷ ὀνόματι τούτῳ, quod si dicas in *hac parte*, vel *eo nomine*, idem valet, ac *eâ gratiâ*.

Cap. v. 2. Ἐπισκοποῦντες.] Ita Œcumenius, C. Alex. interpretes

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omnes: sed Proleg. p. 166. col. 1. "Unus obstat codicum consensus, et vix quidem obstat quo minus intermedium ἐπισκοποῦντες marginale scholion ob pleniorem loci explicationem esse censeam."

Οὐκ ἀναγκαστῶς ἀλλ' ἑκουσίως.] Vulg. Hieronym. et MSS. aliqui, addunt κατὰ Θεὸν, sed verba ista non reperiuntur in Œcumenio, Syro, Arabe, nec, teste Erasmo, in codicibus Græcis.

V. 5. Ὑποτασσόμενοι.] Deest Syr.: habent Œcumenius, Vulg. Syr. Æthiop.: quod si Millium auscultes, Proleg. p. 166. col. 1. "Lector quispiam adjecit ὑποτασσόμενοι ad marginem, in sententiæ supplementum, quod irrepsit postea in textum."

SECTIO DECIMA SEXTA.

DE VARIANTIBUS LECTIONIBUS EP. SECUNDÆ D. PETRI.

CAP. i. 3. Διὰ δόξης καὶ ἀρετῆς.] V. l. ἰδίᾳ δόξῃ καὶ ἀρετῇ, Vulg. Cyril. Al. de Trin. p. 604.: sed Œcum. Syr. Arab. cum textu legunt.

V. 9. Καὶ πλεονάζοντα.] Desunt hæc in unico Æthiop. Agnoscunt Œcum. C. Alex. versiones: "addita tamen sunt à quopiam adnotatore," Prol. p. 125. col. 1.

Cap. ii. 11. Οὐ φέρουσι κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν.] Desunt παρὰ Κυρίῳ, in Vulg. Syr.: "unde scholion est, non textus" Prol. p. 76. Habent autem Œcum. Arab. et teste Esthio, quidam è vetustioribus codicibus, recte; boni enim, et mali angeli adstant coram Domino, et ab eo mandata recipiunt, Job i. 6. ii. 1.

V. 12. Γεγενημένα.] Agnoscunt hanc vocem Œcum. C. Alex. Vulg. Arab. Cur autem pro additamento habeatur, causa nulla est.

V. 17. Οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.] Desunt εἰς αἰῶνα in Vulg. Syr. Sed habent Œcum. C. Alex. Arab. et Jud. v. 13. "Insertum esse" hariolatur Mill. prol. p. 50. col. 1.

V. 18. Τοὺς ὄντως ἀποφυγόντας.] MSS. quidam, Vulg. Syr. legisse videntur ὀλίγον, vel ὀλίγως, sed Œcum. Arab. et major pars Gr. codicum, teste Esthio, textui assentiuntur.

V. 20. Εἰ γὰρ ἀποφυγόντες.] Οἱ γὰρ 3 MSS. vera lectio, inquit Grotius, ut series sequentium indicat, sed Œcumen. C. Alex. versiones omnes editis congruunt, et, pace Grotii, ipsa apostoli verba.

Cap. iii. 2. Ὑπὸ τῶν ἁγίων προφητῶν.] Medium ἁγίων, quod jam locum habet in codicibus ferè omnibus "initio scholion marginale fuisse suspicor, ex cap. 4. (lib. i.) 21 hujus Ep." Mill. p. 156. col. 2.

Καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς τοῦ Κυρίου.] Non video, cur constructio vers. Angl. i. e. τῆς ἐντολῆς ἡμῶν τῶν ἀποστόλων τοῦ Κυρίου, Millio displiceat; quid enim huic loco magis aptum quam certiores facere Judæos, quod qui hæc illis mandata tradiderunt, apostoli fuere Domini nostri et salvatoris. Vide 1 Pet. i. 12.

V. 6. Δι' ὧν.] Arab. legit δι' ὅ, per quam aquam, δι' ὅν August. nempe, λόγον; sed Œcumen. C. Alex. Vulg. Syr. δι' ὧν sc. ὑδάτων per aquas illas quæ ex cœlo et terra provenerant: atque hanc esse veram lectionem liquet, non tantum ex eo quod rei gestæ respondeat, sed etiam ex igne ei opposito, quo mundus demum conflagrabit.

V. 11. Ὡς κλέπτης ἐν νυκτί.] Desunt ἐν νυκτὶ in Vulg. et Syr. sed Œcum. et Arab. retinent hæc verba: et cum adjungantur hæc voci κλέπτης omnibus aliis in locis, in quibus istius Diei fit mentio, viz. Matt. xxiv. 23. Luc. xii. 39. 1 Thess. v. 3., cur hic à se invicem separentur, causa nulla est.

V. 12. Παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας.] Vulg. Arab. August. τοῦ Κυρίου: Œcum. C. Alex. Syr. Θεοῦ, 'Dei dies eadem quæ Christi,' Grot. in locum.

SECTIO DECIMA SEPTIMA.

QUÆ EST DE VARIANTIBUS LECTIONIBUS IN EPISTOLIS D. JOHANNIS.

1 EP. cap. i. 7. Τοῦ υἱοῦ αὐτοῦ.] Omittit unicus Æthiops, reclamantibus Œcumenio, C. Alex. et reliquis Græcis Latinisque omnibus: "addititium tamen videtur," Prol. p. 125.

Cap. ii. 5. Αὐτοῦ τὸν λόγον.] 'Verbum ejus,' Vulg.: ex hac autem non dicenda est lectio varians, sed Gr. sermonis vera interpretatio.

V. 7. Ἀδελφοί.] V. l. ἀγαπητοὶ, hæc vocum harum variatio sæpius accidit in scholiis tam Græcis, quam Latinis, ex eo, ni fallor, quod sancti patres in suis homiliis posterius vocabulum priori anteposuerunt ἀπ' ἀρχῆς. Deest hic in Vulg. Syr. Æthiop. Sed retinetur apud Arab. et Œcumenium.

V. 18. Καὶ καθὼς ἠκούσατε ὅτι ἀντίχριστος ἔρχεται.] Deest ὅτι in C. Alex. Æthiop. 'non malè' Grotius: immo male; habent enim Iren. lib. iii. cap. 18. p. 241. Orig. in Matt. p. 402. Œcum. Vulg. Arab.

V. 19. Οὐκ εἰσὶ πάντες ἐξ ἡμῶν.] Deest πάντες in Syr. Iren. lib. iii. cap. 18. habent Œcum. C. Alex. Vulg. Arab. 'ex memoria videtur allegasse Irenæus:' Grabius in locum.

V. 23. Πᾶς ὁ ἀρνούμενος τὸν υἱὸν, οὐδὲ τὸν πατέρα ἔχει.] Addunt Cod. MSS. multi, Vulg. Syr. Orig. de Martyr. p. 206. Cyril. lib. ix. in Joh. cap. 40. Cyprian. Hilar. August. hæc verba, καὶ ὁ ὁμολογῶν τὸν υἱὸν, καὶ τὸν πατέρα ἔχει. Hæc autem non agnoscunt Œcumenius, aut Arab. 'In Græcis non reperio,' inquit Erasmus. Et quod huc transferuntur ex Evang. S. Joh. cap. viii. 19. Εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν, conjectura colligo, 1mo, Quia Origenes in in Joh. p. 261. citat verba ex Johan. Evangelio jam allata, et deinde hæc verba ex Ep. Cath. et ex utrisque concludit, εἰ γὰρ ὁ ἀρνούμενος τὸν πατέρα, καὶ τὸν υἱὸν (sup. ἀρνεῖται.) καὶ ὁ ὁμολογῶν τὸν υἱὸν, καὶ τὸν πατέρα ἔχει, δῆλον ὅτι Ἱερωσολυμῖται——ἀρνούμενοι τὸν πατέρα, ἀρνοῦνται τὸν υἱόν. 2do, Quia in his verbis citandis multum à se invicem discrepant patres. De Augustino hoc testatur Millius hic. Hilarius de Trin. lib. vi. p. 124. sic legit, 'qui confitetur filium habet, et patrem.' Cyprianus de exhort. ad Mart. p. 173. et filium et patrem habet: Cyril. Alex. Thess. 301. ante hæc verba addit ὁ ἀρνούμενος τὸν πατέρα, καὶ τὸν υἱὸν ἀρνεῖται.

Cap. iii. 2. Octo hic variantes lectiones habemus: sed, versionibus prætermissis, Orig. in Matt. p. 476. et Œcumenius impressis congruunt. Nisi quod Origenes omittit δὲ, et Œcumen. legit ὅτι ἐσόμεθα. Sic etiam v. 8—10. licet sex afferantur variæ lectiones, Œcum. et Origen Joh. p. 299. nullibi discedunt, nisi ubi loco ὁ ποιῶν δικαιοσύνην, Orig. legit ὁ ὢν δίκαιος, quod idem valet.

V. 14. Ὁ μὴ ἀγαπῶν τὸν ἀδελφόν.] Deest ἀδελφὸν, in Vulg. et 4 MSS.: unde "lectoris est, non apostoli," Mill. Prol. p. 145. col. 2. sed habent Œcum. Syr. Arab. Æthiop. Apostolus, cap. ii. 10.

V. 20. Ὅτι ἐὰν——ὅτι μείζων ἐστὶν ὁ Θεός.] Deest ὅτι in 2 MSS. Vulg. Arab.: "ἔτι legi vult Stephan." sic Mill. Sed ὅτι agnoscunt Cod. plurimi: Arab. reddit 'profectò,' quam interpretationem veram esse existimo; Hebraicum enim chi quod primario significat *nam* et exponitur à LXX. per ὅτι, alio sensu significat *certe*, et in versione Anglicana exponitur per voces quæ idem valent, *surely, certainly:* ita Gen. xliii. 10. si non intercessisset dilatio Chi. LXX. ἤδε ἄν 'sane, jam vice altera venissemus.' Ex. iii. 10. Chi. LXX. ὅτι, certò ego ero tecum,' 1 Reg. i. 13. Chi. LXX. ὅτι, 'proculdubio Solomon regnabit post me,' Josh. ii. 24. Chi, LXX. ὅτι, 'profecto tradidit Dominus omnem terram hanc in manus nostras,' ita Psal. lxxvii. 12. cxii. 6. Ex. iv. 25. Num. xxii. 23. Jud. vi. 16. Ruth i. 10. Isa. vii. 9.

Cap. iv. 3. Πᾶν πνεῦμα ὁ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα.] 'Pro istis codices antiqui, inquit Socrates, H. Eccl. lib. vii. cap. 32. habebant ὃ λύει τὸν Ἰησοῦν.' Sed, Millio teste, in hodierna lectione conveniunt exemplaria Græca omnino omnia, ita etiam omnes Græci patres; nam utcunque Millius, Cyril. Al. in contrariam partem adducat, lapsus est in hoc, dum Latinæ interpretationi 'solvit Jesum' nimium credidit: nam Tom. i. p. 397. et de R. fide, p. 8. et 94. Græca Cyrilli cum textu consentiunt. Porro, "non dubito, inquit Mill. quin autographum ipsius Johannis habuerit ἐν σαρκὶ ἐληλυθέναι, sc. ex fide Polycarpi, et Vulg." Prol. p. 33. Sed Cyril. de R. fide, ibid. et Œcumen. legunt ἐληλυθότα: quod si Vulg. habeat 'in carne venisse,' non inde sequitur illius Græca ab hodierna lectione discrepâsse. Siquidem Beza per eadem verba latine reddidit ἐληλυθότα, et cum, ex sententia Millii, citationes

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Polycarpi, pro more istorum temporum, negligentius sint prolatæ, quidni in hac etiam citatione Polycarpus eadem incuria laborâsse censeatur?

Ver. 3. *Καὶ νενικήκατε αὐτούς.*] Vulg. Æthiop. et August. *αὐτὸν*, "omnino recte," Mill. Prol. p. 50. Sed cum textu legunt Œcumen. C. Alex. Syr. Arab. Nec obstat Millii ratio, quod 'de Antichristo loquatur;' sunt enim *πολλοὶ ἀντίχριστοι*. 2. Sequuntur commate proximo hæc verba in plurali, *αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ*, quæ textus lectionem corroborant.

V. 16. *Μένει ἐν τῷ Θεῷ, καὶ ὁ Θεὸς ἐν αὐτῷ.*] Posterior hujus periodi pars retinetur apud Œcum. C. Alex. Vulg. Arab. Æthiop. et ver. 15. Sed absque Græcorum unanimi consensu foret crediderim huc traductum ex v. 15. Mill. Prol. p. 130. col. 1.

Cap. v. 10. *Ὁ μὴ πιστεύων τῷ Θεῷ.*] MSS. aliqui, Vulg. et Arab. *τῷ υἱῷ*, Rectius, inquit Grotius. Sed Œcumen. et Syrus, textui assentiuntur et sequentia 'quia non crediderit in testimonium quod testificatus est *ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ*,' hanc lectionem firmant. Sed Proleg. p. 125. col. 1. "*ὁ Θεὸς* quod in nostris omnibus adscriptum est, claritatis gratia à lectore quopiam indeque irrepsit in contextum." Mirum est ineptias hasce placere potuisse viro sano! quis ergo de FILIO SUO testimonium perhibere, nisi *ὁ Θεὸς* potuit?

V. 12. *Ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ.*] Mill. p. 50. col. 1. "*τοῦ Θεοῦ* repetitum est è superioribus." Vanè iterum. Agnoscunt Œcumen. C. Alex. Syr. Arab. Æthiop.

V. 13. *Ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε.*] C. Alex. sic legit, *αἰώνιον οἱ πιστεύοντες εἰς τὸ ὄνομα αὐτοῦ*. Ita etiam Vulg. Syr. Arab. sic, hæc scripsi vobis, *ὁ* qui creditis in nomen filii Dei, ut sciatis quod vitam habetis æternam, quam diu creditis in nomen filii Dei.

Ver. 20. *Ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ*] Millius l. "Χριστῷ scribarum est, non apostoli; non habet Vulg." Prol. p. 72. col. 1. quod ei certum est indicium *παρεμβλήσεως*. Habent nihilominus Œcum, Syr. Arab. Æthiop. Cyril. Al. de Tr. p. 484.

Cap. ii. 8. *Ἵνα μὴ ἀπολέσωμεν ἃ εἰργασάμεθα——ἀπολάβωμεν*'] Sic Arab. et Œcumenius, qui alterius cujuspiam lectionis nullam facit mentionem, nisi quod in commentario mutat personam, ut verba ejus melius cohæreant cum præcedentibus. Sed Vulg. Syr. Iren. lat. p. 242. et C. Alex. legunt *ἀπολέσητε, ἐργάσησθε, ἀπολάβητε*, nullo sensûs discrimine.

Cap. iii. 7. *Ὑπὲρ γὰρ τοῦ ὀνόματος.*] Omittunt pronomen *αὐτοῦ* Œcum. et MSS. quidam. Sed agnoscunt illud versiones antiquæ omnes.

SECTIO ULTIMA.

DE JUDÆ CATHOLICA EPISTOLA.

V. 1. *Ἐν Θεῷ Πατρὶ ἡγιασμένοις.*] V. l. *ἠγαπημένοις*, Orig. in Matt. p. 332. Œcumen. Vulg. Syr. sine magno discrimine, sanctificatos enim solos Deus diligit.

V. 6. *Ὑπὸ ζόφον τετήρηκεν.*] Clem. Al. pæd. lib. iii. cap. 8. p. 239. post *ζόφον* addit *ἀγρίων ἀγγέλων*, reclamantibus MSS. versionibus, et patribus. Lucifer Calaritanus, teste Millio, legit *ἁγίων*.

V. 14. *Ἐν ἁγαλλιάσει.*] Sic Œcumenius et versiones omnes.

V. 25. *Μόνῳ σοφῷ Θεῷ.*] Ita Œcumenius, Syr. Desunt in Vulg. Arab. Æthiop. "irrepserunt ut videtur ex Rom. xvi. 27." vide hic annotata in 1 Tim. i. 17. Prol. p. 94. col. 2.

LIBER TERTIUS.

§. 1. Continet specimen variantium lectionum parvi momenti, putà additionem aut subtractionem articuli. §. 2. Permutationem nominis unius pro altero ejusdem significationis, vel pronominis relativi in nomen substantivum, vel vocum *Θεοῦ, Χριστοῦ*. §. 3. Adjectivorum permutationem, sine sensûs discrimine. §. 4. Pronominum *ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς*, in *ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς*, permutationem, et defectus eorundem, ubi, si revera deessent, sunt necessariò intelligenda; pronominis etiam *αὐτὸς* defectum, vel additamentum ubi est intellectu necessarium; mutationem denique pronominis *αὐτὸς* in *οὗτος*, et *αὐτὸς* cum aspirato in *ἑαυτὸς*. §. 5. Verborum, et præpositionis verbi mutationem sine sensûs discrimine, item verbi simplicis in compositum, et vice versâ mutationem etiam personæ, numeri, temporis, modi, conjugationis, vocis. §. 6. Participiorum ejusdem sensûs invicem permutationem, simplicis pro composito, et eorundem tempore discrepantium sine sensûs discrimine. §. 7. Adverbiorum defectum ubi sunt plane necessaria, aut permutationem, sensu non variato. §. 8. Præpositionum permutationem. §. 9. Conjunctionum mutationem, et defectum. §. 10. Porro multa quæ inter lectiones variantes N. Test. recensentur, sunt tantum patrum citationes ex versione *τῶν* LXX. §. 11. Multa etiam quæ in alio evangelio, aliave epistola verbis diversis exprimuntur, variantem lectionem constituunt. §. 12. Objectionibus Romanensium, et scepticorum contra textus Græci *αὐθεντίαν* respondetur.

LIBRI TERTII SECTIO PRIMA.

ACCEDO jam ad ultimum, longéque facillimum laboris nostri pensum; nempe ad reducendum sub propriis quibusdam capitibus lectiones variantes parvi momenti. Ut ex instantiis paucis sub capite quolibet assignaris, lector intelligat, quam operosè nihil egisse videatur Millius in hisce minutiis, quæ sensum verborum neutiquam afficiunt, coacervandis. Hæc quidem omnia sigillatim enumerare idem penè esset ac Millii varias lectiones transcribere; breviter ergo quædam carpendo, lectori reliqua relinquo ex ingenti hoc penu colligenda. Et,

1. Plus centum ex variis hisce lectionibus id tantum monent articulum quendam deesse, vel superaddi, quo tamen addito, idem adhuc manet sensus, eandemque versionem verba exigunt.

Ab additione articuli incipio, ita Matt. i. 17. *ἕως Δαβίδ*, v. l. *τοῦ Δαβίδ*. Rom. xiv. 7. *Θεοῦ*, v. l. *τοῦ Θεοῦ*, 1 Cor. vii. 34. *Σώματι, καὶ πνεύματι*, v. l. *τῷ σώματι, καὶ τῷ πνεύματι*, 1 Cor. xi. 3. *κεφαλὴ δὲ Χριστοῦ*, v. l. *τοῦ Χριστοῦ*, ita etiam cap. xv. 24. 1 Cor. xi. 23. *ἄρτον*, v. l. *τὸν ἄρτον*. V. 27. *αἵματος*, v. l. *τοῦ αἵματος*. 1 Cor. xii. 21. *ὀφθαλμὸς*, v. l. *ὁ ὀφθαλμὸς*.

2. Sæpius indicat varia lectio articulum deesse in codice, aut Patre quodam, v. g. Matt. xxv. 2. quinque autem ex iis erant prudentes, *καὶ αἱ πέντε μωραὶ*, v. l. d. *αἱ*, Chrysost. Basil. MSS. (in Basilio tamen falli Millium, vide tom. ii. p. 425.) Marc. v. 13. *ἡ ἀγέλη*, v. l. deest *ἡ* in Pers. Syr. (Habet vero Syrus ille Grex. Matt. iv. 21. *τὰ δίκτυα*, v. l. deest *τὰ*. Luc. vi. 45. *ἐκ τοῦ περισσεύματος τῆς καρδίας*, v. l. desunt *τοῦ* et *τῆς*. Act. v. 24. *ὁ τε ἱερεὺς* deest *ὁ*. Rom. iv. 4. *κατὰ τὸ ὀφείλημα*, deest *τὸ*. Rom. xiii. 2. *ὑπὸ τοῦ Θεοῦ*, deest *τοῦ*. Rom. xiv. 15. *τὰ ἔθνη*, deest *τὰ*, 1 Cor. iii. 11. *ὁ Χριστὸς*, deest *ὁ*. V. 19. *παρὰ τῷ Θεῷ*, deest *τῷ*. Cap. iv. 15. *ἀπὸ τοῦ Θεοῦ*, deest *τοῦ*, vii. 24. *παρὰ τῷ Θεῷ*, deest *τῷ*. 1 Thess. iv. 1. *τὸ λοιπὸν*, deest *τὸ*. Jud. 13. *εἰς τὸν αἰῶνα* deest *τὸν*, Œcumen.

SECTIO SECUNDA.

DE NOMINIBUS.

PLUS centies varia lectio exhibet tantum mutationem nominis unius substantivi pro altero ejusdem significationis, eandemque versionem in alias linguas postulante. Ita Matt. ii. 11. *τὸ παιδίον*, v. l. *τὸν παῖδα*, et similiter, v. 13, 14. v. 16. *πάντας τοὺς παῖδας*, v. l. *πάντα τὰ παιδία*. Marc. v. 2. mansit dæmoniacus *ἐν τοῖς μνημείοις*, v. l. *ἐν τοῖς μνήμασι*, in monumentis. Matt. xi. 16. *παιδαρίοις*, v. l. *παιδίοις*. Luc. xiv. 16. Beatus est *ὃς φάγεται ἄρτον*, v. l. *ἄριστον*, idem nempe in Scripturis valet edere panem, et prandere. Vide Gen. xxxi. 54. xxxvii. 25. xliii. 15. Exod. ii. 20. 1 Sam. ix. 7. 10. Act. xv. 2. *συζητήσεως*, v. l. *ἐπιζητήσεως*. Rom. i. 27. *ἄῤῥενες*, v. l. *ἄρσενες*. Rom. ix. 27. *κατάλειμμα*, v. l. *ἐγκατάλειμμα, ὑποκατάλειμμα*.

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1 Cor. i. 13. ἔλλησι, v. l. ἔθνεσι, 2 Cor. iii. 3. πλαξὶ, v. l. πλαγξὶ. 2 Cor. viii. 2. τὸν πλοῦτον, v. l. τὸ πλοῦτος, quod sæpius occurrit.

2. Discrepant aliquoties, casu tantum. Joh. i. 42. 'invenimus Messiam, quod est interpretatum ὁ Χριστὸς,' v. l. τὸν Χριστὸν. Act. xix. 35. τίς γάρ ἐστιν ἄνθρωπος, v. l. τῶν ἀνθρώπων. 2 Cor. ii. 12. εἰς τὸ εὐαγγέλιον, v. l. διὰ τοῦ εὐαγγελίου. Cap. iii. 13. ἐπὶ τὸ πρόσωπον, v. l. τοῦ προσώπου, τῷ προσώπῳ. Cap. iv. 16. ἡμέρᾳ, καὶ ἡμέρᾳ, v. l. ἡμέραν, καθ' ἡμέραν. vi. 14. τίς ἡ κοινωνία φωτὶ, v. l. φωτός. viii. 2. κατὰ βάθους, v. l. βάθος.

3. Aliquoties discrepant numero, Joh. ii. 15. 'et cum fecisset flagellum ἐκ σχοινίων,' v. l. σχοινίου, Luc. xiii. 8. καὶ βάλω κοπρίαν, v. l. κόπρια: v. 15. ἀπεκρίθη αὐτῷ ὑποκριτὰ, nempe archisynagogæ, v. l. ὑποκριταί. 2 Cor. i. 10. τηλικούτου θανάτου, v. l. τηλικούτων θανάτων. Cap. iii. 7. ἐν γράμμασι, v. l. γράμματι. iv. 10. σώματι, v. l. σώμασι. vi. 15. μετ' ἀπίστου, v. l. μετ' ἀπίστων, et πρὸς ἄπιστον. ix. 6. ἐπ' εὐλογίαις, v. l. εὐλογίᾳ, ἐξ εὐλογίας.

4. Plus centies mutatur pronomen relativum in nomen substantivum, aut in ipsam personam, et vice versa. Ita angelus domini apparuit in somno αὐτῷ. Matt. i. 20. v. l. τῷ Ἰωσήφ. Ita enim cap. ii. 14. Marc. i. 16. ἀδελφὸν αὐτοῦ, v. l. Σίμωνος. Joh. x. 38. ὅτι ἐν ἐμοὶ πατὴρ, κἀγὼ ἐν αὐτῷ, v. l. ἐν τῷ πατρί. 1 Cor. i. 29. Ut non glorietur omnis caro ἐνώπιον αὐτοῦ, v. l. τοῦ Θεοῦ. Cap. vii. 13. μὴ ἀφιέτω αὐτὸν, v. l. τὸν ἄνδρα.

Vice versa Matt. viii. 5. Εἰσελθόντι δὲ τῷ Ἰησοῦ, v. l. αὐτῷ. Luc. ii. 21. περιτεμεῖν τὸ παιδίον, v. l. αὐτόν. Joh. iii. 2. Hic venit πρὸς τὸν Ἰησοῦν, v. l. πρὸς αὐτόν. Act. xii. 13. κρούσαντος δὲ Πέτρου, v. l. αὐτοῦ. Cap. xx. 7. συνηγμένων τῶν Μαθητῶν, v. l. αὐτῶν. cap. xxii. 16. τὸ ὄνομα Κυρίου, v. l. αὐτοῦ. Rom. i. 25. τὴν ἀληθείαν τοῦ Θεοῦ, v. l. αὐτοῦ. 2 Cor. v. 7. τῆς δόξης τοῦ Θεοῦ, v. l. αὐτοῦ.

Sexcenties permutantur vocabula Θεοῦ, Κυρίου, Χριστοῦ, quoniam, notante P. Simonio, contractim in antiquis MSS. scripta inveniuntur ad hunc modum, Θοῦ, Κρῦ, Χοῦ. Exempli gratia, Act. xvi. 10. ὁ Κύριος, v. l. ὁ Θεός. Act. xxi. 20. ἐδόξασαν τὸν Κύριον, v. l. Θεόν. Rom. i. 4. τοῦ Κυρίου ἡμῶν, v. l. τοῦ Θεοῦ. Cap. x. 13. Κυρίου, v. l. Θεοῦ. Rom. xi. 34. 1 Cor. iii. 5. 10. vi. 13.

Et vice versa Θεὸς, v. l. Κύριος. Rom. vii. 22. viii. 8. xiv. 6. 11. εἰς δόξαν Θεοῦ, v. l. Κυρίου. Ita 1 Cor. xi. 21. Denique Κύριος Var. Lect. Χριστός. Rom. xiv. 14. ἐν Κυρίῳ, v. l. Χριστῷ. 1 Cor. iii. 5. ὡς ὁ Κύριος, v. l. Χριστός. Cap. vii. 12. xii. 19. et passim.

2. Θεός. Rom. x. 17. Διὰ ῥήματος Θεοῦ, v. l. Χριστοῦ, xv. 32. διὰ θελήματος Θεοῦ, v. l. Χριστοῦ Ἰησοῦ. 1 Cor. i. 18. Δύναμις Θεοῦ, v. l. Χριστοῦ. ii. 1. μαρτύριον Θεοῦ, v. l. Χριστοῦ. iv. 1. Μυστήριον Θεοῦ, v. l. Χριστοῦ. vii. 40. πνεῦμα Θεοῦ, v. l. Χριστοῦ. Aliquando Κύριος. Rom. vii. 22. Τῷ νόμῳ τοῦ Θεοῦ, v. l. Κυρίου.

3. Χριστός. Rom. viii. 9. Πνεῦμα Χρίστου, v. l. Θεοῦ. v. 35. τῆς ἀγάπης τοῦ Χριστοῦ, v. l. Θεοῦ. cap. xiv. 18. δουλεύων τῷ Χριστῷ, v. l. Θεῷ Κυρίῳ, cap. xvi. 26. ἐκκλησίαι τοῦ Χριστοῦ, v. l. Θεοῦ. 1 Cor. i. 6. μαρτύριον Χριστοῦ, v. l. Θεοῦ. 2 Cor. xii. 9. δύναμις τοῦ Χριστοῦ, v. l. Θεοῦ: sæpe Κύριος. Rom. viii. 11. ὁ ἐγείρας τὸν Χριστὸν, v. l. τὸν Κύριον. xvi. 9. ἐν Χριστῷ, v. l. ἐν Κυρίῳ. Ita 1 Cor. ii. 16. x. 16.

Nec rarius inveniatur horum vocabulorum Ἰησοῦ Χριστοῦ, Κυρίου ἡμῶν omissio, cum enim de eadem persona dicta essent, uno eorum posito, reliqua superflua videbantur. 2. Additio, utpote quæ alibi simul occurrebant; vel permutatio, utpote quibus mutatis persona adhuc eadem intelligebatur. 1. Omissio sive defectus, v. g. Matt. xvi. 20. αὐτός ἐστιν Ἰησοῦς ὁ Χριστὸς, v. l. d. Ἰησοῦς. Act. xix. 10. τὸν λόγον Κυρίου Ἰησοῦ, d. Ἰησοῦ. 2 Cor. xiii. 5. Ἰησοῦς Χριστὸς, d. Ἰησοῦς. 1 Cor. i. 2. Ἰησοῦ Χριστοῦ, d. Χριστοῦ, cap. v. 4. ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, d. Χριστοῦ. 2 Cor. i. 2. ὁ Θεὸς, καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, d. Domini nostri Jesu Christi, Ambrosiast.

Additio Act. xxiv. 24. Περὶ τῆς εἰς Χριστὸν πίστεως, v. l. εἰς Ἰησοῦν, Χριστὸν Ἰησοῦν. 1 Cor. i. 24. κηρύσσομεν Χριστὸν, v. l. Ἰησοῦν Χριστὸν. cap. iv. 17. τὰς ὁδούς μου, τὰς ἐν Χριστῷ, v. l. ἐν Χριστῷ Ἰησοῦ. Post Κύριον Ἰησοῦν, addunt Χριστὸν. Rom. x. 9. 1 Cor. vi. 11. ἐν ὀνόματι τοῦ Κυρίου Ἰησοῦ, v. l. Ἰησοῦ Χριστοῦ, Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. xii. 3. Κύριον Ἰησοῦν, v. l. Dominum Jesum Christum. Ad Jesum Christum addunt Κύριον ἡμῶν. Rom. ii. 16. Διὰ Ἰησοῦ Χριστοῦ, v. l. τοῦ Κυρίου ἡμῶν.

Denique sexcenties, Millio judice, ex evangeliis tollenda est vox Ἰησοῦς, cum sit vox plane necessaria, et nominandi casum supplere debeat. Matt. iv. 18. περιπατῶν δὲ Ἰησοῦς, deest Ἰησοῦς, cap. viii. 3. ἥψατο αὐτοῦ Ἰησοῦς, d. Ἰησοῦς. Marc. i. 17. καὶ εἶπεν αὐτῷ Ἰησοῦς, d. Ἰησοῦς. Cap. viii. 1. Προσκαλεσάμενος ὁ Ἰησοῦς τοὺς Μαθητὰς αὐτοῦ, d. Ἰησοῦς, et αὐτοῦ. Vide Matt. xiii. 36. xiv. 14. xv. 16. Marc. xi. 11. 14. xii. 41. Luc. vii. 22. ix. 16. xiii. 2. Johan. i. 44. iv. 46. v. 1. vi. 14. 70.

SECTIO TERTIA.

DE ADJECTIVIS.

ADJECTIVA sæpius permutantur, sine ulla mutatione sensûs. Exempli gratia, Matt. vi. 25. πλεῖον, v. l. πλείων, ut conveniat genere cum ψυχή. Cap. ix. 17. ἀμφότερα, v. l. ἀμφότεροι, nempe ἀσκοὶ καὶ οἶνος. Cap. x. 32. τῶν μικρῶν τούτων, v. l. τῶν ἐλαχίστων. Cap. xi. 29. πρᾷος, v. l. πραΰς. Marc. v. 40. ἅπαντας, v. l. πάντας. Ita etiam Luc. vii. 16. Luc. xix. 7. ἅπαντες, v. l. πάντες. Cap. xxi. 3. πάντων, v. l. ἁπάντων. Vide etiam v. 12. Act. xxii. 12. ἀνὴρ εὐσεβὴς, v. l. εὐλαβής.

SECTIO QUARTA.

DE PRONOMINIBUS.

NOTANDUM primo de pronominibus primitivis ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς, ea sexcenties mutari in ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς, et vice versa,—librariorum, inquit P. Simonius, sive vitio, sive incuria. Hoc autem fere continuo accidit, sensu haud alicubi mutato: cum enim de re omnibus communi sive Christianis, sive Ethnicis agitur, vix aliquod discrimen intercedit inter nos Christianos, et vos Christianos, vos gentiles, et nos de gentibus. Exempli gratia, Luc. xii. 32: 'Nolite timere, pusillus grex; quia complacuit patri vestro δοῦναι ὑμῖν τὴν βασιλείαν,' v. l. ἡμῖν, i. e. nobis qui sumus, aut vobis qui estis, de hoc pusillo grege.—Act. iii. 25. 'vos estis filii prophetarum, et testamenti quod disposuit Deus, πρὸς τοὺς πατέρας ὑμῶν,' v. l. ἡμῶν, ubi Judæus Judæos alloquitur. Sic v. 23. ὁ Θεὸς ὑμῶν, v. l. ἡμῶν. Cap. xiv. 17. 'implens cibo, et lætitiâ τὰς καρδίας ἡμῶν,' v. l. ὑμῶν, nimirum omnibus dat cibum.—Et rursus eodem commate, cap. xv. 7. ὁ Θεὸς ἐν ἡμῖν ἐξελεξάτο, v. l. ὑμῖν, i. e. in vobis, aut nobis apostolis.—cap. xvi. 17. isti homines καταγγέλλουσιν ἡμῖν viam salutis, v. l. ὑμῖν, i. e. vobis aut nobis apud Philippos agentibus.—cap. xxviii. 25. Bene locutus est Spiritus sanctus πρὸς τοὺς πατέρας ἡμῶν, v. l. ὑμῶν. Ita Paulus Judæus Judæis.—1 Pet. i. 4. εἰς ἡμᾶς, v. l. ὑμᾶς, et v. 12. ἡμῖν, v. l. ὑμῖν, i. e. nobis, aut vobis Christianis:—plura exempla dabunt annotata libro 2do passim.

Porro deficiunt juxta varias lectiones hæc pronomina, ubi si revera abfuissent, necessariò intelligenda essent. Ita v. g. ἀφίεται ὑμῖν, 'reliquitur vobis domus vestra deserta,' v. l. d. ὑμῖν. Iis tamen solis relinqui potuit hæc domus desolata. Luc. vi. 25. οὐαὶ ὑμῖν, 'væ vobis qui saturati estis,' v. l. deest ὑμῖν. Malè proculdubio, eo enim desiderato sensus deficit. Joh. iii. 12. εἰὰν εἶπω ὑμῖν τὰ ἐπουράνια, v. l. deest ὑμῖν. Quis autem non videt pronomen ibi prorsus necessarium esse. Joh. xvi. 4. ὅτι ἐγὼ εἶπον ὑμῖν ταῦτα, deest ὑμῖν. Male: præcedunt enim ταῦτα λελάληκα ὑμῖν. Luc. xii. 22. μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, v. l. d. ὑμῶν.

Adduntur insuper, ubi sunt plane superflua.—Ita Luc. xxiii. 2. 'invenimus hunc hominem διαστρέφοντα τὸ ἔθνος.' add. v. l. ἡμῶν, nec enim de alia natione loqui potuerunt. Joh. viii. 5. ἐν τῷ νόμῳ, add. v. l. ἡμῶν: non enim de alia lege loqui potuissent scribæ et pharisæi.—Act. xxvi. 6. πρὸς τοὺς πατέρας, v. l. ἡμῶν.

2do. Pronomen relativum αὐτὸς in his variis lectionibus sæpe deesse dicitur, cum planè necessarium sit. Ex. gr. Matt. vi. 4. Pater meus videns in occulto αὐτὸς ἀποδώσει σοι, d. αὐτὸς. Cap. viii. 21. ἕτερος δὲ τῶν Μαθητῶν αὐτοῦ, v. l. d. αὐτοῦ. Cap. xii. 3. ὅτι ἐπείνασεν

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αὐτὸς, v. l. d. αὐτὸς.—Matt. xviii. 32. προσκαλεσάμενος αὐτὸν ὁ Κύριος αὐτοῦ, λέγει αὐτῷ, d. αὐτὸν et αὐτῷ.—V. 34. πᾶν τὸ ὀφειλόμενον αὐτῷ. d. αὐτῷ.—Luc. xiv. 16. ὁ δὲ εἶπεν αὐτῷ, v. l. d. αὐτῷ.—xv. 26. τὸν παῖδα αὐτοῦ, deest αὐτοῦ.—xvii. 9. τὰ διαταχθέντα αὐτῷ, d. αὐτῷ.—xxii. 57. ὁ δὲ ἠρνήσατο αὐτὸν, deest αὐτὸν :—ita sexcenties.

Sæpe etiam in variis hisce lectionibus adjicitur, ubi est pariter intellectu necessarium. Luc. xviii. 1. ἔλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε (v. l. add. αὐτοὺς) προσεύχεσθαι, quod tamen satis comprehenditur in αὐτοῖς.—c. xxiii. 35. ἐξεμυκτήρισαν, v. l. αὐτόν.—Joh. iv. 17. ἡ γυνὴ εἶπεν, v. l. add. αὐτῷ.—xi. 8. λέγουσιν αὐτῷ οἱ Μαθηταὶ, v. l. add. αὐτοῦ.—Et v. 12. εἶπον οὖν, v. l. add. αὐτῷ, οἱ Μαθηταὶ αὐτοῦ.—Act. ii. 40. παρεκάλει. add. αὐτούς.—Marc. ii. 8. ἐπιγνοὺς Ἰησοῦς ὅτι οὕτως διελογίζοντο ἐν ἑαυτοῖς, v. l. ὅτι αὐτοὶ οὕτως.

Idem obtinet in pronominibus possessivis : ita Matt. xx. 21. εἷς ἐκ δεξιῶν σου, καὶ εἷς ἐξ εὐωνύμων MSS. xxv. add. σου.—Mar. x. 37. εὐωνύμων σου. d. σου.—v. 40. εὐωνύμων μου, d. μου.—Matt. xv. 4. τίμα τὸν πατέρα σου, v. l. d. σου.—Marc. vii. 10. καὶ τὴν μητέρα σου, v. l. d. σου.—Vid. Joh. xiv. 12. xvi. 10. xviii. 11. Act. xx. 23, 24.

Porro nihil frequentius est quam permutatio horum pronominum sensu non permutato; ita Matt. iii. 3. οὗτός ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαίου, v. l. αὐτός.—v. 4. αὐτὸς δὲ ὁ Ἰωάννης, v. l. οὗτος.—1 Cor. vii. 13. καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, v. l. οὗτος.—cap. xvi. 17. ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν, v. l. αὐτοί : est enim αὐτὸς juxta grammaticos modo relativum, modo demonstrativum, idemque περὶ τοῦ οὗτος pronunciant.

Invicem pariter mutantur αὐτὸς et ἑαυτός. Ita Matt. vi. 16. ἀφανίζουσι τὰ πρόσωπα αὐτῶν, v. l. ἑαυτῶν.—Marc. i. 27. ὥστε συζητεῖν πρὸς αὐτοὺς, v. l. πρὸς ἑαυτούς. Cap. v. 26. δαπανήσασα τὰ παρ' ἑαυτῆς πάντα, v. l. παρ' αὐτῆς : cum enim reperiantur αὐτός, αὐτοῦ, αὐτὸ, aspirata, aphæresis est τοῦ ε juxta grammaticos.

SECTIO QUINTA.

DE VERBIS.

Ter mille hic veniunt adnotanda, ubi

1. VERBA mutantur sine ullo fere sensûs discrimine. v. g. Matt. ii. 13. futurum est ut Herodes quærat puerum ἀπολέσαι αὐτὸν, v. l. ἀποκτεῖναι αὐτόν. Matt. iii. 9. μὴ δόξητε λέγειν ἐν ἑαυτοῖς, v. l. μὴ ἄρξητε. Matt. xxii. 37. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, MSS. 28. ἔφη. Marc. i. 20. ἀπῆλθον ὀπίσω αὐτοῦ, v. l. ἠκολούθησαν αὐτῷ. Pariter cap. viii. 34. ὅς γὰρ ἂν θέλει ὀπίσω μου ἐλθεῖν, v. l. ἀκολουθεῖν. Cap. iii. 4. ψυχὴν σῶσαι, ἢ ἀποκτεῖναι, v. l. ἀπολέσαι. Luc. vi. 9. ἢ ἀπολέσαι, v. l. ἀποκτεῖναι. Cap. xxi. 22. τοῦ πληρωθῆναι πάντα τὰ γεγραμμένα, v. l. πλησθῆναι. Joh. viii. 5. Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι, v. l. λιθάζειν, λιθάζεσθαι. V. 26. ταῦτα λέγω, v. l. λαλῶ. Rom. xv. 18. λαλεῖν τι, v. l. τι εἰπεῖν, λαλεῖσαί τι. 1 Cor. ix. 8. ταῦτα λαλῶ, v. l. λέγω. Vide Rom. ix. 20. 1 Cor. xiii. 8.

2. Mutatur sæpe præpositio verbi, sensu integro manente. Luc. ii. 20. Ἐπέστρεψαν, v. l. ὑπέστρεψαν. Act. xv. 42. ἐπιμένειν, v. l. προσμένειν. Joh. xxi. 3. ἀνέβησαν εἰς τὸ πλοῖον, v. l. ἐνέβησαν. 2 Cor. iv. 16. ἐκκακοῦμεν, v. l. ἐγκακοῦμεν. Cap. v. 6. ἐκδημοῦμεν, v. l. ἀποδημοῦμεν.

3. Sexcenties varia lectio mutat verbum simplex in compositum sensu non læso. Ita Matt. vi. 3. te faciente eleemosynam, μὴ γνώτω ἡ ἀριστέρα σου, v. l. ἐπιγνώτω.—Cap. x. 25. εἰ ἐκάλεσαν, v. l. ἐπεκάλεσαν. Cap. xv. 14. εἰς βόθυνον πεσοῦνται, v. l. ἐμπεσοῦνται.—Luc. iv. 42. ἐζήτουν αὐτὸν, v. l. ἀνεζήτουν. Act. xviii. 7. ἦλθεν εἰς οἰκίαν, v. l. εἰσῆλθεν. Cap. xviii. 16. ἤλθομεν εἰς Ῥώμην, v. l. εἰσήλθομεν.

Et vice versa, pro composito exhibetur simplex. Matt. xiii. 40. καὶ πυρὶ κατακαίεται, MSS. 40. καίεται. Cap. xix. 5. προσκολληθήσεται τῇ γυναικὶ, v. l. κολληθήσεται. Marc. i. 38. εἰς τοῦτο ἐξελήλυθα, v. l. ἐλήλυθα. Luc. xiii. 21. ἐνέκρυψεν, v. l. ἔκρυψεν. Cap. xx. 24. ἐπιδείξατε μοι δηνάριον, v. l. δείξατε. V. 34. ἐκγαμίσκονται, v. l. γαμίσκονται. Act. xi. 20. εἰσελθόντες, v. l. ἐλθόντες. Rom. iii. 9. προητιασάμεθα, v. l. ἠτιασάμεθα. 1 Cor. v. 2. ἐξαρθῇ, v. l. ἀρθῇ. 2 Cor. iv. 14. ἐγερεῖ, παραστήσει, v. l. ἐξεγερεῖ, στήσει.

4. In verbis sæpenumero contingit, primo, mutatio numeri. Matt. i. 21. καλέσεις, v. l. καλέσουσι. 1. Contingit hoc plus centies ubi nomina multitudinis, aut neutrius generis occurrunt, quæ utrumque numerum admittunt. Ita Matt. x. 21. παραδώσει δὲ ἀδελφὸς, v. l. παραδώσουσι, Marc. iii. 11. πνεύματα ἀκάθαρτα προσέπιπτεν αὐτῷ, v. l. προσέπιπτον. Joh. xii. 8. ὄχλος ἤκουσε, v. l. ἤκουσαν. Act. ii. 3. ἐκάθέσι τε, v. l. ἐκάθησαν τε. Rom. ii. 14. φόσει τὰ τοῦ νόμου ποιῇ, v. l. ποιῶσει. 2 Cor. ix. 3. ἔπεμψα, ἐπέμψαμεν. V. 4. λέγομεν, λέγω.

2. Mutatio personæ, et numeri. Ita Act. xix. 13. ὁρκίζομεν, v. l. ὁρκίζω, male, præcedunt enim τίνες, et λέγοντες. xx. 28. οὗ ἦσαν συνηγμένοι, nempe Troades, v. l. ἦμεν, nos cum iis. xxi. 8. ἐξελθόντες οἱ περὶ τὸν Παῦλον ἦλθομεν, v. l. ἦλθον. cap. xxii. 25. ὡς δὲ προέτειναν, αὐτὸν τοῖς ἱμᾶσιν, nempe centurio προέτεινον, προσέτειναν, centurio cum ministris ejus. Cap. xxvii. 29. μήπως ἐκπέσωσιν, viz. nautæ, v. l. ἐκπέσωμεν, nos in nave. Rom. vi. 3. ἐβαπτίσθημεν nos Christiani, ἐβαπτίσθητε vos Romani. 2 Cor. ii. 4. ἔχω, v. l. ἔχωμεν, v. 11. ἐλπίζω, ἐλπίζομεν, Paulus solus, vel Paulus et Timothæus, cap. 1. v. 1.

3. Mutatio temporis, ut, 1mo, præsens pro futuro, et, contra, sexcenties, ita Matt. vi. 19. θησαυρίζετε, v. l. θησαυρίσετε. vii. 15. ἔρχεται, v. l. ἐλεύσεται. xxi. 3. ἀποστέλλει, v. l. ἀποστελεῖ. Ita etiam, Marc. xi. 3.—Joh. iii. 36. Ira Dei μένει ἐπ' αὐτὸν, v. l. μενεῖ. Joh. xvi. 33. ἔξετε, v. l. ἔχετε. Rom. xi. 13. δοξάζω. v. l. δοξάσω. 2 Cor. iii. 9. περισσεύει. v. l. περισσεύσει, Matt. iii. 10. ἐκκόπτεται καὶ εἰς πῦρ βάλλεται, v. l. ἐκκοφθήσεται, βληθήσεται. v. 10. ἔστι, v. l. ἔσται. Matt. x. 8. θεραπεύετε, καθαρίζετε, ἐγείρετε, v. l. θεραπεύσατε. Ita passim.

2do. Præsens pro præterito et vice versa. Ita Joh. vi. 63. τὰ ῥήματα ἃ ἐγὼ λαλῶ, v. l. λελάληκα. Joh. xiv. 9. ἑώρακε ἐμὲ ἑωρακὼς, v. l. ὁρῶν με ὁρᾷ. 3. Præsens aut imperfectum pro Aoristo primo aut secundo. Ita Joh. iv. 27. ἐθαύμασαν, v. l. ἐθαύμαζον. Act. iv. 35. ἐτίθουν, v. l. ἐτίθησαν. Matt. i. 18. ἐφάνη τῷ Ἰωσὴφ, v. l. φαίνεται.

4. Mutatio conjugationis aut vocis passim. Matt. xi. 23. ἐγένοντο, v. l. ἐγενήθησαν. Heb. xi. 4. λαλεῖται, v. l. λαλεῖ. Matt. vii. 24. ὁμοιώσω αὐτὸν, v. l. ὁμοιωθήσεται, Luc. vi. 7. παρετηροῦν, v. l. παρετηροῦντο. Luc. iv. 14. ἀνταποδοθήσεται, v. l. ἀνταποδώσουσι. Joh. ii. 17. κατέφαγέ με, v. l. κατεφάγεται.

5. Mutatio modi. Contigit hoc in numeris in locis sensu utrinque integro; indicativus nempe mutatur aliquoties in imperativum. Matt. xx. 26. Qui major erit inter vos, ἔστω ὑμῶν διάκονος, v. l. ἔσται. V. 27. ἔσται ὑμῶν δοῦλος, v. l. ibid. ἔστω. Cap. xxiii. 11. Qui major est vestrum ἔσται ὑμῶν διάκονος, v. l. ἔστω. Mutato in imperativum futuro, interpretamenti causa. Millius Matt. v. 37. ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ ναὶ, v. l. ἔσται.

In subjunctivum frequentissime, et vice versa. Matt. v. 25. μήποτε σε παραδῷ, v. l. παραδώσει. Bis Luc. iii. 10. τί οὖν ποιήσομεν. v. l. ποιήσωμεν. Joh. v. 47. πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε, πιστεύσητε. Cap. xv. 8. γενήσεται γένησθε. 16. δῷ ὑμῖν, v. l. δώσει. Act. xxviii. 26. βλέψετε, βλέψητε. V. 27. ἰάσωμαι, ἰάσομαι. Rom. iii. 3. τὴν πίστιν τοῦ Θεοῦ καταργήσει. Ita Chrysost. Theodoret. Photius, Œcum. Theophylact. MSS. καταργεῖ, καταργήση. Cap. vi. 1. ἐπιμενοῦμεν τῇ ἁμαρτίᾳ, v. l. ἐπιμένωμεν. Rom. x. 11. πῶς δὲ πιστεύσουσιν, ἀκούσουσι, v. l. πιστεύσωσιν ἀκούσωσιν.

Est denique notandum verbum substantivum in linguâ Hebraicâ præsens tempus non admittere, unde in versione nostra Anglicana τὸ is, in versione Ἰταλικὴ τὸ ἔστι, sæpissime additur : hinc fere centies notatur τὸ ἔστι apud novi fœderis Scriptores, quibus Hellenistica lingua in usu fuit : v. g. 1 Thess. ii. 10. ὑμεῖς Μάρτυρες, v. l. ἐστέ. Vide 1 Cor. vii. 16. viii. 7. xi. 11. xiv. 10.

SECTIO SEXTA.

DE PARTICIPIIS.

1. PARTICIPIA ejusdem sensus sæpe invicem permutantur : v. g. Matt. iv. 18. τὸν λεγόμενον Πέτρον, v. l. τὸν καλούμενον. Cap. ix.

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18. ταῦτα αὐτοῦ λαλοῦντος, v. l. λέγοντος. Joh. xix. 28. εἰδὼς Ἰησοῦς, ὅτι πάντα ἤδη τετέλεσται, v. l. ἰδών. Act. xviii. 8. θεασάμενος, v. l. ἰδών. Cap. xvii. 13. σαλεύοντες τοὺς ὄχλους, v. l. ταράσσοντες. 1 Cor. v. 2. ὁ τὸ ἔργον τοῦτο ποιήσας, v. l. πράξας. 2 Cor. iii. 7. ἐν γράμμασιν ἐντετυπωμένη, v. l. ἐγγεγραμμένη.

2. Centies tempore differunt sine sensus discrimine: ex. gr. Matt. x. 28. μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, v. l. ἀποκτενόντων. Cap. xiii. 24. σπείροντι, σπείραντι. Cap. xvii. 27. τὸν ἀναβάντα, v. l. ἀναβαίνοντα. Joh. vi. 45. πᾶς ἀκούσας, v. l. ἀκούων. Act. ii. 44. πάντες οἱ πιστεύοντες, v. l. πιστεύσαντες. Cap. xxviii. 5. ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, v. l. ἀποτινασσόμενος, ἀποτιναξάμενος. 2 Cor. i. 17. τοῦτο οὖν βουλευόμενος, v. l. βουλόμενος, βουλευσάμενος. V. 5. κατεργασάμενος, κατεργαζόμενος, ἐγείροντι, ἐγείραντι, 2 Cor. i. 9.

3. Multoties participium simplex occurrit pro composito, et vice versa, v. g. Matt. vii. 13. πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς, v. l. ἐρχόμενοι. Luc. xvii. 7. εἰσελθόντι, ἐλθόντι. Joh. xii. 2. εἷς τῶν συνανακειμένων αὐτῷ. v. lect. ἀνακειμένων σὺν αὐτῷ. Act. xxi. 4. καὶ ἀνευρόντες, v. l. καὶ εὑρόντες. 2 Cor. iv. 9. ἐγκαταλειπόμενοι, v. l. λιμπανόμενοι, λιπόμενοί.

SECTIO SEPTIMA.

DE ADVERBIIS.

NOTANT, 1mo, variæ lectiones deesse multoties adverbia, ubi sunt planè vel intellectu necessaria, vel sensu non læso deesse possunt. Luc. vi. 10. ἔκτεινον τὴν χεῖρά σου. ὁ ἐποίησεν οὕτω. v. l. d. οὕτω. Marc. i. 13. τὸ πνεῦμα ἐκβάλλει αὐτὸν εἰς τὴν ἔρημον καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ, deest ἐκεῖ. Et Act. xiv. 28. Navigarunt Antiochiam διέτριβον δὲ ἐκεῖ, d. ἐκεῖ, male proculdubio. Joh. iv. 3. ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν. Recte: nam è Galilæa ascendit Jesus Hierosolymam ad Pascha. Cap. ii. 11. 13. at v. l. d. πάλιν. Joh. xviii. 33. εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, d. πάλιν, male, egressus enim est è prætorio ad Judæos. V. 29. v. 38. πάλιν ἐξῆλθε ὁ Πιλάτος πρὸς τοὺς Ἰουδαίους, v. l. d. πάλιν, male iterum. Vide v. 29. Act. v. 23. εὕρομεν τοὺς φύλακας ἔξω ἑστῶτας πρὸ θυρῶν. MSS. 30. deest ἔξω, qui tamen præ foribus stabant, ii certe extra stabant.

Speciatim observandum est de εὐθὺς, et εὐθέως, quod quadragies inveniuntur in uno D. Marci Evangelio, adeo ut mirum non sit ea multoties ibi deesse, in MSS. exemplis puta. Cap. i. 10. 29, 30. ii. 2. viii. 14. xliii. 45. Ubi Millius, "deest Cant. Vulg. Syr. ut fere semper." Matt. iv. 20. οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα. Ubi "εὐθέως insertum est ex Evangeliis aliis;" ita Millius, Proleg. p. 64. col. 2. Habent autem Chrysost. in Com. Theophylact. versiones omnes, Origenes in Matt. p. 389.

2. Mutantur invicem sæpius adverbia sensu minime mutato. Luc. v. 35. τότε νηστεύσουσιν, v. l. ἀπὸ τότε, Cap. xvi. 26. οἱ θέλοντες διαβῆναι ἐντεῦθεν. V. lect. MSS. 23. ἐκεῖθεν. Joh. xviii. 20. πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται, v. l. παντοθέν. Omnes nimirum in solennitatibus ex lege adire Hierosolymam tenebantur, adeoque undique convenire illic. Cap. xix. 27. ἰδοὺ ὁ υἱός σου, v. l. ἴδε. Act. xxii. 1. νῦν, v. l. νυνί. 2 Cor. ii. 17. κατενώπιον τοῦ Θεοῦ, v. l. κατέναντι. iii. 10. ἕνεκεν, v. l. εἵνεκεν, Cap. iv. 16. ὁ ἔξω ἡμῶν ἄνθρωπος, v. l. ἔξωθεν.

SECTIO OCTAVA.

DE PRÆPOSITIONIBUS.

INFINITUM esset observare loca omnia ubi præpositiones ejusdem potestatis, eundemque sensum exhibentes, inter se permutantur.

Ut, 1mo, διὰ pro ὑπὸ, et vice versa: Matt. ii. 23. τὸ ῥηθὲν διὰ τῶν Προφητῶν, v. l. ὑπὸ.—Cap. iii. 3. Hic est qui dictus est ὑπὸ Ἡσαΐου, v. l. διὰ, Vulg. et Iren. In utrisque autem invenimus *per*. Act. xii. 9. τὸ γινόμενον διὰ τοῦ Ἀγγέλου, v. l. ὑπό.

2. Ἀπὸ, pro ὑπὸ, et contra: Rom. xiii. 1. οὐκ ἔστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ, v. l. ὑπὸ. Gal. v. 18. οὐκ ἐστὲ ὑπὸ νόμον. v. l. ἀπὸ νόμου.

Ἀπὸ, pro παρὰ, et contra: Act. xxvi. 22. ἐπικουρίας τυχὼν τῆς παρὰ τοῦ Θεοῦ, v. l. ἀπό. 1 Cor. xi. 13. ἀπὸ τοῦ Κυρίου, v. l. παρὰ τοῦ.

Ἀπὸ, pro ἐκ, et ἐν, ἐκ pro ἀπὸ. Matt. viii. 34. ἀπὸ τῶν ὁρίων αὐτῶν, v. l. ἐκ. 1 Cor. vii. 7. ἐκ τοῦ Θεοῦ, v. l. ἀπὸ. Matt. viii. 13. Sanatus est ἐν τῇ ὥρᾳ ἐκείνῃ. v. lect. ἀπὸ τῆς, &c.

2. Ὑπὲρ, pro περὶ, et contra: Rom. i. 5. ὑπὲρ τοῦ ὀνόματος αὐτοῦ, v. lect. περὶ. V. 8. ὑπὲρ πάντων ὑμῶν, v. l. περὶ. 2 Cor. i. 8. ὑπὲρ τῆς θλίψεως ἡμῶν, v. l. περὶ. Cap. xii. 5. ὑπὲρ ἐμαυτοῦ, v. l. περὶ. 2 Cor. i. 13. ὑπὲρ ὑμῶν, v. l. περὶ. Gal. i. 4. ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, v. l. περὶ.

Pro παρὰ, 2 Cor. i. 8. ὑπὲρ δύναμιν, v. l. πάρα. 2 Cor. xii. 13. Quid est enim quod minus habuistis ὑπὲρ λοιπὰς ἐκκλησίας, v. l. παρά.

Sexcenties ἐπὶ pro εἰς, aut ἐν, vice versa: Matt. iii. 13. ἐπὶ τὸν Ἰορδάνην, v. l. εἰς. Cap. xviii. 6. ἐπὶ τὸν τράχηλον αὐτοῦ, v. l. εἰς, et περὶ. Luc. viii. 8. ἐπὶ τὴν γῆν τὴν ἀγαθὴν, v. l. εἰς. Joh. vi. 16. κατέβησαν ἐπὶ τὴν θάλασσαν, v. l. εἰς. Act. iv. 5. συναχθῆναι τοὺς ἄρχοντας εἰς Ἰερουσαλήμ, v. l. ἐν. Rom. x. 11. ὁ πιστεύων ἐπ' αὐτῷ, v. l. εἰς αὐτόν. Gal. v. 13. ἐπ' ἐλευθερίᾳ.

Item ἐπὶ, εἰς pro πρὸς, et vice versa: Act. xvi. 40. εἰς τὴν Λυδίαν, v. l. πρὸς. Rom. x. 21. πρὸς λαὸν ἀπειθοῦντα, v. l. ἐπί. Gal. i. 12. πρὸς τοὺς πρὸ ἐμοῦ Ἀποστόλους, v. l. εἰς.

4. Aliquoties mutatur tantum casus quem regit præpositio, sensu minime mutato:—ex. gr. Marc. v. 11. Erat ibi grex porcorum πρὸς τὸ ὄρος, *circa* montem, Vulg. πρὸς τῷ ὄρει, *apud* montem, MSS. 40. Euthym. Vulg. Syr. Arab. Æthiop. Joh. xx. 11. Μαρία δὲ εἱστήκει πρὸς τὸ μνημεῖον, v. l. τῷ μνημείῳ. Gal. iv. 12. ἐπ' ἐλευθερίᾳ, v. l. ἐπ, ἐλευθερίαν. Matt. iii. 7. ἐπὶ τὸ βάπτισμα αὐτοῦ, v. l. ἐπὶ τῷ βαπτίσματι.

5. Sæpius deficiunt, aut adjiciuntur sensu adhuc salvo: v. g. Marc. v. 6. ἀπὸ μακρόθεν, v. l. d. ἀπό. Luc. xxii. 30. ἐν τῇ βασιλείᾳ μου, v. l. d. ἐν. Cap. xxiv. 18. σὺ μόνος παροικεῖς ἐν Ἰερουσαλήμ, MSS. 32. d. ἐν. Joh. xiii. 23. εἷς τῶν Μαθητῶν αὐτοῦ, v. l. εἷς ἐκ τῶν. Cap. xix. 36. ὀστοῦν οὐ συντριβήσεται αὐτοῦ, v. l. ἀπ' αὐτοῦ. V. 40. ἔδησαν τὸ αὐτὸ ὀθονίοις, MSS. ἐν ὀθονίοις.

SECTIO NONA.

DE CONJUNCTIONIBUS.

PARCIUS hic agendum: bis millies in variis lectionibus hisce occurrunt, sive mutatio conjunctionum idem valentium, vel earundem defectus ubi in textu adsunt, vel additio ubi librariis deesse videbantur, id autem fit sensu vel semper salvo, vel leviter tantum immutato.

1. Observat imprimis P. Simonius multoties accidere permutationem particularum γὰρ, et δὲ, tam in Græcis exemplaribus, quam in antiquis versionibus, Rom. xiv. 15. εἰ δὲ διὰ βρῶμα, v. l. γὰρ. V. 23. ὁ δὲ διακρινόμενος, v. l. γὰρ. Vid. Rom. viii. 28. 1 Cor. ii. 10. vii. 40. ix. 16. x. 1. xi. 3. xv. 1. xiii. 50. xvi. 7, 8.

1 Cor. x. 26. Τοῦ γὰρ Κυρίου ἡ γῆ, v. l. δὲ. xi. 23. ἐγὼ γὰρ παρέλαβον, v. l. δὲ. V. 31. εἰ γὰρ ἑαυτοὺς διεκρίνομεν, v. l. δὲ. xiv. 5. μείζων γὰρ ὁ προφητεύων, v. l. δὲ. V. 14. ἐὰν γὰρ προσεύχωμαι, v. l. δὲ.

Notat 2do idem Simonius frequentem esse mutationem conjunctionis copulativæ καὶ in disjunctivam ἤ, et vice versa. Ita Joh. viii. 14. καὶ ποῦ ὑπάγω, v. l. ἤ. 1 Cor. xiii. 1. ἢ κύμβαλον ἀλαλάζον, v. l. καὶ. Cap. xi. 27. ὃς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον, ἢ πίνῃ τὸ ποτήριον, v. l. καὶ. Exempla multa congessimus annotatis in hunc locum.

3. Sexcenties occurrit mutatio καὶ, in δὲ, et vice versa, præsertim verò in Evangeliis. Ita Matt. xx. 2. συμφωνήσας δὲ, v. l. καὶ συμφωνήσας. V. 10. ἐλθόντες δὲ, v. l. καὶ ἐλθόντες. xxi. 30. καὶ προσελθὼν, v. l. προσελθὼν δὲ, xxii. 7. ἀκούσας δὲ, v. l. καὶ ἀκούσας. Marc. i. 6. ἦν δὲ Ἰωάννης, v. l. καὶ ἦν. V. 16. περιπατῶν δὲ, v. l. καὶ παράγων. 28. ἐξῆλθε δὲ, v. l. καὶ ἐξῆλθεν. Cap. ii. 5. ἰδὼν δὲ, v. l. καὶ ἰδών,

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Cap. iii. 7. καὶ ὁ Ἰησοῦς, v. l. ὁ δὲ. iv. 10. ὅτι δὲ, v. l. καὶ ὅτι. v. 14. οἱ δὲ βόσκοντες, v. l. καὶ οἱ. Ita. v. 19. 40. Cap. vi. 3. ἀδελφὸς δὲ, v. l. καὶ ἀδελφός. V. 4. ἔλεγε δὲ, v. l. καὶ ἔλεγε. Ita v. 21, 22. 24. 29. 35. 37, 38.

Est autem frequens mutatio τοῦ καὶ ἐγὼ, in κἀγὼ. 1 Cor. ii. 3. iii. 1. xvi. 10. 2 Cor. ii. 10. ᾧ δέ τι χαρίζεσθε, καὶ ἐγὼ, v. l. κἀγὼ. (2.) ὡς, et ὅσπερ, seu ὥσπερ sæpe inter se invicem permutantur. 2 Cor. ix. 5. μὴ ὥσπερ πλεονεξίαν, v. l. ὡς. 1 Cor. x. 7. ὡς γέγραπται, v. lect. ὥσπερ. Ita 2 Cor. ii. 17. iii. 1.

Porro innumeris in locis varia lectio exhibet tantum defectum, aut redundantiam δὲ vel καὶ sensu vix ullibi mutato. Et 1mo, deest δὲ, v. g. ἐν δὲ ταῖς ἡμέραις ἐκείναις, v. l. d. δὲ. Luc. xix. 22. λέγει δὲ αὐτῷ, v. l. d. δὲ. Joh. i. 40. ὥρα δὲ ἦν ὡς δεκάτη, d. δὲ in MSS. 35. et v. 43. Ita Joh. vii. 9. 12. 19. 38. Act. xi. 17. ἐγὼ δὲ τίς ἤμην, v. l. d. δὲ. Ita xiii. 1. xxiv. 26. Alias additur ubi deest. Luc. xi. 24. ὅταν τὸ ἀκάθαρτον πνεῦμα, v. l. ὅταν δὲ. Joh. ix. 9. ἐκεῖνος ἔλεγεν, v. l. ἐκεῖνος δὲ. Act. xvi. 7. ἐλθόντες κατὰ τὴν Μυσίαν, v. l. ἐλθόντες δέ.

Frequentius accidit defectus τοῦ καὶ, ubi vel etiam denotat, vel ad connexionem videtur planè necessarium. Matt. xiv. 19. Et jubens turbam discumbere super gramen, καὶ λαβὼν, et accipiens quinque panes —— benedixit eis, v. l. d. καὶ. Luc. xv. 19. peccavi in cœlum, et coram te, καὶ οὐκέτι εἰμὶ ἄξιος, &c. v. l. d. καὶ, et v. 21. et Cap. xix. 15.—Cap. xxiii. 24. Et Dies erat Parasceues καὶ σαββάτων, d. καὶ. MSS. 32. et v. 52. 55.—Joh. xx. 14. καὶ ταῦτα εἰποῦσα, d. καὶ. Ita Cap. xi. 57. Cap. xix. 35. Act. xiv. 3. Domino testimonium perhibente verbo gratiæ καὶ δόντι σημεῖα, d. καὶ. Ita Cap. xiii. 9. et 1 Cor. x. 9. et x. 12. xii. 14. 19.—Adjicitur sine causa: Rom. xiv. 6. ὁ ἐσθίων, v. l. καὶ ὁ,—in evangeliis passim.

Ὅτι sæpissime in his variis lectionibus deest, ubi denotat *quod*, v. g. Matt. ix. 33. λέγοντες ὅτι, d. ὅτι. Luc. iv. 11. καὶ ὅτι ἐπὶ χειρῶν αἴρουσί σε, v. l. d. ὅτι. Ita Cap. xvii. 10. xix. 9. Joh. vii. 31. ἔλεγον ὅτι. x. 7. λέγω ὑμῖν ὅτι. d. ὅτι. Cap. xii. 34. 1 Cor. iv. 9.—Quandoque adjicitur: ita, Luc. xix. 34. οἱ δὲ εἶπον ὁ Κύριος, v. l. ὅτ. ὁ Κύριος. V. 46. γέγραπται, ὁ οἶκός μου, v. l. ὅτι ὁ, 1 Cor. vii. 29. ὁ καιρὸς συνεσταλμένος, v. l. ὅτι ὁ.

Deest denique γὰρ. Luc. iv. 8. Act. xviii. 15. οὖν. Joh. viii. 42. ix. 25. Act. xviii. 14. xx. 28. et in multis aliis.

SECTIO DECIMA.

1. HIS adde quod multa inter varias lectiones enumerentur, quæ tantum exhibent loca in Novo Fœdere laudata, prout à Patribus, aut ex Septuaginta Interpretum versione, allegantur, v. g.

Matt. i. 23. Pro ἕξει, Iren. λήψεται. Pro καλέσουσι Euseb. Epiph. p. 427. καλέσεις, ex Isa. vii. 14. Cap. ii. 6. ἐκ σοῦ γαρ, v. l. ἐκ σοῦ γάρ μοι, ex Mich. v. 2. vide v. 17.

Marc. i. 3. Εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, Iren. τοῦ Θεοῦ ἡμῶν, ex Isa. xl. 3.

Joh. xix. 36. Ὀστοῦν οὐ συντριβήσεται αὐτῷ, v. l. εἰ συντρίψετε ἀπ' αὐτοῦ, ex Ex. xii. 46.

Act. i. 20. Γενηθέτω ἡ ἔπαυλις αὐτοῦ, Vulg. al. αὐτῶν, ex Psal. lxix. 25.

Rom. ix. 25. Καὶ τὴν, οὐκ ἠγαπημένην, ἠγαπημένην. Iren. lib. iv. cap. 37. Hieron. in cap. 1. Hos. τὴν οὐκ ἠλεημένην, ἠλεημένην, ex Hos. ii. 23. ubi utraque lectio.

V. 33. Οὐ καταισχυνθήσεται, v. l. οὐ μὴ καταισχυνθῇ, ex Isa. xxviii. 16.

Cap. xi. 9. Γενηθήτω ἡ τράπεζα αὐτῶν. Theodoret. ἐνώπιον αὐτῶν, ex Psal. lxix. 22.

1 Cor. ii. 9. Ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν. Clem. R. ὑπομένουσιν, ex Isa. vi. 4.

Gal. iv. 30. Ἔκβαλε τὴν παιδίσκην, v. l. add. ταύτην, μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. Hieron. μετὰ τοῦ υἱοῦ μου Ἰσαὰκ, ex Gen. xxi. 10.

2 Thess. ii. 8. Ὃν ὁ Κύριος ἀνελώσει, Patres multi ἀνελεῖ, ex Isa. xi. 4.

Heb. x. 6. Ὁλοκαυτώματα, v. l. ὁλοκαύτωμα, ex Psal. xl. 6.

V. 38. Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. Theodoret. ἐκ πίστεώς μου, ex Hab. ii. 4.

1 Pet. i. 16. Ἅγιοι γίνεσθε, Clem. Al. Vulg. &c. ἔσεσθε, ex Levit. xi. 44. xix. 2.

V. 25. Τὸ δὲ ῥῆμα Κυρίου. Syr. Θεοῦ ἡμῶν, ex Isa. xl. 7.

Sæpe addunt hæ variæ lectiones, ex versione LXX. interpretum, ea quæ textui in N. Testamento allegato desunt, v. g.

Luc. iv. 19. Κηρύξαι ἐνιαυτὸν Κυρίου δεκτὸν, add. Iren. Vulg. et diem retributionis, ex Isa. lxi. 2.

Rom. x. 8. Ἐγγύς σου ῥῆμά ἐστιν, add. Orig. σφόδρα, ex Deut. xxx. 14.

V. 16. Τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν, add. καὶ βραχίων τοῦ Κυρίου τίνι ἀπεκαλύφθη, ex Isa. liii. 1.

Cap. xv. 19. Ἐξομολογήσομαί σοι ἐν ἔθνεσι. add. Κύριε, Chrysost. Vulg. ex Psal. xviii. 49.

2 Cor. ix. 9. Ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα, Vulg. add. τοῦ αἰῶνος, ex Psal. cxii. 8.

Aliquando in his variis lectionibus desunt quædam quæ in N. Test. occurrunt, quia apud LXX. interpretes non extant, ex. gr.

Rom. xi. 34. Τίς γὰρ ἔγνω νοῦν Κυρίου, d. γὰρ. Clem. Al. ita Isa. xl. 13.

Cap. xv. 11. Καὶ ἐπαινέσατε αὐτὸν, d. καὶ, Chrysost. Ita Psal. cxvii. 1.

1 Pet. i. 24. Καὶ ὁ ἄνθος αὐτοῦ, d. αὐτοῦ, Œcumen. Ita Isa. xl. 7.

Insigne hujus rei exemplum exhibet Basilius, is enim post hæc verba Dom. Joh. xii. 39. 'propterea non poterant credere, quia iterum dixit Isaias,' ea quæ sequuntur allegat non prout apud Johannem extant, active τετύφλωκεν καὶ πεπώρωκεν, sed passive τετύφλωνται αὐτῶν οἱ ὀφθαλμοὶ καὶ πεπώρωται ἡ καρδία, ex Isa. vi. 9. tom. 1. contra Eunom. lib. v. p. 782.

SECTIO UNDECIMA.

ID quod, in alio Evangelista, aliis verbis exprimitur, sexcenties in locis pro varianti lectione proponitur: hic autem observatu dignum videatur,

1. Multoties rem plane incertam esse, nulloque niti solido fundamento Millii de hisce conjecturam, v. g. Marci vi. 12. Sed apud Millium legimus "ex Ammonii Monotessaro apud Zacharium Chrysopol. (sæculi 12mi Monachum, potius quam episcopum, recte notat Zegerus) hæc Marci non esse, sed ex Matthæo huc transponi, quemadmodum alias alia;" quo Monotessaro non obstante, agnoscunt hæc verba Hieronymus, Theophylactus, versiones ad unam omnes. Et quanquam Millius bis centies pronuntiaverit "hæc et illa alterius esse, non ergo hujus Evangelii" non tamen video quid impediat quo minus eadem in duobus aut tribus Evangeliis obtineant, immo ex Eusebii Canone id usitatius contigisse certissimum est.

2. Observandum id quod Patres, Librarii, ac Scriptores, ex aliis Evangeliis adjecerunt, sæpius additamenti potius quam variæ lectionis speciem adhibere.

Observandum, tertio, hæc, si ex aliis Evangelüs certo certius adjecta essent, nihil de S. Scripturis inde minui, nec iis quicquam adjicere, sed tantum ea quæ in Evangeliis certo certius conscripta sunt, eundemque plerumque sensum exigunt, locis non suis apponere, quibus præmissis, exemplum unum aut alterum in medium adducam.

Matt. iii. 11. Οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι, v. l. ἄξιος τὸν ἱμάντα τοῦ ὑποδήματος λῦσαι. "E reliquis Evangeliis" hic Millius: in quorum tamen nullo hæc verba ῥήτως inveniuntur. Vide Marc. i. 7. Luc. iii. 16. Joh. i. 27.

V. 17. Φωνὴ—λέγουσα οὗτός ἐστιν ὁ υἱὸς. v. l. λέγουσα πρὸς αὐτὸν σὺ εἶ ὁ υἱὸς, Marc. i. 12. Luc. iii. 22.

Sed non est cur in hisce immoremur, in quibus ipse Millius, in capite fere quolibet, exempla perhibet.

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Porro permulta inter variantes lectiones congessit Millius, quæ tantum unius Epistolæ verba ad alteram adjiciunt, adeoque assumenta verius quàm variæ lectiones dici possint. Ostensum enim est libri primi sectione sexta, familiare nimis Patribus fuisse loca multa, præsertim sensu et scopo convenientia, in unum congerere: v. g.

Rom. xii. 2. Εἰς τὸ δοκιμάζειν ὑμᾶς τι τὸ θέλημα Θεοῦ, Chrysost. Œcum. post ὑμᾶς addunt τὰ διαφέροντα, ex Phil. i. 10.

V. 17. Προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων. Polycarp. ἐνώπιον Θεοῦ, καὶ ἀνθρώπων, οὐ μόνον ἐνώπιον τοῦ Θεοῦ, ἀλλὰ καὶ ἐνώπιον τῶν ἀνθρώπων multi, ex 1 Cor. viii. 21.

Cap. xiv. 11. Ἐμοὶ κάμψει πᾶν γόνυ, v. l. add. ἐπουρανίων, καὶ καταγείων, καὶ ἐπιχθονίων, ex Phil. ii. 11.

Cap. xvi. 26. Post διὰ γραφῶν Προφητικῶν, addit Origenes, καὶ τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ex 2 Tim. i. 10. Mill. vel ex 2 Thess. ii. 1.

1 Cor. i. 23. Ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Orig. l. 1. contra Cels. p. 12. Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον, ex cap. ii. 2.

Cap. iv. 16. Μιμηταί μου γίνεσθε, Vulg. Chrysost. alii καθὼς ἐγὼ Χριστοῦ, ex cap. xi. 1.

iii. 18. Μηδεὶς ἑαυτὸν ἐξαπατάτω, v. l. add. κενοῖς λόγοις, ex Eph. v. 6.

xiv. 33. Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων, v. l. add. διδάσκω, ex cap. iv. 17.

xvi. 15. Οἴδατε τὴν οἰκίαν Στεφανᾶ, add. v. l. ex v. 17. καὶ Φουρτουνάτου, καὶ Ἀχαϊκοῦ.

2 Cor. iv. 4. Ὅς ἐστιν εἰκὼν τοῦ Θεοῦ, v. l. add. τοῦ ἀοράτου. ex Colos. i. 15.

Cap. xii. 3. Ἕως τρίτου οὐρανοῦ. Clem. Al. κἀκεῖθεν εἰς Παράδεισον, ex v. 4.

V. 14. Ἰδοὺ τρίτον, addunt multi τοῦτο, ex cap. xiii. v. 1.

Eph. iii. 8. Ἐμοὶ τῷ ἐλαχίστῳ πάντων τῶν ἁγίων, v. l. add. ἀποστόλων, ex 1 Cor. xv. 9.

iv. 17. Μαρτύρομαι ἐν Κυρίῳ, v. l. add. ἐνώπιον τοῦ Θεοῦ, ex 2 Tim. iv. 1.

Colos. i. 23. Ἐγὼ Παῦλος διάκονος, add. Alex. Κῆρυξ καὶ Ἀπόστολος, ex 1 Tim. ii. 7.

Cap. iii. 10. Οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, v. l. add. ἄρσεν καὶ θῆλυ, ex Gal. iii. 28.

V. 17. add. ex Eph. v. 21. Ἐπιτασσόμενοι ἀλλήλοις ἐν φόβῳ τοῦ Θεοῦ.

V. 23. Ὡς τῷ Κυρίῳ. Clem. Alex. δουλεύοντες, ex Eph. vi. 7.

Philip. iii. 6. Κατὰ ζῆλον διώκων τὴν ἐκκλησίαν, v. l. add. Θεοῦ, ex Gal. i. 13.

1 Thess. iv. 16. Ἐν σάλπιγγι, add. Chysost. alii, τῇ ἐσχάτῃ, ex 1 Cor. xv. 52.

1 Tim. ii. 8. Χωρὶς διαλογισμοῦ, Clem. Al. διαλογισμῶν πονηρῶν, ex Jac. ii. 4.

vi. 12. Ὡμολόγησας τὴν καλὴν ὁμολογίαν, add. Chrysost. ἐπ' ἐλπίδι ζωῆς αἰωνίου, ex Tit. i. 2.

2 Tim. i. 7. Οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δουλείας, add. Clem. Alex. πάλιν εἰς φόβον, ex Rom. viii. 15.

Cap. iv. 5. Κακοπάθησον, add. Cod. Alex. ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ. ex cap. ii. 5.

Tit. i. 10. ἀνυπότακτοι, v. l. add. ἐργάται δόλιοι, ex 2 Cor. xi. 13.

Cap. ii. 5. Ἵνα μὴ ὁ λόγος Θεοῦ βλασφημῆται, v. l. καὶ διδασκαλία, ex 1 Tim. vi. 1.

V. 15. Ταῦτα λάλει, v. l. καὶ δίδασκε, ex 1 Tim. iv. 11.

Heb. iv. 10. Κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, Chrysost. add. πάντων, ex v. 4.

Cap. ix. 14. Θεῷ ζῶντι, Chrysost. C. Alex. καὶ ἀληθινῷ, ex 1 Thess. i. 9.

1 Pet. v. 6. Ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ, v. l. addunt ἐπισκοπῆς, ex cap. ii. v. 12.

Pauca his adde in quibus textus ex aliarum Epistolarum lectione aliquantulum mutatur.

Philip. ii. 14. Χωρις γογγυσμῶν, v. l. ὀργῆς, ex 1 Tim. ii. 8.

Colos. iii. 9. Πάλαιον ἄνθρωπον σὺν ταῖς πράξεσιν, Clem. Al. ἐπιθυμίαις αὐτοῦ, ex Eph. iv. 22.

Cap. i. 18. Ὅ ἐστιν ἀρχὴ, Chrysost. alii, ἀπαρχὴ, ex 1 Cor. xv. 20.

2 Tim. ii. 22. Μετὰ τῶν ἐπικαλουμένων τὸν Κύριον, v. l. πάντων τῶν ἀγαπώντων, ex Eph. vi. 24.

Heb. x. 1. Οὐδέποτε δύναται, Theodoret, δύνανται, ex v. 11.

Jac. ii. 25. Ἀποδεξαμένη τοὺς Ἀγγέλους, v. l. κατασκόπους, ex Heb. xi. 31.

SECTIO DUODECIMA.

UNICUM jam superest quod me ad operis hujus finem perducet, nempe ut respondeam objectionibus Pseudo-Catholicorum textus Græci αὐθεντίαν ex variis hisce lectionibus impugnantium, et Scepticorum qui S. Scripturæ certitudinem eadem de causa diminutam, et pene nullam esse pronunciant.

Decrevit Synodus Tridentina, ut ea ipsa vetus, et vulgata editio quæ longo tot sæculorum usu in ipsa ecclesia probata est, in publicis lectionibus, disputationibus, prædicationibus, et expositionibus, pro authentica habeatur, et ut nemo illam rejicere, quovis prætextu audeat, vel præsumat. In hujus Decreti subsidium, longo agmine, procedunt Pontificii, pro editionis Vulgatæ præ Græcis N. Fœderis codicibus authentia, tanquam pro Aris et Focis, militantes (quod tamen hoc Synodi Decretum minime postulare discernunt peritiores Pontificii). Palmam cæteris præripuit Morinus, is enim exercitationum biblicarum parte secunda, summa contentione, omnibusque ingenii viribus illud molitur, ut labefactata N. Fœderis originalis textûs auctoritate, sola versio vulgata, utpote ad codices Græcos hodiernis nostris meliores composita, pro vera et authentica habeatur. Huic Millius, qui in priore Prolegomenon parte Morini causam adstruxisse videatur, hic strenuè eidem semet opponit.

Argumento etenim primo Morini ex Patrum Latinorum et Græcorum testimoniis deducto, accuratè Millius respondet, testimonia in medium producta non tantum diligenter expendit, iisque responsum plenum justumque adhibet; sed etiam insuper agnoscit, Proleg. p. 139., se, cum Morino, olim errâsse; et p. 140., Morino duce, hallucinatum esse: verum in aliam sententiam, inquit, me duxit longior dies, eamque plane contrariam.

Secundum argumentum depravationis Græci textûs colligit Morinus ex magna lectionum varietate, quam in exemplaribus Græcis observarunt H. Stephanus aliique Hæretici, quas ad bis mille sexcentum sexaginta, iniquo calculo, extendit. Respondet Millius: "Varietates hasce lectionum, quibus auctoritatem Græci textûs tantopere labefactatam ait, istas, inquam, quas ex sexdecim exemplaribus extraxit H. Stephanus, aliasque multo adhuc plures, quas alii post eum ex impressis pariter, et MSS. libris coacervarunt, adeo non eripere Græco textui suam certitudinem, ut contra, haud certius ad genuinam, et archetypam apostolorum dictionem perveneris, quam ex hujusmodi collationum συλλογαῖς sive collationibus Græcorum codicum." His autem pro instituti sui ratione prælibatis, sic pergit. "Providentia Dei hactenus invigilatum est, ne in articulis fidei, aliisque ad summam fidei facientibus laberentur librarii. In his enim codices omnes conveniunt, et si forte locus aliquis, qui summi momenti esse videtur, uni, alteri, seu etiam pluribus codicibus exciderit (id quod non nisi in uno loco factum est quod viderim) idem tamen quoad sensum alibi inculcatus occurrit; ut proinde nusquam inde periclitetur Christiana veritas: in locis autem, qui in articulis fidei omnibus plenè conveniunt, certe ex quâ de iisdem articulis judicetur, regula deesse non potest."

Porro de variantibus hisce Stephani Bezæque lectionibus, id imprimis notatu dignum est, eas ferè omnes ex Græcis occidentalis ecclesiæ codicibus depromptas esse, quos quidem à scriptoribus

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linguæ originalis insciis conscriptos fuisse, et juxta versionem veterem vulgatam emendatos, seu verius mutatos, fuisse ex Simonio didicimus, cosque adeo inidoneos prorsus esse ex quibus codices primævi, Adamantii, Pierii, Pamphili, Eusebii, cura ad codicum probatissimorum et forte originalium textum emendati, et in Bibliothecis diligenter custoditi, ut textus hodiernus cum iis codicibus potissimum consentiens corrigeretur.

3. Ex argumentis hisce aliisque pontificiorum mediis, quibus vulgatam versionem integritati suæ restituere Sixti Quinti, Clementis Octavi, Lovaniensium, Lucæ Burgensis, et aliorum opera aggressi sunt, de codicum multorum collatione, multa,—de ecclesiæ testimonio ne verbum quidem occurrit; unde pronum est colligere haud alia media ad vulgatæ versionis *αὐθεντίαν* stabiliendam pontificiis superesse, quam quæ nobis pariter cum illis conveniunt ad textûs originalis integritatem stabiliendam, nullumque in his emendationibus ecclesiæ sive testimonio sive judicio locum esse posse, sed criticorum studio, et industriæ in codicibus comparandis, in versionum collatione, patrumque scriptis evolvendis, rem totam committendam esse.

Denique argumentum Morini bene impugnat Millius comparatione adhibita inter textum Græcum, et versionem vulgatam. Cum enim ob lectionum varietatem, textum Græcum incertitudinis postulaverit Morinus, annon expectares, inquit, jure merito ut versionem, quam in hujus locum substituit, ab eadem lectionum varietate, pura, et integra conservata esset, et tamen eadem illa in exemplaribus vulgatæ, quæ in Græcis nostris apparet lectionum varietas, ut liquet ex Stephanicis, et Plantinianis Latinorum Bibliorum Editionibus, immo etiam post recognitam jussu Sixti Quinti, et Clementis Octavi, versionem hanc, Lucas Brugensis conscripsit libellum variantium ejus lectionum. Hinc autem manifesto sequitur vulgatam versionem pro authentica haberi non posse, nisi textui Græco eadem authentia concedatur.

Ex iis insuper quæ in secundo libro scripsimus, et quæ non modo ab evangelicis, sed etiam à pontificiorum doctissimis, et in his rebus maxime versatis in confesso sunt, nempe in hoc variantium lectionum cumulo inveniri nihil, quod vel articuli ullius fidem, vel morum regulam corrumpat mutetve, certum atque exploratum est, contra scepticorum strepitus, lectiones hasce variantes non posse S. Scripturæ regulam vel imperfectam relinquere, vel dubiam. Rem paucis expediam lectiones hasce, quæ etiam levioris momenti esse videbantur, ea, qua potui, diligentia excussi, et examini subjeci: ostendant, si possint, aliquid, quod hanc fidei nostræ normam, aut dubiam, aut suspectam reddat: hoc autem si fieri nequeat, desinant tandem apertæ, et præ oculis eorum positæ, veritati repugnare, et vanis clamoribus aures nostras obtundere.

APPENDIX.

Continens
1. Catalogum variantium locorum ipsius Millii.
2. Specimen Italicæ versionis, qualis, ante Hieronymi castigationem, extabat ex lectionibus spuriis, deficientibus, aut redundantibus, quæ in Hilarii Diac. commentariis in epistolas D. Pauli adhuc reperiuntur.
3. Syllabum Scripturarum, de quarum variantibus lectionibus in hoc opere disceptatur.

Millius ἑαυτὸν τιμωρούμενος: Sive specimen quorundam locorum, in quibus Millius sententiam suam mutat, et sibi ipse contradicit.

" MATT. iii. 11. *καὶ τῷ πυρὶ*, constat patres Hieronymum, Hilarium, Cyprianum, Theodorum Heracleot., Macarium Ægyptium, Cyrillum, Origenem, Justinum M. (adde Athanasium, tom. i. p. 606. Basilium, tom. i. p. 790. Cyrill. Alex. tom. i. p. 197), Interpretes Arab. Pers. Æthiop. etiam vetustiss. Copt. ac Syr. exemplaria quamplurima MSS. Antiquiss. Cant. Vulg. denique versionem, sub apostolicis fere temporibus concinnatam, agnovisse *καὶ πυρὶ*, ut de recepta lectione minime dubitandum sit:" ita Millius hic. Atqui prol. p. 65. col. 2. " illud *καὶ πυρὶ* utcunque lectum in Vulg. jam olim ante tempora Cypriani, Syri, item nescio an (et fere ab initio) et citatum ab Origene, tanquam Matthæi, irrepsit ex evangelio Lucæ, seu etiam in textum tam Lucæ, quam Matthæi."

Matt. v. 4. *Εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, ista omissa initio forte quod superflua visa sunt.* Ita Millius in locum, ergo Matthæi verba hic omissa sunt. Sed proleg. p. 42. col. 1. " Lucæ sunt non ergo Matthæi." Vide Append. p. 2. col. 2.

Matt. xiv. 3. *Διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου*] Deest *Φιλίππου*, Cant. Vulg. " Sed cum hic exemplaria MSS. universim (una cum versionibus vetust. Syr. et Copt.) probatiora pleraque apud Lucam, apud Marcum omnia (immo ipsum Cant. ut et Vulg. Goth. Copt. Syr.) nomen hoc retineant, non est quod expungatur." Ita Millius hic. At prol. p. 42. col. 2. " interjectum *Φιλίππου* Marci est, cui moris, in historiolis ipsi cum Matthæo communibus, circumstantias quasdam insigniores, ab altero isto haud memoratas, adjicere, quomodo hic nomen mariti Herodiadis."

Cap. xv. 4. *Ἐνετείλατο λέγων*). V. l. *εἶπε*, Cant. Copt. Syr. Æthiop. Vulg. Iren. è Marco. Ita hic Millius.—Sed proleg. p. 42. col. 1. *Scholion ἐνετείλατο λέγων εἶπε, diu est cum genuinam extrusit lectionem suspectamque ipsam reddidit, seu ex Marco sumptam, quod et nos olim putavimus.*

Cap. xviii. 35. *Τὰ παραπτώματα αὐτῶν.*] Desunt in Cant. Barb. Vulg. Hieron. Arab. Æthiop. *Sed cum plerique omnes Cod. Græci, Chrysost. Theophylact. Syr. Pers. retineant, non est quod omittatur.* Ita Millius hic. Sed prol. p. 121. seq. *τὰ παραπτώματα αὐτῶν irrepserunt è margine, fide* Æthiop. Cant. Arab. Vulg. Hieron. Luciferi Calarit.

Cap. xxv. 1. *Εἰς ἀπάντησιν τοῦ νυμφίου.*] V. l. *τοῦ νυμφίου, καὶ τῆς νύμφης*, Cant. Vulg. Syr. Pers. *Sed cum nec exemplaria MSS. nec è Patribus Hieronymus, Hilarius, Chrysost. aut Orig. quantum ex commentariis assequi licet, agnoscant,* pro additamento plane habendum est.—Ita hic Millius. Sed prol. p. 133. col. 2. *τοῦ νυμφίου καὶ τῆς νύμφης*, Cant. sic et Vulg. Syr. ac Latini. N. B. *Nec dubito quin ita Matthæi interpres. Sed quod infra de sponsi solius occursu fit mentio, neque nisi sponsi duntaxat occursus memoretur, in posterioribus cod. delebant illud καὶ τῆς νύμφης Græci ceu perperam ab antiquis additum.*

Ibid. cap. xxviii. 9. *Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.*] Desunt hæc Vulg. Chrysost. Hieron. August. *incuria scribarum, inquit Erasmus, sed eorum licentiæ potius dandum forte, quod cum sequentia à conjunctione incipiant, totum hoc quod interjicitur, seu non necessarium prætermiserint.* Sunt ergo hæc Matthæi, sive incuria, sive licentia scribarum prætermissa. Sed prol. p. 83. col. 2. *Hæc omnia scholiastæ alicujus sunt de sermonis cohærentia plus satis solliciti.*

Marc. ii. 1. *Δι' ἡμερῶν.*] *Octo legunt latini codices aliqui, citra non Græcorum modo codicum fidem, sed et Latinorum plerumque omnium.* Ita Millius hic. Sed prolcg. p. 44. col. 1. *Græca proculdubio erant δι' ἡμερῶν, et sic evangelista.*

Marc. v. 1. *Εἰς τὴν χώραν τῶν Γαδαρηνῶν.*] v. l. *Γερασηνῶν. Sed cum cod. Alexandrinus et Syr. receptam lectionem retineant, et Lucas, cui in describendis historiis noster evangelista fere consonat, Gadarenos vocet, Γαδαρηνῶν hic omnino legendum arbitror.* Sed proleg. p. 95. col. 1. *inter genuinas lectiones* Γεργεσηνῶν enumeratur.

Marc. xi. 10. *Ὡσαννὰ ἐν τοῖς ὑψίστοις.*] Orig. *εἰρήνη, memoriæ lapsu, ut opinor, et cum Marci verbis Lucæ ista confundens.* Cap. xix. 38. *εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.* Ita hic Millius. Sed prol. p. 101. col. 2. apud Marcum *εἰρήνη ἐν τοῖς ὑψίστοις, legebat Origenes, idque non ex lapsu memoriæ, quod nos olim putavimus, sed ad fidem codicis probi: hinc Lucam, qui ad Marci verba se fere accommodat, traduxisse puto suum illud εἰρήνη ἐν οὐρανῷ.*

Luc. ii. 14. *Ἐν ἀνθρώποις εὐδοκία.*] *Qui sic legunt, rectam lectionem amplectuntur.* Ita hic Millius. Sed prol. p. 64. col. 2. *ἐν ἀνθρώποις εὐδοκίας omnino rect.* Vide Annotata nostra in Millium hic.

Cap. vi. 26. *Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες.*] *Τὸ πάντες omnino legendum arbitror, addendi causa nulla est, tollendi aliqua:* et tamen prol. p. 126. col. 2. *ὑμᾶς et πάντες irreptitia sunt.* Vide hic etiam annotata nostra in Millium.

Luc. vii. 11. *Καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοί.*] Deest *ἱκανοὶ* Vulg. Syr. *omissum primum, de industria, ni fallor, ab iis qui per μαθητὰς hic apostolos intellexere, non item assiduos quosvis Christi sectatores.* Ita hic. Sed prol. p. 44. col. 1. *ἱκανοὶ irrepsisse videtur* ex v. 12. certe *discipulos duodecim neutiquam μαθητὰς ἱκανοὺς vocasset evangelista, scriptor imprimis accuratus.* Vide reliqua annotatis nostris hic ad Millium.

Cap. ix. 54. *Ὡς καὶ Ἠλίας ἐποίησε.*] Desunt hæc in Barb. i. Eph. Vulg. *Sed habent, præter exemplaria Græca fere omnia,* Syr. Arab. Pers. Æthiop.

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Goth. et Tertull. N.B. *ut credibile sit in Latinis ab aliquo expunctum, qui verebatur ne locus hic Marcioni faveret,* inquit Grotius. Ita Millius hic. Sed prol. p. 44. col. 1. *Sequentia ὡς καὶ Ἰλίας ἐποίησε, quæ sententiam Jacobi et Johannis tam insigniter illustrat, ad marginem libri à studioso quopiam adscripta fuisse commentarii loco, indeque transisse in corpus textus, res ipsa clamat——Cæterum à Tertulliano lecta fuisse hæc, quod olim in notis nostris affirmavimus, non ita liquidum.*

Cap. xix. 41. Ἔκλαυσεν ἐπ' αὐτῇ.] *Non extitisse verba ista suo tempore in publice receptis exemplaribus testatur Epiphanius. Verba ejus digna sunt quæ notentur,* ait Grotius, &c. Ita hic. Sed prol. p. 146. col. 2. ἔκλαυσεν ἐπ' αὐτῇ notat (Grotius) *(quod et nos in editione nostra ipsius vestigia intrepide secuti) Epiphanii tempore comma hoc haud extitisse in publice receptis exemplaribus, verum ad Pericopen de Sudore Sanguineo,* cap. xxii. 43, 44. *respicit Epiphanius.* Vide de his plura prol. p. 76. col. 1. Act. ii. 47. ὁ δὲ κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν ἐπὶ τὸ αὐτό. Sic Alex. Barb. i. Vulg. et certe D. Lucas supra dicit πιστεύοντας fuisse ἐπὶ τὸ αὐτὸ, hic Dominum addidisse quotidie σωζομένους ἐπὶ τὸ αὐτό. Proleg. p. 158. col. 2. At vero Append. p. 37. col. 2. *illud ἐπὶ τὸ αὐτὸ δὲ (quod revera capitis sequentis est) capiti huic adnexum arbitror, quod in plurimis MSS. libris post verba ἐπὶ τὸ αὐτὸ δὲ notetur minio ἀρχή, seu principium lectionis: hac enim de causa factum videtur, quod ἐπὶ τὸ αὐτὸ, quod initium lectionis præcedebat, in capitis præcedentis finem conjecerint scribæ, dele ergo Alex. Barb.* i. Vulg. Vide etiam annotata Millii in locum.

Act. viii. 37. Deest comma 37. in MSS. fere vigintii,——certe *prætermissum in exemplaribus tot MSS. probatis ac vetustissimis ex incuria vel etiam fraude scribarum, plane incredibile est: dicendum potius in supplementum historiæ adnotatum primum hoc, ut et alia in libro Act. Apost. haud pauca, à studioso quopiam ad marginem libri, ac assumptum mox in contextum à librariis, idque sane à primis Christianismi sæculis, legant siquidem* Vulg. Iren. Cyprian. &c. Ita hic Millius. Sed prol. p. 40. col. 2. *etiam hunc versiculum pro injectitio olim à nobis habitum, lectum ab Irenæo constat,* lib. iii. cap. 12. *et ad αὐθεντίαν ejus stabiliendam haud parum conferunt Vulg. Tertull. (nam et hunc, contra quam antehac sentiebam pericopen hanc legisse) Cyprian.* quibus antea non obstantibus, comma hoc pro injectitio habuit.

Cap. v. 36. Ὧι προσεκολλήθη.] V. l. προσεκλίθη, Alex. Pet. Cyril. προσεκλήθη, quod ex *priore lectione natum suspicor, librariis, quod passim fit, η pro ι scribentibus.* Sed prol. p. 120. col. 1. ᾧ προσεκλήθη *inter genuinas* lectiones ponitur, cujus *explicatio* est προσεκολλήθη.

Cap. xv. 20. Τοῦ πνικτοῦ.] Desunt Iren. Tertull. Cyprian. Hieron. August. Ambros. Eucherio*: cæterum retinent Græca quæ viderimus omnia, excepto uno Cant. versiones omnes, etiam Vulg. Origenes, patres, ac tractatores Græci universim,* ac proinde *minime solicitandum* arbitror. Idem vero Millius, prol. p. 45. col. 2. iisdem Latinis Pacatiano et Fulgentio in medium prolatis, hæc habet, certe *medium καὶ τοῦ πνικτοῦ ipsius Lucæ non est,* sed Christianorum veterum, &c.

Cap. xviii. 7. Εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου.] V. l. Τίτου. App. p. 42. *lectionem istam* quod *attinet Titou genuinam esse arbitror, Ἰούστου vero additum ex interpolatis latinis interpretis Vulg.* Sed prol. p. 44. col. 2. *Studiosus aliquis ex fide, vel traditione istius sæculi viri hujus cognomento, indeque enim aliud Ἰοῦστος nomen ipsum adposuit ad marginem, nempe Titum, quod quidem admisit haud ægre interpres in suam versionem.*

Rom. i. 31. ἀσπόνδους,] deest Clar. Ger. Colb. 7. Lucifer. *Calarit. Hilar. D. Gildæ, prætermissum ideo putarim, quod præcedat vox ejusdem, ut putabant, significationis* ἀσυνθέτους. Sed prol. p. 46. col. 1. *intrusum videtur in hunc locum ex* 2 Tim. iii. 3.

1 Cor. xv. 47. ὁ Κύριος ἐξ οὐρανοῦ,] *imprudentes librarii vocem hanc* ὁ Κύριος, *è codice Marcionitarum in exemplarium aliquorum marginem clam transfusam, in contextum admisere, idque jam olim ante tempora Tertulliani, tum enim manavit, uti videtur, corruptela hæc passim in cod. Græcos.* Sed prol. p. 139. col. 2. hæc habet. *Auctoritate Tertulliani, probat Morinus in Græcis nostris,* 1 Cor. xv. 47. *irrepsisse vocem* Κύριος, *ex Marcionis hæretici* ἀποστολικῷ, *quod idem et nos affirmavimus in adnotatis in hunc locum. Verum in aliam sententiam traxit longior dies, eamque plane contrariam, nempe in* ἀποστολικὸν *illud introductum fuisse* Κύριος *ex libris catholicorum.* Vide supra, p. 36.

2 Cor. ix. 4. ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως'] ἐν τῇ ὑποστ. ταύτῃ. *Codex mendosus quem secutus est Æthiops, omisso* τῆς καυχήσεως. Sed proleg. p. 48. fide mendosi hujus cod. inter alios hic memoratos τῆς καυχήσεως, *accessit commentarii loco* ex cap. xi. 17. *hujus epistolæ.*

Gal. iv. 14. Καὶ τὴν πειρασμόν μου.] *Latini omnes,* teste Esthio, legunt ὑμῶν, *quod sane sensum parit duriusculum ac coactum nimis quam ut probem.* Ita hic Millius. Sed Append. p. 53. col. 1. *pro istis lege atque hanc lectionem (ut et duriusculas, et in speciem absurdas, plerasque omnes* N.B.) *genuinam esse censeo.*

Eph. iii. 14. πρὸς τὸν πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.] Rejicit hic Millius testimonium Hieronymi dicentis *hæc subnotata esse additamentum Codicum Latinorum.* "Nimirum cum à patre denominatam velint *interpretes* fere omnes πατριὰν istam ἐν οὐρανοῖς καὶ ἐπὶ γῆς, de qua apostolus in versu prox. hinc omittendi ista τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, arreptam primam occasionem arbitror, ne sc. admissis iis, ad Christum πατριὰ ista, seu ad originem referri forte intelligeretur. Sed idem Millius, prol. p. 84. col. 2. inter genuinas Chrysost. lectiones recenset πρὸς τὸν πατέρα *simpliciter,* reliqua habet pro additamentis ex fide Hieronymi, Hilarii D. Æthiopis, Chrysost. Theophylacti, quos omnes hic rejicit."

Cap. v. 30. Ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ.] Desunt in Alex. Æthiop. *At vero cum in aliis omnibus extent, non est quod de textus sinceritate hoc loco dubitemus.* Ita hic. Sed prol. p. 69. col. 2. *Methodius qui codice usus est probo, hæc omittit.* Ita Alex. Æthiop. *Quæ ad marg. adscripta, ut videtur, ex* Gen. ii. 23. *in textum intruserunt scribæ.*

1 Thess. iii. 2. Καὶ συνεργὸν ἡμῶν.] *Recte hic omnia, nihil mutandum.* Ita hic Millius. Sed prol. p. 123. col. 2. *Media καὶ συνεργὸν ἡμῶν irrepsere è margine, ubi posuerat ista adnotator quispiam,* ex Rom. xvi. 21. Vulg. Alex. quos utrosque antea rejecit.

1 Tim. vi. 5. Παραδιατριβαί.] Cod. plurimi, C. Alex. Clem. Al. Gr. Scholia omnia legunt διαπαρατριβαί. Sed *placet vulgatum* παραδιατριβαί, et in Append. p. 54. col. 2. lege quod *omnino placet, non aliter legebat in codice suo Vulg. Interpres.* Sed proleg. p. 61. col. 1. *placet* διαπαρατριβαί, ob eosdem autores, et παραδιατριβαί, *inquit notatum forte ab aliquo, ad marg. animi causa, ceu elegantius transiit in alterius locum.*

19. Τῆς αἰωνίου ζωῆς.] V. l. τῆς ὄντως, Vulg. Syr. Æthiop. Hilarius D. Hieron. G. Nyssen. *interpretamentum vetus,* quo vita æterna describitur, sed prol. p. 77. col. 1. eosdem autores allegans, ait *αἰωνίου in editis irrepsit* ex v. 12. hujus cap.

2 Tim. ii. 10. Μετὰ δόξης αἰωνίου *cœlesti,* Vulg. *et ex eo Latini, ex errore Gr. Exemplaris cujusdam, ut videtur, in quo pro αἰωνίου, scriptum erat contractim οὐνίου.* Sed prol. p. 49. col. 1. μετὰ δόξης οὐρανίου, *nescio an recte, contra quam olim putaveram facili* mutatione *οὐρανίου.* Quod in MSS. libris contractim ferè scriptum *οὐνίου, sciolus fecerit quispiam αἰωνίου.*

Heb. x. 2. Ἐπεὶ οὐκ ἂν.] V. l. ἐπεὶ ἄν, Vulg. Syr. Æthiop. Theodoret. Photius: Mihi quidem *illud ἐπεὶ ἂν maxime arridet, tanquam apostoli scopo omnino congruum.* Sed prol. p. 131. col. 2. ἐπεὶ οὐκ ἂν *utpote obscurum maxime probo.*

Cap. xii. 18. Ψηλαφομένῳ ὄρει.] Omittunt ὄρει Syr. Æthiop. Clar. Ger. *Sed cum retineant plerique omnes codices Græci, et vero antithesin quæ accedit inter Montem Sina et Montem Sion, hic præ oculis habeat apostolus, necesse est legamus.* Sed prol. p. 105. col. 2. desunt Alex. Syr. Æthiop. Chrys. et Vulg. *et certe ὄρει quod positum est jam post ψηλαφομένῳ, in plerisque cod. vix est ut olim prætermiserint scribæ; longe magis suspectum, immo probabile videtur, lectorem quempiam maxime cum hic agatur de sensibili, ac ardenti igne, qui visus erat in monte Sina, posuisse ad oram codicis, seu inter lineas ὄρει, ut esset quod alteri ὄρει, v. 22. responderet.*

2 Pet. i. 12. Διὸ οὐκ ἀμελήσω.] V. l. μελλήσω οὐ μελλήσω, *mihi omnino placet lectio quæ in impressis.* Ita hic. Sed prol. p. 101. διὸ μελλήσω, ita Suidas, *codices probi aliqui: fecit phrasis paullo durior, ut à nonnullis mutaretur in* οὐ μελλήσω, *ab aliis in* οὐκ ἀμελήσω, *quod jam locum habet in longe majori parte codicum.*

Cap. iii. 3. Ἐπ' ἐσχάτου τῶν ἡμερῶν ἐμπαῖκται.] V. l. ἐμπαιγμονῇ ἐμπαῖκται. Ita MSS. multi, Vulg. Syr. Arab. Æthiop. August. Hieron, *et quidem omnino Esthio assentior ita à Petro scriptum esse.* Sed prol. p. 88. col. 2. mihi quidem ipsius Petri fuisse videtur ἐν ἐμπαιγμονῇ, *simpliciter; quod autem hiare viderctur oratio, additum a quopiam, ex epistola Judæ* ἐμπαῖκται.

Jud. 6. Ὑπὸ ζόφον.] Clem. Al. Pæd. lib. iii. cap. 8. add. ἀγρίων Ἀγγέλων, *codex quem secutus est Lucifer Calaritanus,* pro ἀγρίων *corrupte legit* ἁγίων. Sed prol. p. 62. col. 1. ἀγρίων *perperam pro* ἁγίων.

Unicum addo in quo ipsa Millii interpretatio contradictionem involvit, viz. in hæc verba συνήχθησαν Ἡρώδης τε, καὶ Ποντιος Πιλάτος σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ. Act. iv. 27. Inter alia plane ridicula, hæc habet Millius, prol. p. 104. col. 2. *certe per ἔθνη hic intelligi Judæos* (i. e. *populum Israeliticum, quibuscum hæ gentes consilium inibant de morte Christi) constat ex* v. 25. *Nempe respondet hoc loco ἔθνεσι καὶ λαοῖς ad illud Davidis supra citatum ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά,* Psal. ii. 1. Hic autem observandum,

1mo. Millium fere continuo sententiam suam mutâsse Vulgatæ versionis gratia.

2do. Non multum tribuendum esse judicio viri adeo à semetipso dissidentis, et de his ipsis variantibus lectionibus sententiam suam postea

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mutantis, idque aliquoties ob ipsissima illa testimonia, et rationes, quibus antea non obstantibus, se ita sensisse indicaverat.

De lectionibus Hilarii diaconi in Epistolas Paulinas Romæ receptas, et primo de lectionibus variantibus.

EP. ad Rom. Observandum hic procœmii loco, notâsse *Erasmum scribam pro suo arbitratu lusisse, non tantum in argumentis epistolarum exhibendis; sed, uti suspicatur, in ipsis commentariis;* additque Simonius eos qui Latinos patres, qui ante novi fœderis librorum emendationem ab Hieronymo adornatam vixerunt, typis mandarunt, Scripturas ab iis citatas sæpius editione Hieronymiana adaptâsse, nec in hac parte Hilario Diacono pepercisse, unde haud raro contingit ut commentario textus adversetur: cujus indicium sentire mihi videor in capitis hujus primi commate ultimo, ubi textus ita se habet, prout in vulgato Hieronymi, *qui cum justitiam Dei cognovissent, non intellexerunt, quoniam qui talia agunt, digni sunt morte;* commentarius vero sequitur in hunc modum, *usque adeo justitiam Dei cognoverunt, ut non negent hæc omnia quæ faciunt, pœnâ digna et morte.*

Cap. iii. 1. Quid *enim* amplius est Judæo, Gr. *τί οὖν*, Vulg. quid ergo. Centies in Hilario occurrit *enim* pro *ergo*, et vice versa; ita v. 4. est *enim* Deus verax, Gr. *γενέσθω δέ*.

V. 25. Quem proposuit Deus *propitiatorem fidei*, Vulg. *propitiationem per fidem*, Gr. *ἱλαστήριον διὰ τῆς πίστεως*. Ibid. propter *propositum* præcedentium delictorum. Gr. *διὰ τὴν πάρεσιν*, Vulg. propter remissionem.

V. 26. In patientia *Dei*, Gr. *ἐν τῇ ἀνοχῇ*. Vulg. in sustentatione.

Cap. iv. 16. Ideo ex fide *secundum gratiam*, ut sit, Gr. *διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν*, Vulg. ideo ex fide, ut secundum gratiam.

V. 17. Ante eum cui *credidisti* Deo, Gr. *κατέναντι οὗ ἐπίστευσε Θεοῦ*, Vulg. ante Deum qui (p. *cui*) credidit.

V. 21. Quia *qui* promisit, Gr. *ὅτι ὃ ἐπήγγελται*. Vulg. quia quæcunque promisit.

Cap. v. 6. *Ut quid enim;* ita et Vulg. Gr. *ἔτι γάρ*, ib. *peccatores*, Gr. *ἀσθενῶν*, Vulg. infirmi.

Cap. vi. 4. Per *virtutem* patris, Gr. *διὰ τῆς δόξης*, Vulg. per gloriam.

Cap. vii. 5. Hinc *vitia* peccatorum quæ per legem ostenduntur, Gr. *τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου*, Vulg. passiones peccatorum quæ per legem erant.

V. 13. Quod ergo bonum est mihi, *mors est?* Gr. *τὸ οὖν ἀγαθὸν, ἐμοὶ γέγονε θάνατος*; Vulg. quod ergo bonum est mihi factum est mors?

V. 25. *Gratia Dei*, ita et Vulg. quod Millius in locum rejicit, Gr. *εὐχαριστῶ τῷ Θεῷ*.

Cap. viii. 23. Nos qui *receptaculum* spiritus habemus, Gr. *ἀπαρχὴν*, Vulg. primitias.

V. 26. Spiritus adjuvat infirmitatem *orationis nostræ*, Gr. *ταῖς ἀσθενείαις ἡμῶν*, Vulg. nostram.

V. 28. *Procedunt*, Gr. *συνεργεῖ*, Vulg. co-operantur.

V. 30. Quos justificavit, hos et *magnificavit*, Gr. *ἐδόξασε*, Vulg. glorificavit.

V. 38. *Confido*, Gr. *πέπεισμαι*, Vulg. certus sum.

Cap. ix. 6. Non *enim* excidit verbum Dei, Gr. *οὐκ οἷον δὲ ὅτι ἐκ πέπτωκεν*, Vulg. non autem quod exciderit.

V. 10. Isaac *patrem nostrum*, Gr. *ἐξ ἑνὸς — Ἰσαὰκ τοῦ πατρὸς ἡμῶν*, Vulg. patris nostri.

Cap. xi. 1. Nunquid Deus repulit *hæreditatem* suam? Gr. *τὸν λαὸν αὐτοῦ*, Vulg. populum suum.

V. 25. *Obtusio quædam* ex parte Israel facta est, Gr. *πώρωσις*, Vulg. cæcitas.

Cap. xii. 2. Quæ sit voluntas Dei, *quod bonum*, Gr. *τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθόν*. Vulg. bona.

V. 11. *Tempori* servientes, Gr. *τῷ Κυρίῳ*, Vulg. Domino.

V. 13. *Memoriis* sanctorum communicantes, Gr. *ταῖς χρείαις*, Vulg. necessitatibus.

Cap. xiii. 1. *Omnibus potestatibus sublimioribus* subditi estote, Gr. *πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω*, Vulg. omnis anima potestatibus sublimioribus subdita sit.

Cap. xiv. 14. *Ei plane* qui existimat, Gr. *εἰ μὴ τῷ λογιζομένῳ*, Vulg. nisi ei qui existimat.

V. 23. Qui autem discernit *quid* ederit, Gr. *ἐὰν φάγῃ*, Vulg. si manducaverit.

Cap. xv. 4. Ad nostram *confirmationem*, Gr. *διδασκαλίαν*, Vulg. doctrinam.

V. 30. Ut *sollicitudinem impertiamini* mihi, Gr. *συναγωνίσασθαί μοι*, Vulg. ut adjuvetis me.

V. 31. Per voluntatem *Jesu Christi*, Gr. *Θεοῦ*, Vulg. Dei.

V. 32. *Munerum meorum oblatio.* Gr. *ἡ διακονία μου*, Vulg. obsequii mei oblatio.

Cap. xvi. 2. In quibuscunque *desideraverit*, Gr. *ἐν ᾧ ἂν ὑμῶν χρήζῃ*, Vulg. vestri indiguerit.

V. 5. Et *domestica* eorum *Ecclesia*, Gr. *καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν*, Vulg. domesticam.

V. 17. *Contra disciplinam*, Gr. *παρὰ τὴν διδαχὴν*, Vulg. præter doctrinam.

V. 19. Volo vos *proficere ut eruditi sitis*, Gr. *θέλω δὲ ὑμᾶς σοφοὺς εἶναι*, Vulg. sapientes esse.

V. 24. Ponitur in fine Epistolæ, *Gloria Domini nostri*, Gr. *Ἡ χάρις*, Vulg. Gratia.

Epistola Prima ad Corinthios.

CAP. i. Ita ut *nobis* nihil desit. Gr. *ὑμᾶς*, Vulg. vobis.

V. 16. *Cæterorum*, Gr. *λοιπὸν*, Vulg. cæterum.

Cap. ii. 1. *Mysterium* Dei, Gr. *τὸ μαρτύριον*, Vulg. testimonium.

V. 4. In *persuasione sapientiæ*, Gr. *ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις*, Vulg. in persuasibilibus humanæ sapientiæ verbis.

V. 11. Quæ *in Deo*, Gr. *τὰ τοῦ Θεοῦ*, Vulg. quæ Dei sunt.

Cap. iii. 4. Nonne *homines* estis. Ita etiam Vulg. Gr. *οὐχὶ σαρκικοί ἐστε*, et Græca Scholia omnia.

V. 13. Qui *facit hoc opus* manifestus erit, Gr. *ἑκάστου τὸ ἔργον φανερὸν γενήσεται*, Vulg. uniuscujusque opus manifestum erit.

Cap. iv. 21. In *caritate spiritus* et mansuetudinis, Gr. *ἐν ἀγάπῃ, πνεύματί τε πραότητος*, Vulg. in caritate et spiritu mansuetudinis.

Cap. vi. 2. *In vobis* judicabitur hic mundus, indigne *ergo sunt hujusmodi*, Gr. *καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε*, Vulg. et si in vobis judicabitur mundus, indigni estis.

Cap. vii. 20. *Frater in quo* vocatus, Gr. *ἕκαστος ἐν τῇ κλήσει ᾗ*, Vulg. unusquisque in qua vocatione.

Cap. ix. 16. Non est mihi *gratia*, Gr. *καύχημα*, Vulg. gloria.

Cap. xi. 2. Quod *omnia mea* memoria retinetis, Gr. *πάντά μου μέμνησθε*, Vulg. per omnia mei memores estis. Ibid. et quomodo *ubique trado*, Gr. *καὶ καθὼς παρέδωκα ὑμῖν*, Vulg. et sicut tradidi vobis.

V. 14. *Nec* natura, sic etiam. Vulg. Gr. *ἡ οὐδὲ*, an *ne!*

Cap. xii. 2. *Simulacrorum forma* euntes, Gr. *πρὸς τὰ εἴδωλα τὰ ἄφωνα ἀπαγόμενοι*, Vulg. ad simulacra muta euntes.

V. 13. *Potavimus*, Gr. *ἐποτίσθημεν*, Vulg. potati sumus.

V. 23. *At* quæ, Gr. *καὶ ἃ*, Vulg. et quæ ib. *inferiora*, Gr. *τὰ ἀσχήμονα*, Vulg. inhonesta.

V. 25. *Ἀλλὰ τὸ αὐτὸ*, sed ipsa, Vulg. sed id ipsum.

Cap. xiii. 1. *Unum sum velut* æramentum resonans, Gr. *γέγονα χαλκὸς ἠχῶν*, Vulg. factus sum.

V. 4. Caritas *magnanima* est, *jucunda* est, Gr. *μακροθυμεῖ, χρηστεύεται*, Vulg. patiens, benigna.

Cap. xiv. 12. *prophetetis*, Gr. *ἵνα περισσεύητε*, Vulg. ut abundetis.

V. 16. *Quis* supplet locum idiotæ? Gr. *ὁ ἀναπληρῶν*, Vulg. qui supplet.

V. 19. Volo quinque verba loqui *per legem*, Gr. *διὰ τοῦ νοός μου*, sensu meo.

V. 20. Ut *sensibus* perfecti sitis, Gr. *ταῖς δὲ φρεσὶ τέλειοι γίνεσθε*, Vulg. sensibus autem perfecti estote.

V. 21. Et *nondum*, Gr. *καὶ οὐδ' οὕτως*, Vulg. et nec sic. V. 25. Et *tunc*, Gr. *καὶ οὕτω*, Vulg. et ita.

V. 27. *Ut* unus, Gr. *καὶ εἷς*, Vulg. et unus.

V. 34. *esse in silentio*, Gr. *ὑποτάσσεσθαι*. Vulg. subditas esse.

V. 33. Non est enim *dissensionis res*, Gr. *ἀκαταστασίας ὁ Θεὸς*, Vulg. Deus.

Cap. xv. 2. *Quod sermone annunciavi vobis debetis tenere*, Gr. *τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε*, Vulg. qua ratione prædicaverim vobis si tenetis.

V. 5. *Illis* undecim, et sic Vulg. Gr. *τοῖς δώδεκα*. V. 10. *Pauper*, Gr. *κενὴ*, Vulg. vacua.

V. 20. Si enim, Gr. *νυνὶ δὲ*, Vulg. nunc autem. Ibid *initium*, Gr. *ἀπαρχὴ*, Vulg. primitiæ, et sic V. 23.

V. 31. *Pro gloria* vestra, Gr. *νὴ*, Vulg. per gloriam.

V. 34. Vigilate, *justi* estote, Gr. *ἐκνήψατε δικαίως*, Vulg. evigilate justi.

V. 51. Omnes *quidem* resurgemus, *non omnes immutabimur;* et sic Vulg. sed non omnes im. Gr. *πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα.*

Cap. xvi. 6. *Nisi* vos me deducatis, Gr. *ἵνα ὑμεῖς*, Vulg. ut vos.

V. 9. Magnum et *evidens;* ita etiam Vulg. Gr. *ἐνεργής*. V. 23. *Gratiam*, Gr. *ἡ χάρις*.

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Epistola Secunda ad Corinthios.

CAP. i. 6. Sive *exhortationem consequimur*, pro vestra exhortatione, Gr. εἴτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως, Vulg. sive consolamur pro vestra consolatione.

V. 7. *Quod si* socii estis, Gr. ὅτι ὥσπερ, Vulg. quod sicut.

V. 19. Qui in vobis est, *qui per* nos prædicatus est, Gr. ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθείς, Vulg. qui in vobis per nos prædicatus est. V. 21. *Christus Dominus*, Gr. εἰς Χριστὸν, Vulg. in Christo.

Cap. ii. 10. Ut ne *possideamur* à Satana, Gr. ἵνα μὴ πλεονεκτηθῶμεν, Vulg. ut non circumveniamur.

Cap. iii. 5. Non quod sufficientes sumus *æstimare* aliquid, Gr. λογίσασθαι, Vulg. cogitare.

V. 14. Velamen manet *dum non revelatur*, Gr. μὴ ἀνακαλυπτόμενον, Vulg. non revelatum.

Cap. iv. 4. Ut *non pervideant lumen* evangelii, Gr. εἰς τὸ μὴ αὐγάσαι αὐτοῖς, Vulg. ut non fulgeat illis.

V. 8. Inopiam passi, sed non destituti, Gr. ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι, animi pendentes, sed non animo concidentes.

V. 11. *Si ergo* nos qui vivimus, Gr. ἀεὶ γὰρ ἡμεῖς, Vulg. semper enim nos.

V. 16. *Licet si* exterior noster homo, Gr. ἀλλὰ εἰ καὶ, Vulg. sed licet.

Cap. v. 4. Nam *cum*, Gr. καὶ γὰρ ὄντες, Vulg. nam. et V. 8. ad *Deum*, Gr. πρὸς Κύριον, V. ac dominum.

V. 21. Ut nos *essemus* justitia Dei, Gr. γινώμεθα, Vulg. efficeremur.

Cap. vii. 2. Capaces *estote* nostri, Gr. χωρήσατε ἡμᾶς, recipite nos, Vulg. capite.

V. 6. Qui consolatur *homines*, Gr. ταπεινοὺς, Vulg. humiles.

V. 14. *In quibuscunque* pro vobis gloriatus. Gr. εἴ τι, Vulg. si quid.

Cap. viii. 4. Cum multis precibus orantes *nostram gratiam, et communionem ministerii quod est in sanctos*, δεόμενοι ἡμῶν τὴν χάριν, καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους δέξασθαι ἡμᾶς. Vulg. Obsecrantes nos gratiam, et communionem—recipere.

V. 8. Vestræ caritatis *bonum* comprobans, Gr. γνήσιον δοκιμάζων, Vulg. ingenium bonum comprobans, potius sinceritatem explorans.

V. 13. Aliis *refrigerium*, Gr. ἄνεσις, Vulg. remissio. Ib. ex *æquitate*. Gr. ἰσότητος, Vulg. æqualitate.

V. 17. Consolationem accepit, Gr. παράκλησιν, Vulg. exhortationem.

V. 29. *Per* Domini gloriam, Gr. πρὸς, V. ad ib. *sollicitudinem* nostram. Gr. προθυμίαν ὑμῶν, Vulg. destinatam voluntatem nostram, Gr. vestram,

V. 23. Sive *per* Titum qui est socius, Gr. εἴτε ὑπὲρ Τίτου sive de Tito (quæritur) est socius, *super fratres nostros apostolos ecclesiarum*, gloria Christi, Gr. εἴτε ἀδελφοὶ ἡμῶν ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ. Vulg. sive fratres nostri (in quæstionem veniunt) sunt apostoli ecclesiarum, gloria Christi.

Cap. ix. 3. Ne *gloria* nostra *qua vos præferimus*, Gr. τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν, Vulg. ne quod gloriamur de vobis.

V. 11. *Si quis* operatur, Gr. ἥτις κατεργάζεται, Vulg. quæ. V. 12. Officii *ejus*, Gr. ταύτης, Vulg. hujus.

Cap. x. 5. Adversus *cogitationem* Dei, Gr. κατὰ τῆς γνώσεως, Vulg. adversus scientiam.

V. 6. Cum impleta fuerit *abauditio nostra*, Gr. ὑμῶν ἡ ὑπακοή. Vulg. vestra obedientia.

V. 7. Se esse *servum* Christi, Gr. Χριστοῦ εἶναι, Vulg. Christi se esse.

Cap. xii. 1. Gloriari oportet, sed non expedit mihi, Vulg. si gloriari, Gr. Καυχᾶσθαι δὴ οὐ συμφέρει μοι, Gloriari quidem non expedit mihi.

V. 11. Nihil minus *feci*, Gr. οὐδὲν ὑστέρησα, Vulg. nihil minus fui.

V. 18. Nunquid *avarus in vos fuit* Titus, Gr. ἐπλεονέκτησεν ὑμᾶς, Vulg. circumvenit vos.

Epistola ad Galatas.

CAP. i. 7. Et volunt *convertere* evangelium; ita etiam Vulg. Gr. μεταστρέψαι, pervertere.

V. 10. Modo enim hominibus *satisfacio*, Vulg. suadeo, Gr. πείθω, obtempero, vide notas nostras.

Cap. ii. 20. Vivit qui in me *est* Christus Gr. ζῇ δὲ ἐν ἐμοὶ Χριστός. Vulg. vivit vero in me Christus.

V. 11. Quia reprehensus erat, Gr. κατεγνωσμένος ἦν, Vulg. reprehensibilis erat.

Cap. iii. 7. *Cognoscetis*, Gr. Γινώσκετε, Vulg. cognoscite. V. 14. *Benedictionem* spiritus, Gr. ἐπαγγελίαν, Vulg. pollicitationem. V. 15. *Tamen* hominis testamentum; et sic Vulg. Gr. ὅμως certo, utique.

Cap. iv. 6. In corda *nostra*, Gr. ὑμῶν, Vulg. vestra. V. 7. Non *est* servus; et sic Vulg. οὐκ ἔτι εἶ.

V. 18. Bonum *æmulamini semper*, Gr. καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, Vulg. bonum autem æmulari in bono semper.

V. 21. Legem non legistis? Ita etiam Vulg. ἀκούετε, auditis.

V. 28. Vos—filii *estis*, Gr. ἡμεῖς——ἐσμὲν, Vulg. nos sumus.

V. 30. Cum filio *meo Isaac*, Gr. τῆς ἐλευθέρας, Vulg. liberæ.

Cap. v. 8. Suasio hæc non est *à Deo qui vocavit* vos, Gr. ἐκ τοῦ καλοῦντος, Vulg. ex eo qui vocat.

V. 20. ad 23. intel. multa mutantur. V. 15. Et *criminatis*, Gr. κατεσθίετε, Vulg. comeditis.

Cap. vi. 1. *Humilitate* hujusmodi, Gr. καταρτίζετε τὸν τοιοῦτον, Vulg. instruite.

Epistola ad Ephesios.

CAP. i. 6. In laudem *claritatis suæ*, Gr. δόξης τῆς χάριτος αὐτοῦ, Vulg. gloriæ gratiæ suæ.

V. 10. *Et* dispensationem, Gr. εἰς οἰκονομίαν, Vulg. in dispensationem.

V. 11. Secundum propositum *Dei qui universa creavit*, Gr. τοῦ τὰ πάντα ἐνεργοῦντος, Vulg. ejus qui omnia operatur. V. 19. In *vos* qui creditis, Gr. εἰς ἡμᾶς τοὺς πιστεύοντας, Vulg. nos.

Cap. ii. 3. *Voluptates* carnis, Gr. τὰ θελήματα, Vulg. voluntatem.

V. 4. Qua *misertus est* nostri, Gr. ἣν ἠγάπησιν, Vulg. qua dilexit nos.

V. 11. Memoria retinentes vos *qui*, Gr. διὰ μνημονεύετε ὅτι ὑμεῖς, Vulg. propter quod memores estote, quod vos. V. 19. Et *incolæ*, Gr. καὶ πάροικοι, Vulg. et advenæ.

Cap. iii. 1. Pro vobis *fratribus*, Gr. τῶν ἐθνων, Vulg. gentibus.

V. 13. *In gloria* vestra, Gr. ἥτις ἐστὶ δόξα ὑμῶν, Vulg. quæ est gloria vestra.

V. 16. *Virtutem* confirmari in spiritu suo. In interioro homine habitare Christum per fidem, Gr. δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον. V. 17. κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως, Vulg. virtute corroborari per spiritum ejus in interiorem hominem. V. 17. Christum habitare per fidem.

Cap. iv. 14. *Ad remedium* erroris, Gr. πρὸς τὴν μεθοδείαν, Vulg. ad circumventionem.

V. 19. Et avaritiæ, Gr. ἐν πλεονεξίᾳ, Vulg. etiam in avaritiam.

V. 24. In veritate et justitia, Gr. ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας, Vulg. in justitia et sanctitate veritatis.

Cap. v. 4. Quæ *ad rem non pertinent* sic etiam Vulg. τὰ μὴ ἀνήκοντα.

V. 13. Omnia autem *cum objurgantur*, Gr. ἐλεγχόμενα, Vulg. quæ arguuntur.

V. 14. Et *continges* Christum. Gr. ἐπιφαύσει σοι ὁ Χριστὸς, Vulg. illuminabit te Christus.

V. 28. *Suum* diligit, *corpus*, Gr. ἑαυτὸν, Vulg. seipsum.

Cap. vi. 11. Stare adversum *nationes*, Gr. πρὸς τὰς μεθοδείας τοῦ διαβόλου, Vulg. insidias diaboli.

V. 14. Loricam *fidei*, Gr. τῆς δικαιοσύνης, Vulg. justitiæ.

V. 22. Ut cognoscat quæ circa *vos* sunt, Gr. ἵνα γνῶτε τὰ περὶ ἡμῶν, Vulg. ut cognoscatis quæ circa *nos* sunt.

Epistola ad Philippenses.

CAP. i. 2. Gratias ago *Domino*, Gr. Θεῷ μου, Vulg. Deo meo. V. 16. *Simpliciter*, Gr. ἁγνῶς, V. sincere.

V. 20. Secundum *contemplationem* meam. Gr. ἀποκαραδοκίαν, Vulg. expectationem.

Ibid. Et in omni *ex certa* fiducia, Gr. ἀλλ' ἐν πάσῃ παῤῥησίᾳ, Vulg. sed in omni fiducia.

V. 26. Ut *gloria* vestra abundet, Vulg. gratulatio, Gr. καύχημα, gloriatio.

V. 27. Pariter cum fide *evangelii* certantes, Gr. συναθλοῦντες τῇ πίστει, Vulg. collaborantes fidei.

V. 28. Vobis autem salutis. Et hoc quia à Deo *donatum* est vobis, Gr. ὑμῖν δὲ σωτηρίας καὶ τοῦτο ἀπὸ Θεοῦ. 29. Ὅτι ὑμῖν ἐχαρίσθη, Vulg. vobis autem salutis, et hoc à Deo. V. 29. Quia vobis donatum est.

Cap. iii. 16. Ut in eo ambulemus. Gr. τῷ αὐτῷ στοιχεῖν κανόνι, Vulg. in eadem permanemus regula.

V. 21. Qui transfiguravit, Gr. μετασχηματίσει, Vulg. reformabit.

Cap. iv. 8. Quæcunque *magnifica*, Gr. σεμνὰ Vulg. pudica.

V. 11. *Cognovi*, Gr. ἐμαθον, Vulg. didici. V. 13. *In eo* qui me confortat; sic et Vulg. Gr. ἐν Χριστῷ.

Epistola ad Colossenses.

CAP. i. 12. Qui *vocavit vos*, Gr. τῷ ἱκανώσαντι ἡμᾶς, Vulg. qui dignos nos fecit.

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V. 21. Et vos inimicos *consiliorum ejus*, Gr. ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, Vulg. inimici sensu in operibus malis. Ibid. nunc autem reconciliatos, Gr. νῦν δὲ ἀποκατήλλαξεν.

V. 25. Ad implendum verbum Dei *in mysterio*, Gr. πληρῶσαι τὸν λόγον τοῦ Θεοῦ. V. 26. τὸ μυστήριον τὸ ἀποκεκρυμμένον, Vulg. verbum Dei. V. 26. Mysterium quod absconditum.

V. 27. Divitiæ majestatis *mysterii Dei*, Gr. μυστηρίου τούτου, Vulg. hujus.

Cap. ii. 2. Mysterii Dei *in Christo*, Gr. τοῦ Θεοῦ, καὶ Πατρὸς καὶ τοῦ Χριστοῦ, Vulg. Dei Patris, et Jesu Christi.

V. 5. Et supplens id quod deest *utilitati* fidei vestræ, Gr. καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν, Vulg. et firmamentum ejus, quæ in Christo est, fidei vestræ.

V. 8. *Ambulantes* in illa, Gr. περισσεύοντες, Vulg. abundantes.

V. 15. *Ostentavit* in autoritate; Vulg. traduxit confidenter, Gr. ἐδειγμάτισεν ἐν παῤῥησίᾳ, aperte.

V. 18. Nemo vos *devincat*, Gr. καταβραβευέτω, Vulg. seducat—et superstitione angelorum, Gr. θρησκείᾳ, V. religione. Ib. ea *quæ videt*, extollens se frustra, inflatus mente, Gr. ἃ μὴ ἑώρακεν ἐμβατεύων, εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς, V. quæ non videt ambulans, frustra inflatus sensu. V. 22. Et *corruptionem* per *abusionem*, Gr. τῇ ἀποχρήσει, Vulg. ipso usu.

V. 23. In simulatione religionis—ad *vexationem* corporis, Gr. ἐν ἐθελοθρησκείᾳ—καὶ ἀφειδίᾳ σώματος, Vulg. in superstitione—et non ad parcendum corpori.

Cap. iii. 24. *Retributionem hæreditatis Domini Christi*, cui servitis, Gr. τῷ γὰρ Κυρίῳ Χριστῷ δουλεύετε, Domino enim Christo servitis, Vulg. servite.

Cap. iv. 12. Ut *sitis*, Gr. στῆτε, Vulg. sitis.

Epistola Prima ad Thessalonicenses.

CAP. i. 3. Et *expectationis* spei, Gr. ὑπομονῆς, Vulg. sustinentiæ.

Cap. ii. 2. Ex *certa libertate* ausi sumus, Gr. ἐπαῤῥησιασάμεθα, Vulg. fiduciam habuimus.

V. 6. Cum possemus *honori* esse, Gr. ἐν βάρει, Vulg. oneri esse.

Cap. iii. 2. Et *deprecetur pro* fide vestra, Gr. παρακαλέσαι ὑμᾶς περὶ πίστεως ὑμῶν, consolari vos de fide vestra.

V. 8. Si steteritis in *Christo*, Gr. ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ, V. Si statis in Domino.

Cap. iv. 1. Sicut et ambulatis, Vulg. sic et ambuletis.

Cap. v. 5. Filii *Dei*, Gr. ἡμέρας, Vulg. diei. V. 20. Prophetas, Gr. προφητείας, Vulg. prophetias.

Epistola Secunda ad Thessalonicenses.

CAP. ii. 1. Et nostræ congregationis *in idipsum*, Gr. ἐπ' αὐτὸν, ad ipsum, Vulg. in.

V. 2. Ut non *facile* moveamini, Gr. ταχέως, Vulg. cito.

V. 13. Quia *assumpsit* vos Deus, Gr. ὅτι εἵλετο, Vulg. quod elegerit.

Cap. iii. 16. Pacem semper in omni *loco*, Gr. διὰ παντὸς ἐν παντὶ τρόπῳ semper, in omni modo, Vulg. pacem sempiternam in omni.

Epistola Prima ad Timotheum.

CAP. i. 15. *Humanus* sermo, et sic cap. iii. 1. Gr. πιστὸς, Vulg. fidelis.

Cap. iii. 3. Non asperum, Gr. ἀφιλάργυρον, Vulg. non cupidum, sc. nummi.

V. 16. *Quod declaratum est* in carne, Gr. Θεὸς ἐφανερώθη, Deus manifestatus est.

Cap. iv. 10. *Persecutiones patimur*, Gr. ὀνειδιζόμεθα, Vulg. maledicimur.

Ib. *Qui* est *salutaris* omnium, Gr. ὅ ἐστι σωτὴρ, Vulg. qui est salvator.

Cap. vi. 4. *Superbus autem*, Gr. τετύφωται, Vulg. superbus est.

V. 10. Abundanter ad fruendum, *in voluntate bonorum operum*, Gr. claudit versiculum in verbis εἰς ἀπόλαυσιν. V. 18. ἀγαθοεργεῖν, et sic Vulg. v. 18. Benefacere.

V. 11. Tranquillitatem animi, Gr. πραότητα, Vulg. mansuetudinem.

V. 19. *Veram* vitam, Gr. τῆς αἰωνίου ζωῆς, æternam, Vulg. etiam veram.

Epistola Secunda ad Timotheum.

CAP. i. 6. Ut *recrees* donum, Gr. ἀναζωπυρεῖν, Vulg. ut resuscites. V. 9. merita, Gr. ἔργα, Vulg. opera.

V. 20. Per *illuminationem* adventus, Gr. διὰ τῆς ἐπιφανείας, per apparitionem.

Ib. Illuminavit vitam *æternitate*, Gr. φωτίσαντος ζωὴν, καὶ ἀφθαρσίαν, qui in lucem produxit vitam, et incorruptionem. V. 14. *Custodire*, Gr. φύλαξον, Vulg. custodi.

V. 18. Det *illis* invenire misericordiam, Gr. αὐτῷ, Vulg. *illi*.

Cap. ii. 9. Quasi latro, Gr. ὡς κακοῦργος, Vulg. quasi male operans.

V. 14. *Noli* verbis pugnare, Gr. μὴ λογομαχεῖν, Vulg. contendere (de) verbis.

V. 15. *Probabilem* exhibere Deo; ita et Vulg. Gr. δόκιμον, probatum.

V. 16. Proficiunt ad *inanitatem*, Gr. ἀσεβείας, Vulg. impietatem.

V. 19. Novit Deus *quæ* sunt ejus, Gr. τοὺς ὄντας, Vulg. *qui*.

V. 25. Modestum, corrigentem, Gr. ἐν πραότητι παιδεύοντα, Vulg. cum modestia corripientem.

Cap. iii. 9. *Ignorantia* enim eorum, Gr. ἄνοια, Vulg. insipientia.

Cap. iv. 1. Et *adventum* ejus, et regnum ejus, Gr. κατὰ τὴν ἐπιφάνειαν, in adventu.

V. 2. In omni *magnanimitate*, Gr. μακροθυμίᾳ, longanimitate, Vulg. patientia.

V. 5. Sobrius esto, in omnibus patiens, Gr. νῆφε ἐν πᾶσι, κακοπάθησον, patiens esto mali.

V. 18. *Liberavit* me Dominus; sic etiam Vulg. καὶ ῥύσεται et liberabit.

Epistola ad Titum.

CAP. ii. 3. Anus pari modo in *statu religione digno*, Vulg. in habitu sancto, Gr. ἐν καταστήματι ἱεροπρεπεῖς.

V. 9. Servos——in omnibus *optimos*, Gr. εὐαρέστους, Vulg. placentes.

V. 13. Adventum gloriæ *beati* Dei, Gr. τοῦ μεγάλου, Vulg. magni.

V. 14. Populum abundantem, Vulg. acceptabilem, Gr. περιούσιον peculiarem.

Cap. iii. 8. Ut *solliciti sint ad affectum* bonorum operum, Gr. ἵνα φροντίζωσι καλῶν ἔργων προΐστασθαι; ut curent bonis operibus præesse.

V. 10. Hæreticum hominem post *primam* correptionem devita, Gr. μετὰ μίαν καὶ δευτέραν, Vulg. post unam et secundam.

V. 11. Quod *perversus* est hujusmodi, Gr. ὅτι ἐξέστραπται, Vulg. quia subversus est.

Epistola ad Philemonem.

VER. 2. Et domesticæ *ejus* ecclesiæ, Gr. τῇ κατ' οἶκόν σου, Vulg. quæ in domo tua est.

V. 6. Ut communicatio *tua accepta fiat*, Gr. ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργὴς γένηται, Vulg. ut communicatio fidei tuæ evidens fiat.

ADDITIONES.

Epistola ad Romanos.

CAP. ii. 16. Per Jesum Christum, add. *Dominum nostrum.*

iv. 5. In fine additur *secundum propositum gratiæ Dei*, et sic etiam Vulg.

v. 8. Quoniam *si* cum adhuc.

vi. 18. In fine, *eredentes autem in Christo*, servi facti sumus justitiæ.

vii. 2. Allegata est lege, add. *viri.*

ix. 7. Omnes filii Dei.

x. 11. Dicit enim Scriptura *per Esaiam.*

V. 21. Ad Israel autem *quid* dicit?

xii. 6. Habentes autem donationes *Dei.*

xiv. 10. Tu quare spernis fratrem tuum *in edendo?*

xv. 19. Repleverim evangelium *Dei, et filii ejus Jesu Christi.*

Epistola Prima ad Corinthios.

Cap. i. 19. Scriptum est enim *in Esaia.*

ii. 4. Sed in ostensione spiritus et virtutis *Dei.*

vi. 2. Judicabitur *hic* mundus. V. pretio *magno*, *Ib.* glorificate *et portate*, sic Vulg. V. 7. quis pascit gregem *ovium.* V. 15. Dominus Jesus ordinavit.

vi. 21, 20. vel. 21. *cum ipse non sim sub lege;* sic etiam Vulg. vide quæ ad locum diximus.

xi. 7. Et gloria Dei est, *Dei enim gloria videtur in viro.* V. 27. indigne *Domino.*

xiv. 29. In fine *vel interrogent.*

xv. 1. *Qui* evangelium. V. 9. Apostolorum *omnium.*

xvi. 18. Et vestrum *spiritum caritate.*

Epistola Secunda ad Corinthios.

Cap. vi. 5. In carceribus *sæpe.* V. 6. In scientia *legis et evangelii.*

viii. 18. Fratrem *nostrum.* Cap. ix. 14. Desiderantium *videre* vos.

xii. 15. *Et superimpendam*, et ipse impendar. Cap. xiii. 4. ex infirmitate *nostra.*

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Epistola ad Galatas.

Cap. ii. 2. Qui videbantur *sibi* aliquid esse. V. 9. Gratiam *Dei*. V. 10. Ut *inopiis* pauperum.

iii. 19. Lex *factorum* posita est. V. 29. Ergo vos *omnes* unum estis in Christo.

iv. 3. Sub elementis *hujus* mundi. V. 6. Estis filii *Dei*.

v. 14. Omnis lex *in vobis*. V. 13. Per caritatem *Spiritus* servite invicem; sic etiam Vulg.

Epistola ad Ephesios.

Cap. ii. 12. Testamentum et promissionis *eorum*. V. 16. *Ut exhiberet* et reconciliaret.

iv. 7. *Domini nostri Jesu Christi.*

Epistola ad Philippenses.

Cap. ii. 8. Obediens *patri*. V. 15. Simplices, *sicut* filii Dei.

iii. 12. Aut jam *justificatus* sum. V. 13. Non arbitror me *adhuc* comprehendisse.

iv. 8. Si qua laus *disciplinæ*; sic etiam Vulg.

Epistola ad Colossenses.

Cap. ii. 23. Ad saturitatem *et diligentiam* carnis.

Epistola ad Thessalonicenses Prima.

Cap. iv. 1. Et placere Deo, *sicut et ambulatis*, Vulg. sic et ambuletis.

v. xvi. Semper gaudete in *Domino*. V. 24. Fidelis est *Deus* qui.

Epistola ad Thessalonicenses Secunda.

Cap. i. 10. In die illa *adventus Domini*. Cap. ii. 15. Tenete traditiones *nostras*.

iii. 16. Dominus cum vobis omnibus *semper*.

Epistola ad Timotheum Prima.

Cap. i. 16. Omnem *magnanimitatem et* ii. 6. *Cujus* testimonium datum est.

Epistola ad Timotheum Secunda.

Cap. iii. 2. Sui *tantum* amatores. Cap. vi. 5. Pietatem, *et Dei culturam*, discede ab hujusmodi.

Epistola ad Philemonem.

V. 1. Dilecto *fratri*.

Quæ desunt.

Epistola ad Romanos.

CAP. i. 31. *Absque fœdere*, Gr. ἀσπόνδους. Cap. ii. 14. Naturaliter *ea* quæ legis sunt, Gr. *τὰ τοῦ νόμου*.

v. 2. Habemus accessum *per fidem*. V. 12. Et sic in omnes homines *mors* pertransiit.

vii. 16. Consentio legi, *quæ bona est*. Cap. viii. *Si autem Christus in vobis est*.

viii. 23. *Adoptionem filiorum Dei*. V. 38. Neque *principatus*.

xii. 14. *Benedicite persequentibus vos*. Cap. xiii. 6. *Necessitate* subditi estote.

xiv. 6. Domino manducat, *gratias agit enim Deo*.

xv. 2. Unusquisque *vestrum*. V. 9. In gentibus *Domine*. V. 12. Et *rursus* Isaias ait.

V. 20. *Sed* sicut scriptum est. V. 21. *Spero quod præteriens* videam vos.

V. 27. *Placuit enim eis*. V. 29. In abundantia benedictionis *evangelii* Christi.

xxiii. 9. *Non falsum testimonium reddes*. V. 10. Plenitudo *legis* est dilectio.

Epistola Prima ad Corinthios.

Cap. iv. 11. Et *colaphis cædimur, et instabiles sumus*. V. 16. Imitatores mei, *sicut et ego Christi*.

vi. 3. *Quanto magis secularia*. V. 12. Non *omnia* expediunt.

vii. 35. Et *quod facultatem præbeat sine impedimento Dominum observandi*.

viii. 4. Nihil est idolum *in mundo*. V. 5. *Siquidem sunt dii multi, et Domini multi*.

ix. 5. Mulieris *sororis* circumducendæ.

x. 24. *Nemo quod suum est quærat, sed quod alterius*.

V. 27. Nihil interrogantes *propter conscientiam*. V. 28. Propter illum qui indicavit, et

xi. 3. Volo *autem* vos scire. V. 24. Et dixit, *accipite et manducate*.

V. 26. Quoties *enim manducatis panem hunc, et calicem bibitis*.

xii. 3. In spiritu Dei *loquens*. V. 21. Unumquodque *eorum*.

xiii. 3. *Caritatem autem non habuero*. V. 13. *Nunc* autem manent.

xiv. 5. D. in fine, *ut ecclesia ædificationem accipiat*. V. 10. *Tam multa*, ut puta sunt.

xiv. 17. Tu quidem *bene* gratias agis. V. 23. Idiotæ, *aut infideles*. V. 25. *Et ita* occulta.

V. 31. Potestis enim *omnes*. V. 37. Quod Domini sunt *mandata*.

xv. 3. *Quod et accepi*. V. 15. Quem non suscitavit, *si mortui non resurgunt*.

V. 17. *Vana est fides vestra*. V. 18. *Ergo* et qui.

V. 27. *Sine dubio* præter eum, sic Vulg. Gr. δῆλον ὅτι, manifestum est quod.

V. 31. In Christo Jesu Domino *nostro*. V. 39. *Sed* alia quidem caro.

V. 44. *Est corpus animale, est et spirituale*. V. 51. Ecce mysterium *vobis* dico.

V. 52. *Canet enim tuba*. V. 58. Fratres mei *dilecti*.

xvi. 6. *Apud vos autem forsitan manebo, aut etiam hyemabo*. V. 11. Ne quis *ergo*.

Epistola Secunda ad Corinthios.

Cap. i. 2. Et *Domino nostro Jesu Christo*. V. 3. Et pater *Domini nostri Jesu Curisti*.

V. 4. In *omni* pressura. V. 5. Nos eripuit, *et eruit*—quoniam *et adhuc* eripiet.

V. 12. Et sinceritate *Dei*. V. 18. Sermo noster *qui fuit apud vos*. V. 23. Non *adhuc* veni.

ii. 3. Ne tristitiam *super tristitiam* habeam—confidens *in omnibus vobis*.

V. 9. Ut cognoscam *experimentum vestrum*.

iv. 3. In his qui pereunt *opertum est*.

vii. 1. Ab omni inquinamento carnis *et spiritus*. V. 14. Et si quid *apud illum* gloriatus sum.

ix. 13. Communicationis in illos, *et in omnes*. Cap. x. 18. *Ille* probatus est, Gr. ἐκεῖνος.

xii. 9. Virtus *mea* in infirmitate perficitur. V. 10. *In contumeliis, in necessitatibus, in persecutionibus, in angustiis pro Christo*.

V. 19. Coram Deo *in Christo* loquimur.

Epistola ad Galatas.

Cap. i. 6. *Quod non est aliud*. V. 22. Ecclesiis Judææ *quæ erant in Christo*.

ii. 3. *Cum esset gentilis*. V. 4. *Quibus neque* ad horam. V. 14. *Et non Judaice*.

iii. 1. Quis vos fascinavit *non obedire veritati?* V. 16. Abrahæ *autem*, Gr. *τῷ δὲ Ἀβρᾳ*.

V. 18. Abrahæ autem *per* promissionem.

V. 19. *Propter transgressiones* posita est.

V. 21. Adversus promissa Dei.

iv. 8. Qui *natura* non sunt dii. V. 21. *Istud enim Agar* Sinai mons est.

v. 11. Quid *adhuc* persecutionem patior.

vi. 15. *In Christo enim Jesu* neque circumcisio.

Epistola ad Ephesios.

Cap. i. 3. d. in fine, *in cœlestibus in Christo*. V. 10. Et quæ in terra sunt, d. *in ipso*. V. 13. *In quo et* credentes. V. 22. Et ipsum dedit *caput*.

ii. 3. In quibus et nos *omnes*. V. 5. Et cum essemus mortui *peccatis*.

iii. 2. Audistis dispensationem gratiæ Dei. V. 4. Prout potestis *legentes* intelligere.

V. 5. Revelatum est sanctis apostolis ejus.

V. 8. Investigabiles divitias Christi.

V. 9. Illuminare *omnes*. Ib. Qui omnia creavit *per Jesum Christum*, Gr. διὰ Ἰησοῦ Χριστοῦ. V. 11. Secundum propositum *quod fecit*. V. 12. Fiduciam *et accessum*. V. 13. Pro vobis.

iv. 19. Descendit *primum*. V. 16. *Secundum operationem* in mensuram uniuscujusque membri.

v. 13. *A lumine manifestantur*. V. 14. *Propter quod dicit*. V. 19. Canticis spiritualibus. V. 20. Domini *nostri Jesu*. V. 24. Sed *sicut* ecclesia. V. 28. Uxores suas *ut corpora sua*.

vi. 1. Obedite parentibus *in Domino*. V. 6. Quasi *hominibus* placentes,

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sed ut servi Christi. V. 10. De cætero *fratres mei.* V. 13. Resistere *in die* malo. V. 14. *State ergo* succincti. V. 19. Notum facere mysterium evangelii.

Epistola ad Philippenses.

Cap. i. 6. Qui cœpit *in vobis bonum opus.*
ii. 25. Fratrem et *cooperatorem* et commilitonem.
iii. 14. Vocationes Dei in Christo Jesu.
iv. 7. Custodiat corda vestra, *et intelligentias vestras.* V. 8. Quæcunque justa, *quæcunque sancta.*
V. 14. *Veruntamen benefecistis communicantes tribulationi meæ.*

Epistola ad Colossenses.

Cap. i. 3. A Deo Patre nostro et Domino Jesu Christo. V. 12. gratias agentes Deo Patri.
V. 14. In quo habemus redemptionem *per sanguinem ejus.*
iii. 6. Ita Dei *super filios incredulitatis.*
iv. 2. Vigilantes in ea *in gratiarum actione.*

Epistola Prima ad Thessalonicenses.

Cap. i. 2. Et Pax *à Deo patre nostro et Domino Jesu Christo;* deest etiam in Vulg.
ii. 9. Prædicavimus *in vobis* evangelium.
V. 12. *Et testificantes* ut ambularetis.
iii. 2. Fratrem nostrum *et ministrum* Dei.
Cap. iv. 15. *Qui relinquimur.* V. 27. Omnibus *sanctis.*

Epistola Prima ad Timotheum.

Cap. i. 16. Ut in me *primo* ostenderet.
V. 17. Soli *sapienti* Deo; deest etiam in Vulg.
ii. 7. Veritatem dico *in Christo;* d. et in Vulg.
iii. 5. Quomodo ecclesiæ Dei. V. 5. Instet *obsecrationibus et* orationibus. V. 19. *Nisi sub duobus aut tribus testibus.*
vi. 3. Aliter docet et non acquiescit. V. 8. Alimenta *et quibus tegamur.*

Epistola Secunda ad Timotheum.

Cap. ii. 11. *Fidelis sermo.*
iii. 15. Instruere ad salutem, *per fidem quæ est in Jesu Christo.*
iv. 2. Argue, *increpa,* obsecra. V. 22. In fine, *Gratia vobiscum.*

Epistola ad Titum.

Cap. ii. 5. Domus curam habentes, *bonas;* deest etiam in Vulg.

Epistola ad Philemonem.

V. 4. Gratias ago Deo *meo.* V. 26. Ut communicatio *fidei tuæ* evidens fiat.

Videbit sedulus lector nos in collectaneis hisce multa, minoris momenti, prætermisisse, ex iis autem quæ hic congessimus, constat,

Vulgatam versionem Italicam ante Hieronymi castigationem, lectionibus à textu originali multum variantibus, additamentis, et defectibus pene innumeris abundasse, adeoque verissimam fuisse Hieronymi de versionis hujus corruptelis ad Damasum P. sub quo hæc scripsit Hilarius, querelam.

2 Codices Cant. Ger. Clar. eodem fere tempore conscriptos iisdem vitiis, et corruptelis obnoxios fuisse, nec enim existimandum est latinos eorum codices versionem hanc Italicam fidelius exhibuisse, quam hunc R. Ecclesiæ diaconum.

3. Hinc sequitur Millii conatus de versione Italica ad textum originalem Græcum ex hisce petissimum scriptis reducenda, frustraneos plane fuisse.

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A

CHRONOLOGICAL INDEX

TO THE

NEW TESTAMENT.

The year before Christ.	Luke ii. 6.	CHRIST our Lord and Saviour, in the fulness of time, is born of the blessed Virgin Mary at Bethlehem, and laid in a manger.
	21.	On the eighth day after his nativity he is circumcised, and named Jesus.
	Matt. ii. 1. 12.	The men of the east bring presents to the new-born King of the Jews.
	14.	Joseph flies into Egypt with the child Jesus, and Mary his mother.
	16.	Herod commands the infants in and about Beth-lehem to be slain.
	20.	Herod dieth, and his son Archelaus is by Cæsar made tetrarch of Judea; other dominions which
	Jos. Ant. l. xvii. c. 10.	belonged to Herod are divided among his sons.
	Matt. ii. 21. 23.	Christ, by God's appointment, is brought back out of Egypt into Nazareth.
		The first year of the vulgar Christian era begins here.
The year after Christ.	Luke ii. 46.	BY occasion of the Passover, our Lord goes up with his parents to Jerusalem, and there disputes with the doctors in the temple.
8.		Augustus dies, and Tiberius succeedeth him.
14.		Josephus, called Caiaphas, is made high-priest of the Jews, by the favour of Valerius Gratus, the
26.	Jos. Antiq. lib. xviii. cap. 3.	Roman governor.
		Towards the end of this year, Pontius Pilate is sent to be procurator of Judea, in the place of Valerius Gratus.
7.	Matt. iii. 1.	John the Baptist begins to preach and baptize in the deserts of Judea, thereby preparing the way
	Mark i. 2.	of the Lord, and doing his endeavour that Christ's coming after him may be made known unto
	Luke iii. 3.	Israel. Unto John God gives a sign whereby he may know the Lord is Christ, that upon whom he
	John i. 7.	shall see the Spirit descending, and remaining on him, the same is he which shall baptize with the
	Isaiah xli. 1.	Holy Ghost.
	Matt. iii. 13.	Jesus, entering upon the thirtieth year of his age, comes from Galilee to Jordan, and is baptized of
	Mark i. 13.	John: at which time a most illustrious manifestation is made of the blessed Trinity; for the Son of
	Luke iii. 22.	God ascending out of the water, and praying, the heavens are opened, and the Spirit of God, in the shape of a dove, descends upon him, and the voice of the Father is heard from heaven, saying, *This is my beloved Son, in whom I am well-pleased.*
	John i. 34.	John sees it, and bears record that this is the Son of God.
30.	Matt. iv. i. Mark i. 12.	Jesus, full of the Holy Ghost, returns from Jordan, and is led by the Spirit into the wilderness,
	Luke iv. 1.	where he fasteth forty days and forty nights, and is tempted by the devil.
	14.	After this our Lord returns into Galilee.
	John i. 35. 47.	John gives testimony to our Saviour, passing by him; Andrew, Peter, Philip, and Nathanael,
		acknowledge him to be the Messias, and become his disciples.
	ii. 1.	Christ, at a marriage in Cana of Galilee, turneth water into wine: this was his first miracle.
		The first Passover of Christ's public ministry, from which the first year of the seventieth, and last of Daniel's weeks begins: In which the covenant is confirmed with many, Dan. ix. 27. *compared with* Matt. xxvi. 28.
	13.	JESUS cometh to Jerusalem at the time of the Passover, and, entering into the temple, scourgeth out those that bought and sold there: the Jews require a sign of his authority; Christ bids them destroy the temple (understanding the temple of his body), and in three days he will raise it up.
	Matt. xiv. 3.	Herod the tetrarch casteth John the Baptist into prison, for reprehending the incest with his
	Mark vi. 17.	brother Philip's wife, and other evils done by him.
	Luke iii. 19.	Christ discovers himself to the woman of Samaria.
31.	John iv. 7. 42.	He goes throughout all Galilee, teaching in the synagogues, and working miracles.
	Luke iv. 43. v. 27.	Matthew called to be a disciple.
		The second Passover of Christ's ministry, John v. 1. *compared with* iv. 3. 5. *from which the second year of the seventieth week of Daniel begins.*
	John v. 1.	JESUS comes up to Jerusalem at the time of the feast, and heals on the sabbath-day a man that had an infirmity thirty-eight years, lying at the pool of Bethesda. He makes a most Divine apology to the Jews that sought to kill him, because he said that God was his Father.
	Luke vi. 13.	Christ, out of the multitude of his disciples, chooseth twelve, whom he calleth apostles; namely,

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The year after Christ.		
	Matth. v. vi. vii. Luke vi. 10.	Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alpheus, Simon called Zelotes, Judas the brother of James, and Judas Iscariot. To these our Saviour chiefly directs his discourse in that glorious, full, and admirable sermon on the mount.
	ix. 1. Mark vi. 7.	Jesus sends his twelve apostles, by two and two, to preach, and heal the sick.
32.	Matt. x. 1. xix. 6. Mark vi. Luke ix. 12. John vi. 1. 15.	John the Baptist is beheaded in prison by Herod's command. Jesus feeds five thousand men besides women and children, with five barley-loaves, and two little fishes. He refuses to be made a king.
		The third Passover of Christ's ministry, John vi. 4. *from which the third year of the seventieth week of Daniel begins.*
	Matt. xvii. 1. Mark ix. Luke ix. 28. Matt. xvii. 24. Luke ix. 51.	Jesus is transfigured on the mount; Moses and Elias are seen to walk with him, and a voice from heaven is heard a second time, saying, *This is my beloved Son, hear him.* Christ payeth tribute to Cæsar.
		A certain village of the Samaritans refuseth our Saviour entertainment in his way to Jerusalem: the disciples desiring to call for fire from heaven to consume them, are severely reprehended.
	x. 1.	The seventy disciples are sent out, by two and two, to work miracles, and to preach.
33.	xi. 1.	Christ teacheth his disciples to pray.
	John xi. 1.	Christ raiseth Lazarus, that had been buried four days.
	47.	Caiaphas, high-priest of the Jews, prophesieth concerning the death of Christ.
	Luke xix. 1.	Zaccheus, a publican, converted.
	Mark x. 46.	Christ restores to blind Bartimeus his sight.
	John xii. 3.	Mary, the sister of Lazarus, anoints our Saviour's feet with costly spikenard, and wipeth them with the hair of her head.
	Matt. xxi. Mark xi. Luke xix. John xii. Isa. lii. Zech. ix. 9.	Christ rideth in triumph to Jerusalem: the multitude spread their garments in the way, and cry, *Hosanna to the Son of David.* Coming near the city, he weeps over it, and foretells its destruction: he enters the temple, and casteth out those that bought and sold there, and heals the blind and lame.
	Matt. xxi. 17.	He curseth the fruitless fig-tree, and the next morning it is found dried up and withered: thence he taketh occasion to shew the power of faith.
		The fourth Passover, in which Christ our passover was sacrificed, 1 Cor. v. 7. *and so an end put to legal sacrifices prefiguring this great expiation: the fourth or middle year of Daniel's last week begins,* Dan. ix. 27.
	Matt. xxvi. Mark xiv. Luke xxii. John xii.	On the first day of unleavened bread, when the passover of the Jews was to be slain, (April 2.) in the evening, Jesus eateth the passover with his disciples, and institutes the sacrament of his body and blood in bread and wine.
	xviii.	Christ washeth his disciples' feet, and exhorteth them to humility and charity.
	Matt. xxvii. Mark xv. Luke xxiii. John xix. Psal. xxii.	In the selfsame night Christ is betrayed by Judas, mocked, buffeted, and spit upon by the soldiers. Next day he is condemned by Pilate, and crucified: the sun, during the crucifixion, is darkened, and the veil of the temple rent in the midst. Christ praying for his enemies, gives up the ghost. Joseph of Arimathea begs the body, and lays it in a new sepulchre.
	Matt. xxviii. Mark xvi. Luke xxiv. John xx. Acts i.	On the third day, the next after the Jewish sabbath, (April 5.) Christ riseth from the dead: his resurrection is declared by angels to the women that came to the sepulchre. Christ first appeareth to Mary Magdalene, and afterward to his disciples, and dineth with them. Christ bringeth his apostles to Mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost.
	Matt. xxviii.	Sends them to teach and baptize all nations, and blesses them; and while they behold, he is taken up, and a cloud receives him out of their sight. After his ascension, the disciples are warned by two angels to depart, and to set their minds upon his second coming: they accordingly return, and, giving themselves to prayer, choose Matthias to be an apostle in the place of Judas.
	Acts ii.	On the day of Pentecost, (May 4.) the Holy Ghost descendeth on the apostles, in the form of cloven tongues, like as of fire, and enableth them to speak all languages. Peter, the same day, preacheth Christ and the resurrection, and about three thousand believers are added to the church.
	Acts iii.	Peter, by faith in Christ's name, healeth a lame man.
	iv.	The rulers of the Jews, offended at Peter's sermon, and his miraculous cure of the lame man, cast both him and John into prison: upon their examination, they boldly avouch the lame man to be healed by the name of Jesus, and that by the same Jesus we must be eternally saved. After this, the Jews forbid them to speak any more in that name: but the apostles answer, that it is fit they should obey God, rather than men. They are threatened, and let go.
	v. 1.	Ananias and Sapphira, for their hypocrisy, are suddenly struck dead.
	17.	The apostles are again cast into prison by the high-priest; but an angel sets them at liberty, and bids them preach the gospel to the people without fear: being taken again teaching in the temple, they are brought before the council, where, by the advice of Gamaliel, a pharisee and doctor of the law, they are delivered.
	vi.	The number of believers increasing at Jerusalem, the apostles ordain seven deacons, who should distribute the alms of the whole church to the widows and poorer sort of believers.
34.	vii.	Stephen, one of these deacons, having confounded some that disputed with him, is by them falsely accused of blasphemy, and brought before the council, where he reprehends their rebellion, and murdering of Christ: whereupon they cast him out of the city, and stone him; he, in the meantime, praying for them.
	Acts viii.	A great persecution of the church at Jerusalem, follows after the death of the first martyr Stephen.
	5.	Philip, one of the seven deacons, preacheth at Samaria, and converteth many; working miracles, and healing the sick.

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The year after Christ.		
	15.	Simon the sorcerer, seeing the wonders that are done by Philip, believeth, and is baptized. The apostles at Jerusalem, hearing that Samaria had received the faith, send thither Peter and John, to confirm and enlarge the church. The apostles, by prayer and imposition of hands, confer the Holy Ghost on all believers. Simon Magus offers them money, that he may receive power of conferring the same; whose impiety is sharply reproved by Peter.
34.		Having completed their ministry in those parts, they return to Jerusalem.
	26.	An angel sendeth Philip to teach and baptize the Æthiopian eunuch.
35.	ix. 1.	Saul, a violent persecutor of all that call on the name of Jesus, and one who consented to the death of Stephen, goes now towards Damascus, with commission from the high-priest and the council, to apprehend all Christians in those parts, and to bring them bound to Jerusalem: on the way he is miraculously converted, by a voice from heaven; and three days after, baptized by Ananias at Damascus, where he preacheth the gospel of Christ with great boldness, to the astonishment of those that knew upon what design he was sent thither.
	23.	Saul, having preached the gospel at Damascus a long time, the Jews lay wait to kill him; but he
38.	2 Cor. xi. 32.	escapeth from thence, and comes to Jerusalem; there he sees Peter, and James the brother of our
	Gal. i. 28.	Lord, and abides with them fifteen days: here he speaks boldly in the name of Jesus, and disputes with the Grecians, or rather Jews, that used the Greek tongue. These also consult how they may kill him.
38.	Acts xxii. 17.	While Saul prays in the temple he is in a trance, and the Lord appears unto him, and bids him depart from Jerusalem, because they will not receive his testimony; adding, that he will send him to the gentiles.
	Acts ix. 30. Gal. i. 21.	Saul, leaving Jerusalem, goes to his own country Tarsus, and from thence travels into Syria and Cilicia.
	Acts ix. 32. 36.	Peter visits the churches of Judea, Galilee, and Samaria, &c. At Lydda he cureth Eneas of the palsy, and at Joppa restoreth Tabitha to life.
41.	x.	At Cæsarea, Cornelius, a centurion, by prayer and alms, finds favour in the sight of God, and is commanded by an angel to send for Peter now at Joppa. God, by a vision, teacheth Peter not to despise the gentiles; and being sent for by Cornelius, goes and preacheth Christ to him, and a great company that were met at his house: while Peter preacheth, the Holy Ghost falls upon them all, and immediately the apostle baptizeth them.
	xi.	Peter, at his return to Jerusalem, is accused by those of the circumcision for conversing with the gentiles; but he declares to them his vision, and the whole matter concerning Cornelius; and they glorify God, for granting to the gentiles also repentance unto life.
		The believers, who, ever since the martyrdom of Stephen and the persecution thereupon ensuing, had been dispersed throughout all Phœnice and Cyprus, come now to Antioch, and preach the gospel to the Greeks there, having before preached to none but the Jews. The church at Jerusalem understanding this, and that the number of believers increased exceedingly, sends Barnabas thither to confirm them: he goes to Tarsus, and takes Saul along with him to Antioch, where they continue a whole year, converting multitudes to the faith. Here the disciples were first called Christians.
44.	xii.	About this time, James the brother of John is beheaded, by the command of Herod Agrippa: he also imprisoneth Peter, whom an angel delivers, upon the prayers of the church. This same Herod not long after speaking to the people at Cæsarea, some of them cry out, *It is the voice of God, and not of man;* and immediately an angel of the Lord smites him, because he gave not the glory to God, and he is eaten of worms, and dieth.
45.	xiii.	Barnabas and Saul set forward in their preaching of the gospel: they plant the Christian faith in Seleucia, Cyprus, and other places. At Paphos they preach the gospel to Sergius Paulus, governor of that country; Elymas the sorcerer withstanding them, and endeavouring to turn away Sergius from the faith, is, at Saul's rebuke, struck blind. From this time Saul is always called by his new name, Paul: he preacheth at Antioch; the gentiles believe, but the Jews gainsay and blaspheme; whereupon, he and his assistants turn to the gentiles, and come to Iconium.
46.	xiv.	At Iconium they are persecuted, and ready to be stoned; from hence they fly to Lystra and Derbe, cities of Lycaonia. At Lystra, Paul healing a cripple, the multitude cry out, that the gods are come down; and call Barnabas, Jupiter, and Paul, Mercurius; and would have sacrificed to them, had not the apostles, with clothes rent, run in amongst them, and assured them, that they were men like themselves. Soon after there came Jews from Antioch and Iconium, who excite the people against them. Paul is by the furious multitude stoned, and drawn out of the city, as
	2 Cor. xi. 5.	dead; but whilst the disciples stand about him, he riseth up, and the next day departs with Barna-
		bas to Derbe.
	2 Cor. xii.	In this year, perhaps at this very time, Paul was caught up into the third heaven, and heard unspeakable words, fourteen years before he wrote his Second Epistle to the Corinthians.
	2 Tim. i. 2. 5.	About this time Timothy, though a child, with his mother Eunice, and his grandmother Lois, embrace the Christian faith preached by Paul.
52.	Acts xv.	Certain Judaizing Christians come from Judea to Antioch, and teach, that the gentiles ought to be circumcised, and observe the law of Moses: these Paul and Barnabas oppose; and a council is held by the apostles and others at Jerusalem to determine this controversy. The decrees of the synod are sent to the churches.
53.	36.	Paul and Barnabas, thinking to visit the churches together, fall at strife, and part asunder: Barnabas and Mark go into Cyprus; Paul and Silas into Syria and Cilicia.
	xvi.	Paul coming to Derbe, finds there Timothy, whom (because his mother was a believing Jew, though his father a gentile,) he caused to be circumcised, and takes along with him.
		He is, by a vision, admonished to go into Macedonia: coming to Philippi, the chief city of that part of Macedonia, he converts Lydia; casteth out of a certain maid-servant a spirit of divination, whose master losing a considerable gain thereby, brings Paul and Silas before the magistrates: these cause them to be whipped, and imprisoned; but at midnight, Paul and Silas singing psalms, the doors of the prison fly open, and their bonds are loosed: the jailor, ready to kill himself, is converted to

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The year after Christ.		
	Acts xvii.	the faith, and baptized the same night, with his whole family. Next day the magistrates come themselves, and pray them to depart the city.
54.		From Philippi, Paul takes his journey through Amphipolis and Apollonia, and comes to Thessalonica, where he finds a synagogue of the Jews, there he preacheth three sabbath-days; some believe, others persecute him: leaving Thessalonica, he comes to Berea, and soon after arrives at Athens, disputes with the philosophers, and declares unto them, that UNKNOWN GOD whom they had ignorantly worshipped. He converts Dionysius the Areopagite, and thence passeth to Corinth.
55.	xviii.	Paul at Corinth meets with Aquila and Priscilla, not long before banished from Rome by the decree of Claudius. Here he continues a year and six months, and thence writes to the Thessalonians.
	18.	Paul is accused by the Jews, and brought before Gallio, proconsul of Achaia, who refuseth to be a judge in a controversy about religion, and so drives them away from the judgment-seat.
56.		Paul departs from Corinth, and passeth to Ephesus; thence he sets out towards Jerusalem, that he may be at the feast; he lands at Cæsarea, goes down to Antioch, and comes iuto the regions of Galatia and Phrygia, confirming the disciples in all those places.
57.	xix.	Paul returns to Ephesus, disputes daily in the school of Tyrannus, and continues preaching there, and in the parts thereabouts. He writes his Epistle to the Galatians.
58.		
59.		At Ephesus, Demetrius, a silversmith, jealous of his gain, raiseth a tumult against Paul, which is appeased by the town-clerk.
	1 Cor. i. 11. xvi. 8.	About this time a schism ariseth in the church of Corinth, which causeth Paul (now in or about Ephesus) to write his First Epistle to the Corinthians.
60.	Acts xx.	Paul departs from Ephesus, and comes into Macedonia, and gathers a contribution for the relief
	2 Cor. viii. 1, 2. 6. 19.	of the saints at Jerusalem.
	1 Cor. xvi. 5.	The apostle having learned from Titus the success of his First, writes now his Second Epistle to the Corinthians: out of Macedonia he goes into Greece, and comes to Corinth, where he writes his Epistle to the Romans.
	Acts xx. 3, 4.	Paul purposing to go directly from thence into Syria, that he may carry the collections to Jerusalem, the Jews lay wait for him; he understanding this, thinks it best to return into Macedonia the same way he came, and thence to pass into Asia.
	6.	After the days of unleavened bread, Paul sails from Philippi, and comes to Troas; there he restores Eutychus to life. Having passed through several cities of Greece, he arrives at Miletus, from thence he sends to call the elders of the church of Ephesus, whom he earnestly exhorts to the performance of their duty.
61.	xxi.	Paul comes to Jerusalem, is apprehended in the temple, and secured in the castle; he claimeth the privilege of a Roman, and escapeth scourging.
	xxii. xxiii.	Paul pleaded his cause before Ananias the high-priest. The chief captain, understanding that above forty Jews had bound themselves under a curse neither to eat nor drink till they had killed him, sends him to Felix the governor of the province, by whom he is imprisoned at Cæsarea.
62.	xxiv.	Paul is accused before Felix, by Tertullus the orator. Felix goes out of his office, and, to gratify the Jews, leaves Paul in prison. Portius Festus succeeds him in the government.
	xxv.	The Jews come to Cæsarea, and accuse Paul before Festus. He answers for himself, and appeals to Cæsar. King Agrippa comes to Cæsarea, and Festus opens the matter to him.
63.	xxvi.	Paul makes his defence in the presence of Agrippa, who thereby is almost persuaded to be a Christian; and the whole company pronounce him innocent.
	xxviii.	Paul comes to Rome, is a prisoner at large, and preacheth there two years.
		Here ends the history of the Acts of the Apostles, written by St. Luke, St. Paul's beloved companion in his travels.
		St. Paul, from Rome, writes his Epistles, To the Philippians; To Philemon; To the Colossians; To the Ephesians.
65.	Heb. xiii. 24.	About the latter end of this year, St. Paul is set at liberty; and a little before his departure out of Italy into Asia he writes his Epistle to the Hebrews.
		He preacheth the gospel in the isle of Crete, and leaves Titus there, to set things in order, and ordain elders in every city.
	Tit. i. 5.	St. Paul writes his Epistle, To Timothy I. To Titus; To Timothy II.
66.		
67.	Euseb. Hist. Eccl. lib. ii. cap. 24.	About this time, the Epistles of St. Peter, St. John, and St. Jude, seem to be written. St. Peter and St. Paul are said to have suffered martyrdom at Rome, towards the latter end of Nero's reign.
70.	Luke xix. 43, 44.	This year, Jerusalem (according to Christ's prophecy) is besieged, taken, sacked, and burnt by Titus, eleven hundred thousand of Jews perish, ninety-seven thousand are taken prisoners, besides an innumerable company that in other places of Judea killed themselves, or perish through famine, banishment, and other miseries.
96.		St. John is banished into the isle of Patmos, by Domitian, and there receives and writes his Revelation. After the death of Domitian, St. John returns to Ephesus, and, at the request of the church, writes his Gospel.

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AN

ALPHABETICAL TABLE

OF

ALL THE PLACES MENTIONED IN THE GOSPELS, ACTS, OR THE EPISTLES.

1. ABYLENE is one of the four tetrarchies, mentioned Luke iii. 1. It fell, say St. Luke and Josephus,[a] to the share of Lysanias: it was so named from the city Abyla in Cœlosyria, mentioned by Pliny,[b] and from the tetrarch of it bore his name; for, saith Ptolemy, Ἄβιλα ἐπικληθεῖσα Λυσανίου, *Abila bears the name of Lysanias.*

2. ACHAIA, in the largest sense, comprehends Greece properly so called, and so is bounded on the west by Epirus, on the east by the Ægean Sea, on the north by Macedonia, on the south by Peloponnesus; and so it seems to signify, when St. Paul, according to the Roman acceptation, mentions *all the regions of Achaia,* and directs his Second Epistle *to all the saints in Achaia,* 2 Cor. xi. 10. Thus what is *Achaia,* Acts xix. 21. is *Hellas,* i. e. *Greece,* Acts xx. 2. and so Mela speaks of it. Secondly, Achaia, strictly so called, is the northern region of Peloponnesus, bounded on the north by the gulf of Corinth, on the south with Arcadia, on the east with Sycionia, and on the west with the Ionian Sea.

3. ACELDAMA was a place without the south wall of Jerusalem, beyond the river of Siloam, and was called the *potter's field,* Matt. xxvii. 7. 10. because they dug thence the earth of which they made their pots; and the *fuller's field,* because they dried their cloth there; but being afterward bought, by that money by which the high-priest and rulers of the Jews purchased the blood of the holy Jesus, it was, by the providence of God so ordering it, called Aceldama, that is, the *field of blood,* Acts i. 19. Matt. xxvii, 7, 8.

4. ADRAMYTTIUM (mentioned Acts xxvii. 2. where it is said, that St. Paul entered into a ship of Adramyttium) is, by St. Jerome[c] and others, said to be a city of Egypt, built by Alexander M. as a monument of his triumphs, at the Cannobic mouth of the river Nile, from which it received its water, and is by Livy, the old Etymologus, and Phavorinus, made to be[d] the same with Thebes; but it was rather Adramyttium in Mysia, mentioned by Strabo, lib. xiii. p. 417. by Pliny, lib. v. cap. 30. p. 298. and by Mela, lib. i. cap. 18. lib. xvii. For in this ship, St. Paul and his company sailed from Cæsarea to Myra in Lycia, the direct way to Adramyttium in Mysia, ver. 5. whither she being bound, and not to Italy, they there quit her, and *finding a ship of Alexandria sailing to Italy,* went aboard her, ver. 6.

5. ADRIA is mentioned Acts xxvii. 27. where St. Paul saith, that they were tossed in Adria: he saith, not in the Adriatic gulf, which ends with the Illyrican Sea, but in the Adriatic Sea, which, saith Hesychius, is the same with the Ionian Sea. And therefore to the question, How St. Paul's ship, which was near Malta, and so either in the Lybian or Sicilian Sea, could be in the Adriatic? it is well answered, That not only the Ionian, but even the Sicilian Sea, and part of that which washeth upon Crete, was called the Adriatic. Thus Ptolemy saith, that Sicily was bounded on the east, [e] ὑπὸ τοῦ Ἀδρίου, *by the Adriatic;* and that Crete was compassed on the west, [f] ὑπὸ τοῦ Ἀδριατικοῦ πελάγους, *by the Adriatic Sea;* and Strabo saith, [g] that the Ionian gulf, μέρος ἐστὶ τοῦ νῦν Ἀδρίου λεγομένου, *is a part of that which in his time was called the Adriatic Sea.*

6. ÆNON, or ENON, signifies the place of springs, which made it a convenient place for St. John's baptism, John iii. 23. it is uncertain where it was, whether in Galilee, or Judea, or Samaria, where Lubin places it, *viz.* in the half tribe of Manasseh, within Jordan.

7. ALEXANDRIA, that noble mart, whence merchandises were carried through all the world, was, after the destruction of Carthage, the chief city in the world, next to Rome, and was therefore called emphatically, [h] Πόλις, as that was called Urbs; and Athens, Ἄστυ. The Ptolemies of Egypt, choosing it as their seat, beautified it to that degree, that it gave place to Rome only; and the Romans, when they had taken it, were careful to preserve its splendour, divers emperors adding new ornaments to it, and confirming its privileges. It was a large city, saith Josephus,[i] in length thirty furlongs, in breadth ten, which provided Rome with four months corn; and paid as much tribute to it in a month, as Jerusalem did in a year. Here was a celebrated academy, which bred famous physicians and philosophers, as Philo the Jew, and historians; and a great library, collected by Ptolemy Philadelphus, containing five hundred thousand volumes, and consumed in the wars betwixt Cæsar and Pompey: near to it is the island of Pharos, where some deceitful Jews shewed J. Martyr the remains of the cells, where the Seventy-two interpreters translated the Hebrew Bible into Greek, apart, and yet in the same words; of which see the preface to St. Matthew. Here dwelt the Jews in vast numbers; Alexander M. for the service they did him in his wars, permitting them to dwell there, and giving them equal privileges with the gentiles: here they had many synagogues, a famous cathedral of seventy stalls, and afterward a temple built by Onias; but they found the Alexandrians their constant enemies, they cruelly murdering many thousand of them in the time of Cajus, of which Philo gives a large account in his embassy to him; and fifty thousand of them in the time of Nero, saith Josephus, de Bell. Jud. lib. ii. cap. 36.

8. ÆTHIOPIA is only mentioned in the history of the baptism of the eunuch, Acts viii. 27. where I have shewed, the evangelist speaks not of Æthiopia in Arabia, where the queen of Sheba dwelt, but of Æthiopia in Africa, under Egypt, where Candace had been long the name of their queen; whence Strabo [k] makes mention of a Candace, ἡ καθ' ἡμᾶς ἦρξε τῶν Αἰθιόπων, *who in his time was queen of Æthiopia,* and Dio [l] of the same Candace living in Æthiopia under Egypt. See the note on Acts viii. 27.

9. AMPHIPOLIS, mentioned Acts xvii. 1. is a city of Macedonia, in the confines of Thrace, so called, saith Thucydides,[m] because the river compasseth it about. Suidas, who places it, as others do, in Thracia, says it was also formerly called the Nine Ways. See Mr. Wells's Geogr. p. 134. and Stephanus de Urbibus.

10. ANTIOCHIA, the metropolis of Syria, was built, say some, by Antiochus Epiphanes; say others, by Seleucus Nicanor, the first king of Syria after Alexander M. in memory of his father Antiochus, and was [n] the royal seat of the kings of Syria, or the place where the palace was: for power and dignity, saith Strabo,[o] it is not much inferior to Seleucia, or Alexandria: it was, saith Josephus,[p] the third great city of all that belonged to the Roman provinces; it was called Antiochia apud Daphnem, near Daphne, *i. e.* the village where her temple was, to distinguish it from the other

[a] Λυσανίου δὲ αὐτὴ ἐγεγόνει τετραρχία, Antiq. lib. xx. cap. 5. Luke iii. 1.
[b] Lib. v. cap. 19.
[c] In locis Act.
[d] Θῆβαι ἡ νῦν Ἀδραμύττιον.
[e] Geogr. lib. iii. cap. 4.
[f] Cap. 16.
[g] Lib. vii. p. 219.
[h] Steph. de Urbibus.
[i] De B. Jud. lib. ii. cap. 28. p. 807, 808.
[k] Lib. xvii. p. 564.
[l] Lib. liv. p. 599.
[m] Lib. iv. p. 321.
[n] Τὸ Βασιλεῖον ἐνταῦθα ἵδρυτο τοῖς ἄρχουσι τῆς χώρας.
[o] Lib. xvi. p. 517.
[p] Lib. iii. cap. 1. p. 852.

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fourteen mentioned by Stephanus de Urbibus, and by Eustathius in Dionys. p. 170. or, as others, and among them Appianus in Syriacis, sixteen cities in Syria, and elsewhere, which bore that name. It was celebrated among the Jews for the *jus civitatis*, which Seleucus Nicanor had given to them in that city with the Grecians and Macedonians, and which, saith Josephus,[p] they still retained; and for the wars of the Maccabeans with those kings: among Christians, for being the place where they first received that name, and where both St. Luke and Theophilus were born, and inhabited. There was also another Antioch in Pisidia, mentioned Acts xiii. 14.

11. ANTIPATRIS; this place was formerly called Capharsalama, 1 Maccab. vii. 31. and was of little repute till it was rebuilt by Herod in the plain of Capharzaba, which, saith Josephus,[q] was watery, and fit for plants, with a river, and a grove compassing the city; it was eighteen miles from Jerusalem, and in the way to Cæsarea Palestine, Acts xxiii. 31. and within the borders of Samaria, and the half tribe of Manasseh.

12. APOLLONIA was a city of Macedonia, lying betwixt Amphipolis and Thessalonica: for, saith St. Luke, *when we had passed through Amphipolis and Apollonia, we came to Thessalonica.* Geographers say there were fourteen cities, and two islands of that name, and Stephanus reckons twenty-five.

13. ARABIA is only mentioned by St. Paul, saying, that after his conversion, he went first into Arabia, Gal. i. 17. where some make him to have stayed three years, without any business he did there, that they knew of, and without any ground; for both the design of St. Paul, which was to prove, that he received not his gospel from man, but from the immediate revelation of Jesus Christ, and his declaration, that he preached first at Damascus, and then at Jerusalem, Acts xxvi. 20. seem to make it no improbable conjecture, that as Christ, after his baptism, went immediately into the wilderness of Judea, so did St. Paul, after his baptism, go into Arabia Deserta, where he received his knowledge of that gospel which he preached by revelation from Christ Jesus, and thence returning to Damascus, Gal. i. 17. he straightway preached Christ at Damascus, Acts ix. 20. and so continued to do many days, or a considerable time, ver. 23. We read also of Cretes and Arabians, Acts ii. 11. where by Cretes some think we are not to understand the inhabitants of Crete, that island being far from Arabia, but the Cherithim, a Philistine nation and country, rendered Κρῆτες by the Septuagint, Ezek. xxv. 16. Zeph. ii. 5, 6. But Libya and Rome, mentioned ver. 10. were at a greater distance. The Arabians were anciently called Ishmaelites and Hagarenes, the first from Ishmael the son of Hagar, the second from Mount Hagar in Arabia. (See note on Gal. iv. 25.) This large country reaching from Euphrates to Egypt, was divided into three parts; Arabia Deserta, so called probably from the word Araba, which signifies *desert*, which lay full east of Judea, and is called by Strabo,[r] Schenitis, by reason of the tents in which that wandering nation dwelt; and the inhabitants of it are in Scripture called the men of the east, Gen. xxv. 6. Judg. vi. 3. having Syria on the west, Mesopotamia on the north, Arabia Felix on the east, and Petræa on the south. 2. Petræa, so called from the rockiness of it, or from the strong city Petra, built on a rock, whence the Soldans keep their treasure in it; and in this Arabia was Mount Sinai, where the law was given. 2dly, It hath Palestine and Arabia Deserta on the north, on the east and south Arabia Felix, on the west part of Egypt and the Arabian gulf. 3dly, Arabia Felix, lying betwixt the Persian gulf and the Red Sea, a fertile country, producing laudanum, myrrh, cassia, and many other drugs and spices, celebrated on that account not only by the poets (see Lloyd's Dictionary), but by Dionysius P. and Eustathius[s] upon him, by Strabo, Pliny, Herodotus, and Q. Curtius; and that part of it especially, saith Strabo, p. 535. which is the most happy nation of the Sabeans, and where is gold, which the Arabian magi brought with them when they came to Christ. See the note on Matt. ii. 1.

14. ASIA, as it is mentioned by ancient geographers, is one of the largest divisions of the world into three parts; but in the New Testament it is taken for Asia Minor only, as it contains the Proconsular Asia consisting of four regions, of Phrygia, Mysia, Caria, and Lydia, saith Cicero:[t] of which see Bishop Usher in his treatise of the Lesser Asia. In this Proconsular Asia were the seven churches, mentioned in the Revelation, chap. ii. iii.

15. ASSOS, Acts xx. 13. is a town in Troas; for St. Paul went from Troas to it. It is memorable, saith Pliny,[u] for the lapis sarcophagus, which burns up and consumes flesh; of which see Vossius in P. Melam. p. 88, 89. Besides this, there seems to have been another Assos in Crete, of which see the note on Acts xxvii. 13.

16. ATHENS was a city of Greece properly so called, and of the subdivision of it named Achaia; it was so called from Ἀθήνη, *i. e.* Minerva, to whom it was consecrated. In it was a celebrated academy, which, saith Cornelius Nepos,[x] for antiquity, humanity, and learning, made it excel all the cities of the world; whose inhabitants, saith Cicero,[y] were the inventors of all learning, the men who invented and perfected eloquence, and from whom humanity, learning, religion, and laws, were dispersed through the whole world; but then to qualify these commendations, he adds, they only knew what was right, but would not do it; they were, saith Plutarch,[z] suspicious and vain-glorious; they were, saith the apostle, δεισιδαιμονέστεροι, *very superstitious*, and great worshippers of idols, and so were vain in their imaginations, and their foolish heart was darkened. See the note on Acts xvii. 16. 22. and Dr. Hammond there, and Lloyd in voce.

17. ATTALIA was a city of Pamphylia, built by king Attalus, whence St. Paul goes from Perga in Pamphylia to it, Acts xiv. 25. It was a sea-port, and the chief residence of the prefect. Strabo, lib. xiv. p. 459.

18. AZOTUS, the Ashdod of the Philistines, where the ark of God triumphed over their Dagon, 1 Sam. v. 2. and where Jonathan[a] having routed the army of Apollonius, burnt both their god and their temple, and all who fled to it for refuge. It lay about thirty miles distant from Gaza towards Joppa, so that the angel, when he caught up Philip, Acts viii. 40. carried him so many miles. It was in the tribe of Dan, and lay in the middle between Acaron and Geth.

1. BABYLON. By Babylon, the Jews understand not only Chaldea, but also Mesopotamia, Assyria, and even all those kingdoms to which they were carried in the Babylonian captivity: and for this they have ground from the scriptures of the Old Testament, which extend that name to the whole empire of Babylon; as when the destruction of Babylon is represented as the destruction, ὅλης τῆς οἰκουμένης, of the whole empire, Isa. xii. 9. 11. and from the use of the word among the heathens: for Pliny saith, Babylon, of the Chaldaic nation, had long the eminency over the whole world,[b] on which account the rest of Mesopotamia and Assyria was reckoned a part of it. I have shewed, note on 1 Pet. v. 13. that, according to the fathers, the name of Babylon was given to Rome by St. Peter, and, according to the same fathers, the name of mystical Babylon[c] was given to her also, partly for her greatness, pride, and oppression of God's people, and partly for her resemblance of it in idolatry, that kingdom so fully representing the idolatry of the church of Rome in the description given of it in the sixth chapter of Baruch, that scarce any real difference betwixt them can be observed.

2. BEREA, mentioned Acts xvii. 10. is a city of Macedonia;[d] a great and populous city, saith Lucian. This was the city to which Paul and Silas fled from Thessalonica, and where they found a synagogue of the best-natured Jews and proselytes they met with; for they received the word with all readiness, and examined it by the best test of truth, the Scriptures; and so the converts there were many of both sorts, ver. 11, 12.

3. BITHYNIA is a region of Asia Minor,[e] bounded on the north with the Euxine Sea, on the south with Phrygia, on the west with the Propontis, on the east with Galatia. It was anciently called Bebraica and Mygdonia, say Servius,[f] Solinus, and Mart. Capella,

p Antiq. lib. xii. cap. 13. q Antiq. lib. xvi. cap. 9. r Lib. xvi. p. 528.

s Λέγει δὲ Ἡρόδοτος ἐν μόνῃ τῇ Ἀραβίᾳ φύεσθαι λιβανωτὸν καὶ σμύρνην καὶ κασίαν, κινάμωμον καὶ λήδανον, in Dionys. à v. 927—935. Herodot. lib. iii. cap. 112, 113. Plin. lib. v. cap. 11. lib. xii. cap. 17—19. Strabo, lib. xvi. p. 532. Q. Curt. lib. v.

t "Asia vestra constat ex Phrygia, Mysia, Caria, Lydia." Orat. pro Flacco. N. 51.

u Lib. ii. cap. 96. x In vita Attici.

y "Omnium doctrinarum inventrices Athenas," lib. de Orat. N. 7. "adsunt Athenienses, unde humanitas, doctrina, religio, jura, leges ortæ." Orat. pro Flacco. N. 48.

z De Polit. præcept. p. 799. a Jos. Antiq. lib. xiii. cap. 8. p. 436.

b "Propter quam reliqua pars Mesopotamiæ Assyriæque Babylonia appellata est," lib. vi. cap. 26. p. 356.

c "Sic et Babylon, apud Johannem nostrum, Romanæ urbis figuram portat (figura est) proinde et magnæ et regni superbæ et sanctorum debellatricis." Tertull. contra Marcion. lib. iii. cap. 13. adv. Judg. cap. 9. p. 193. vide Downam de sede antichrist. lib. i. cap. 7.

d Μεγάλη καὶ πολύανδρος, de Asino, p. 639. D. e Ortel.

f "Bebraica ipsa est Bithynia," Æn. v. 373.

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and afterward Bithynia, from Bithynus the king of it, say most geographers; from *bethen*, the belly or interior parts, saith Bochart; both Pliny[g] and Mela representing them as possessing the inward parts of that region only. The old geographer, published by Gothofred, styles them[h] "the greatest and most happy nation," in which the first general council of Nice was held.

4. BETHABARA signifies a place or passage. It was a water distinct from Jordan, and removed somewhat from it, John i. 28. x. 40. to which men passed over Jordan; the town was out of the precincts of Judea, in the Sithopolitan country, where the Jews dwelt among the Syro-Grecians, and was over against Galilee: so Dr. Lightfoot; over-against Jericho, Josh. iii. 16.

5. BETHANY took its name from a tract of ground so called from Athene, which signifies the dates of palm-trees, which grew there plentifully: the town of Bethany where Lazarus dwelt, and where he was raised from the dead, was fifteen furlongs from Jerusalem, John xi. 8. but the tract of ground that bore that name reached within eight furlongs of Jerusalem, it being only a sabbath-day's journey from it, Luke xxiv. 50. Acts i. 12. and then began the tract called Bethphage, from the Phagi; *i. e.* the green figs which grew upon it, which ran along so near to Jerusalem, that the outmost street within the walls was called by that name. St. Jerome saith there was Villula, a little village there, of the same name.

6. BETH-LEHEM, *the house of bread*, was the place where Christ, *the bread of life*, was born, as the Jerusalem Gemarists confess: it was a city in the time of Boaz, for he styles it *the city of his people*, Ruth iii. 11. and goes up to the gates of it, iv. 1. It was a city fortified by Rehoboam, 2 Chron. xi. 6. It is called, David's city, 1 Sam. xx. 6. 29. And therefore when every tribe and family went up to their respective cities to be taxed, Luke ii. 3. Joseph goes up to this city of David, ver. 4. Though therefore it be called by the Jews κώμη, a *town* or *village*, John vii. 42. that only signifies, that, being one of the least cities, it might comparatively be called so, as Nain is by Josephus, *vide* Nain; and the Hebrew עִיר a city, is often rendered by the Seventy κώμη, where our translation speaks of cities, as Joshua x. 37. xv. 9. 1 Chron. xxvii. 25. Isa. xlii. 11. It might be after the destruction of Jerusalem, a village, as it is twice called by Justin Martyr.[i] In St. Jerome it is sometimes a city, and sometimes a village, but then, that he styles it only comparatively a village, may be gathered from his own words[k] on Micah v. 2.

7. BETHESDA, the pool of Bethesda is the same with the pool of Siloam, of which see there, and note on John v. [1] [3] It was a pool in Jerusalem, saith St. Jerome, and had the name προβατικὴ, the *sheep-pool*, from the sacrifices washed there by the priests; he adds, that there is yet a lake there[l] whose waters are very red, as if mixed with blood, giving testimony of what was done there of old. Dr. Lightfoot saith, these sacrifices were washed elsewhere, and that the unclean washed in this pool; and whilst they did so, laid up their clothes in one of the porches. Of the miracles wrought there by the angel descending, and of the miracle wrought by our Lord, see the note there.

8. BETHSAIDA, saith Bochart, is a place of fishing, as it might be called, because situated, saith Pliny,[m] on the east of the lake Gennesareth; in Batunea, and the lower Gaulonitis, saith Josephus,[n] at the beginning of the mountainous country. It is a place of hunting, saith Dr. Lightfoot, so called because it stood near Naphtali, where there were store of deer, Naphtali abounding in venison, Gen. xlix. 21. It was raised by Philip, from a village, to the honour of a city, and called Julia in honour of the emperor's daughter. It was one of the cities against which Christ denounced a woe, Matt. xi. 21. for her impenitence and infidelity, after the mighty works he had done in her: it also was the city where three apostles dwelt; *viz.* Philip, Andrew, and Peter, John i. 45.

1. CANA. There were two Canas besides Galilee; one in the tribe of Asher, Josh. xix. 28. called by St. Jerome, *Cana the great;* another in the tribe of Ephraim, Josh. xvi. 8. xvii. 9. and two in Galilee, the one in the north part of the lower Galilee, and dividing it from the upper; and Cana of Galilee, or the less, situated over against Julius Betharampta, on the west of Capernaum, whence Christ, after he had wrought his first miracle there, went down to Capernaum, John ii. 12. and when he was returned thither, the nobleman comes from Capernaum to him there, John iv. 46, 47. Of this Cana Josephus speaks, saying, ἐν κώμῃ τῆς Γαλιλαίας ἡ προσαγορέυεται Κάνα,[o] *in a village of Galilee which was called Cana.*

2. CANAAN was twofold: the larger terminated on the south part with the desert of Sin or Cades, on the north with Mount Libanus and Antilibanus, on the east with the river Euphrates, and with the Mediterranean Sea on the west: so Deut. xi. 24. Josh. i. 3, 4. *Every place that the sole of your foot shall tread upon that have I given you: from the wilderness* (of Paran) *and* (or, *even to*) *Libanus, and to the great river Euphrates, and to the great sea shall your coast be;* accordingly Joshua saith, *God gave to Israel all the land which he sware to give to their fathers, and they possessed it and dwelt in it,* Josh. xxi. 43. 45. and xxiii. 14. *There failed not any good thing which the Lord had spoken to the house of Israel; all came to pass.* How this could be said by him who had left so much of the seven nations unsubdued, Judg. i. and who divided not to them the whole land of Canaan, but only that part of it which was possessed by the seven nations, is a great question; to which the usual answer is, that he gave them a right to the whole country, dividing it among them by a lot ordered and directed by him, and he gave them the actual possession of the greatest part of it, with power to subdue the rest if they continued obedient; and more was not intended presently, the Lord not having promised to give them the whole land at once, they being not sufficient to people the whole country, but by degrees, as their increase should make them ready for, and their obedience should continue their right to it: for thus saith God by Moses, Exod. xxiii. 29. *I will not drive them out before thee in one year, lest the land become desolate, and the beasts of the field multiply against thee; but by little and little I will drive them out before thee, until thou be increased to inherit the land.* To which may be added, that Joshua gave them all the land their feet had trod on, and more God did not promise to them in the words cited from him.

CANAAN the less is extended from the wilderness in the south to Libanus in the north, and from Jordan on the east to the Mid-land Sea on the west, the length of it being one hundred and sixty miles, the breadth of it only fifty; and it is thus described, Gen. x. 19. *The borders of the Canaanites* (*i. e.* the seven nations of them voted to destruction) *were from Sidon* (*i. e.* the country of Sidon, which extendeth itself east as far as Jordan), *as thou comest to Gerar unto Guza; and* (the southern border is) *as thou goest to Sodom and Gomorrah, Admah and Zeboim, even unto Lasha,* i. e. the Λάσσα in Josephus,[p] towards Arabia Petræa. See Bochart. Phaleg. lib. iv. cap. 37.

3. CAPERNAUM was a city seated near to the sea of Galilee, at the bottom of the lake of Gennesareth; for Christ's disciples came from the wilderness of Bethsaida over the lake to the land of Gennesareth, Matt. xiv. 34. Mark vi. 46. and yet to Capernaum, John vi. 16. 24. It was in the borders of Zabulon and Nephthalim, Matt. iv. 13. renowned on the account of Christ's habitation and his many miracles, which brought woe upon them for their infidelity, Matt. xi. 23. Near this town was the mountain where Christ preached his excellent sermon, for coming down thence he went to Capernaum, Matt. viii. 5. *i. e.* a journey of ten miles, if Thabor was that mount, as it is conjectured by St. Jerome on the place; and near it also was the custom-house at which Matthew the publican sat when Christ called him, for he called him *as he passed from his own city*, Matt. ix. 1. 9.

4. CAPPADOCIA was a kingdom bounded on the [q] east with Armenia, on the west with Paphlagonia and Galatia, on the north with the Euxine Sea, on the south with that part of Mount Taurus which looks towards Cilicia: it was famed for [r] mules and horses, of which it gave yearly to the Persians, horses one thousand five hundred, mules two thousand. It was a nation so servile, saith Strabo,[s] that when the Romans offered them their freedom to live by their own laws, they said they could not endure liberty; they were, saith Cicero, *de grege venalium.* Orat. post red. in Senat. N. 12.

[g] "Tenent oram omnem Thyni, interiora Bithyni." Plin. lib. v. cap. 32. "interius Bithyni." Mela, lib. i. cap. 10.

[h] Μεγίστη καὶ βιλτίστη. [i] Dial. p. 303, 304.

[k] "Minima quidem es in civitatibus Judæ, et tantis millibus comparata, vix parvos est viculus."

[l] "Mirum in modum rubens quasi cruentis aquis antiqui operis signa testatur, nam hostias in eo lavari à sacerdotibus solitas ferunt, unde et nomen accepit." De locis Heb. F. 4. C.

[m] Lib. v. cap. 15. [n] De B. J. lib. ii. cap. 13. lib. iv. cap. 27.

[o] De vitâ suâ, p. 1003. [p] Antiq. lib. xiv. cap. 2.

[q] Strab. lib. xii. p. 367. [r] Lib. xi. p. 362. [s] Lib. xii. p. 372.

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5. CÆSAREA PALESTINE, so called, as being the metropolis of Palestine and the seat of the Roman proconsul, was formerly named the Tower of Strato; but being a mart-town, whose haven was very incommodious, Herod the Great built there a large city with many [t] stately marble buildings; a theatre of stone, and a most capacious amphitheatre, (where Herod Antipas was smitten by an angel of God: see the note on Acts xii. 23.) and an admirable haven, with marble edifices and towers, the greatest of which he called Drusus, in honour of the emperor's son; the city Cæsarea, in honour of Cæsar: it was situated between Doron and Joppa, thirty-five miles from Jerusalem, and was inhabited [u] partly by the Jews, who had their schools there; but chiefly by the Greeks or Syrians, betwixt whom there were feuds, περὶ τῆς ἰσοπολιτείας, *concerning equal privileges*, the Cæsareans killing about one thousand two hundred Jews, when Florus was procurator of Judea. Here Peter converted Cornelius and his kinsmen, the first-fruits of the gentiles, Acts x. here lived Philip the evangelist, Acts xxi. 8. and here Paul defended himself against the Jews and their orator Tertullus, Acts xxiv.

6. CÆSAREA PHILIPPI, mentioned Matt. xvi. 13. Mark viii. 27. was first called Lais or Lashem, Judg. xviii. 7. and when subdued by the Danites, Dan. v. 29. It was built by Philip the tetrarch of Iturea and Trachonitis, Luke iii. 1. who made it the place of his residence, as being conveniently seated between both. He built it, saith Josephus, [x] at Paneas, by the springs of Jordan, and called it Cæsarea Philippi, and also Nerodiada in honour of Nero. It was seated at the springs of Jordan the less, not far from Libanus in the midland Phœnicia, saith Ptolemy, and was a Decapolitan city called Cæsarea-Panias, or Sub-Panio; not because of the worship of Panius Philostorgius, or by reason of the springs of Paneas, as Pliny, [y] but by reason of the mountain Panius mentioned by Josephus and Eusebius, under which it lies. What Eusebius saith of the two statues of Corinthian brass, erected here by the woman cured at Capernaum of the bloody flux, see confuted in the note on Mark v. 26.

7. CEDRON. Of the brook Cedron, which our Lord passed over to go into the garden where he was betrayed, John xviii. 1. mention is made when David fled from Absalom, for he passed over the brook Kidron, 2 Sam. xv. 23. and when king Solomon saith to Shimei, *In the day that thou passest over the brook Kidron thou shalt surely die.* See also Jer. xxxi. 40. where the Septuagint always speaks of Κέδρων, or τῶν Κέδρων, in the plural; it was, saith Jerome, [z] a torrent or valley near to Jerusalem, on the east side betwixt it and Mount Olivet; a deep valley, saith Josephus: [a] and into this valley was conveyed the blood poured out at the foot of the altar, which because it made the river look black, some think it was called Cedron from the word *kiddar*, which signifies blackness; others from the cedar-trees planted on each side, whence, say they, it is still named in the plural, τῶν Κέδρων, from these cedar-trees.

8. CHALDEA, is only mentioned in these words, Acts vii. 4. *And Abraham came out of the land of the Chaldeans, and dwelt in Charran*, where, by the land of the Chaldeans, we are not to understand the country so named in Asia Major, which was in the plain, but a mountainous country, which is part of Mesopotamia, as appears from these words; *God appeared to Abraham while he was in Mesopotamia, before he dwelt in Charran*, ver. 2. *then came he out of the land of the Chaldeans, and dwelt in Charran.* That both this Charran and Chaldea lay in Mesopotamia, see Bochart Phaleg. lib. ii. cap. 6. and the note on Acts vii. 4.

9. CENCHREA was the Isthmus of Corinth, distant seventy furlongs from it, where were celebrated the Isthmian games; whence the apostle, in his Epistle to the Corinthians, speaks so oft in allusion to these games: see notes on 1 Epist. ix. [8] [9] [10] 2 Epist. iv. 7—9. Hence he tells them of a corruptible crown for which they wrestled, their coronets being either of the σέλινον, *parsley*, which quickly withered, or of πίτυς the *pine-tree*, which soon decayed.

10. CLAUDA, Acts xxvii. 16. was an island near Crete, situated at the meeting of the southern and the western sea, of which geographers say nothing, unless it be the Gaudus mentioned by Pliny, lib. iv. cap. 12. and by Mela, lib. ii. cap. 7.

11. CHIOS, Acts x. 15. is an island of the Ægean Sea, betwixt Lesbos and Samos, celebrated by Horace [b] and Martial [c] for the wine and figs that came from thence, and also by Pliny, lib. v. cap. 31. and Strabo, lib. xiv. p. 444. for its marble and white earth.

12. CILICIA, a country of Asia Minor, betwixt Pamphilia on the west, and Pieria on the east, the Mount Taurus on the north, and the Cilician Sea on the south, celebrated on the account of Cicero, proconsul there, but more on the account of St. Paul's birth at Tarsus, a city of Cilicia, Acts xxi. 15.

13. COLOSSE, was a city of Phrygia Major, built by the river Licus, near the place, saith Herodotus, [d] where it begins to run under ground, as it doth for five furlongs before it rises again, and slides into Meander. To this city, situated at an equal distance betwixt Laodicea and Hierapolis, mentioned Colos. ii. 1. came Xerxes in his expedition against Greece, and to this city St. Paul writ an Epistle. [e] All these three cities perished by an earthquake, saith Eusebius, in the tenth of Nero, that is, but two years after St. Paul's Epistle was sent to them.

14. COOS, Acts xxi. 1. was an island in the Ægean or Icarian Sea, near Mindus or Cnidus, which had a city of the same name, from which Hippocrates the celebrated physician, and Apelles the famous limner, were called Coi: here was a large temple of Æsculapius, and another of Juno: it abounded in rich wines, and here were made those *Coæ vestes* which were transparent, and are so often mentioned by the poets.

15. CHORAZIN, saith St. Jerome, is a town in Galilee, which our Lord deplores for her incredulity, Matt. xii. 22. Dr. Lightfoot wonders how such a woe should be denounced against it, when we read not, in the whole New Testament, that our Lord had ever been there; but that our Lord was frequently at Bethsaida and Capernaum, copartners in that woe, we read: now Chorazin being by Dr. Lightfoot placed betwixt them, and being, saith St. Jerome, [f] but two miles distant from Capernaum, and in many maps but little distant from Bethsaida, and it being said expressly, *that mighty works were done in her*, doubtless Christ must have been often there.

16. CNIDUS, mentioned Acts xxvii. 7. was a city and promontory in the peninsula of Paria, celebrated for the worship of Venus, hence called *Venus Cnidia;* whence Horace [g] sings thus, *O Venus regina Cnidi;* and for the statue of Venus made by Praxiteles, and by Pliny [h] reckoned among the admirable works of that artificer.

17. CORINTH, was a most noble city of Achaia Propria, called anciently Ephire, saith Pliny; [i] and after Corinth, from one Corinthus, who took and rebuilt it. It was considerable among heathen authors for its citadel Acro-Corinthus, built on a very high mountain, and for its [k] insolence against the Roman legates, which caused L. Mummius, thence styled Achaicus, to destroy it; in the conflagration of which city so many statues were melted down, that the remains of them made that famous Corinthian brass which was esteemed above gold or silver; and of which, saith Josephus, the Beautiful gate of the temple of Jerusalem was made. (See the note on Acts iii. 2.) The Corinthians were noted for their wisdom, hence styled by Cicero, [l] *the light of all Greece;* by Florus, "Decus Græciæ," *the glory of Greece;* and for their riches, for, saith Strabo, [m] πλουσία διαπαντὸς ὑπῆρξεν, *it was always rich.* They were filled with orators and philosophers; and from them, say the fathers, came the contentions and false doctrines which sprang up in that church, on the account of which St. Paul speaks thus to them, *Ye are rich, ye are wise, ye are honourable,* 1 Cor. iv. 9, 10. They also had a temple of Venus, to whom, saith Strabo, [n] *one thousand whores were consecrated,* whence they became infamous to a proverb for that vice, and for all kind of lasciviousness, which caused the apostle in his Epistles to them to speak so much against it: see the preface to the First Epistle. Lastly, There was a great resort of the Jews to this city, who, saith Philo, *inhabited* Ko-

[t] Jos. Antiq. lib. xv. cap. 13.

[u] Ἰουδαίας πόλιν καὶ τὸ πλεῖν ὑφ' ἑλλήνων ἐποικουμένην. Jos. de B. Jud. lib. iii. cap. 28. Antiq. lib. xx. cap. 6. lib. ii. cap. 30.

[x] Πρὸς ταῖς Ἰορδάνου πηγαῖς, ἐν Πανεάδι πόλιν κτίζει Καισάρειαν. Antiq. lib. xviii. cap. 3. lib. xx. cap. 8.

[y] Lib. v. cap. 15. de B. Jud. lib. i. cap. 16. Hist. Eccl. lib. vii. cap. 17.

[z] In locis Hebr. F. 5. [a] De B. Jud. lib. v. cap. 8.

[b] Serm. lib. i. sat. 10. [c] Mart. vii. 25. 31.

[d] Εἰς πόλιν μεγάλην τῆς Φρυγίης, lib. vii. cap. 30. p. 396.

[e] Chron. ad An. Neronis 10. [f] De locis Hebr. F. 4. C. [g] L. Carm. 30.

[h] Lib. vii. 38. 36. 5. Athen. lib. xiii. p. 591. [i] Lib. v. cap. 4.

[k] Vel. Paterc. lib. i. cap. 13.

[l] "Legati quod erant appellati superbius, patres vestri Corinthum, totius Græciæ lumen, extinctum voluerunt." Orat. pro leg. Manil. N. 6.

[m] Lib. ii. cap. 16. lib. viii. p. 263. [n] Ibid.

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ρίνθον, καὶ πλεῖστα καὶ ἄριστα Πελοποννήσου, *Corinth, and the chiefest and best parts of Peloponnesus,* and had one or more synagogues there, Acts xviii. 8. whence came those Judaizers and false apostles, so often mentioned in the Epistles to those churches.

18. CYPRUS, so called from the flower of the cypress-trees growing there, as Pliny,[o] speaking of the kinds of cypress, and Eustathius[p] say, was an island, having on the east the Syrian, on the west the Pamphylian, on the south the Phœnician, on the north the Cilician Sea: it was celebrated among the heathens for its fertility, as being, say Strabo[q] and Ammianus Marcellinus, sufficiently provided of all things within itself, *et nullius externi indigens;* whence it was also called the rich and happy island, but was very[r] infamous for the worship of Venus, who had thence her name Κύπρις, and her title *Venus Cypria;* that demon, saith Eustathius, delighting in that island for their adultery and proneness to venery, they consecrating their women to whoredom, and by a law compelling them to lie with strangers, as the Babylonians did. It was memorable among the Jews for being an island in which they so abounded, that at one time they slew, saith Dio,[s] two hundred and forty thousand of the inhabitants, and were on that account forbid to come afterward to that island; and among Christians for being the place where Joses, called Barnabas, had the land he sold, Acts iv. 36. and where Mnason an old disciple lived, Acts xxi. 16.

DALMANUTHA, *vide* MAGDALA.

1. DAMASCUS, a most ancient city, where Eliezer, the servant of Abraham, dwelt; built, saith Josephus,[t] by Uz the son of Aram, mentioned Gen. x. 23. and situate in the valley betwixt Libanus and Antilibanus, watered by the rivers Albana and Pharphar, 2 Kings v. 12. one of which is by Pliny,[u] Strabo,[x] and others, called Chrysorrhoas, by reason of its golden sands: it was made tributary to David, 2 Sam. viii. 6. afterward it was the capital city of the kings of Syria, Isa. vii. 8. It is a city famous for its antiquity, and for being still one of the richest and most magnificent cities of the Levant, but most of all for being the place of the miraculous conversion of St. Paul. Here the Jews had their synagogues, and converted to their religion[y] most of the women of the place, but the men entirely hated them, and killed at one time twelve, at another eighteen thousand of them, and their families.

2. DECAPOLIS, saith St. Jerome, was a country of ten cities beyond Jordan, which all do not reckon alike, saith Pliny,[z] who places them all beyond Jordan, except Scythopolis: Josephus[a] saith, that Justus of Tiberias τὰς ἐν τῇ Συρίᾳ Δεκαπόλεις ἐπολεμεῖτο, *fought against the cities of Decapolis in Syria,* and that when Vespasian came to Ptolemais,[b] οἱ πρῶτοι τῶν τῆς Συρίας Δεκαπόλεων, *the chief men of the cities of Decapolis in Syria,* complained to him against Justus upon that account; and of these cities[c] he saith, that Hippo and Gadara were two: whence it is evident Bochartus must mistake, when he places all these cities in Galilee, and makes Tiberias to be one of them, it being Justus of Tiberias that fought against them. They were all cities inhabited chiefly by the gentiles, though some of them might be within the region of Judea.

3. DERBE, was a city of Lycaonia near Isauria, mentioned Acts xiv. 6. It was the seat of Antipater Derbæus, and the country of Timothy.

1. EGYPT was bounded on the north with the Mediterranean; on the east by Arabia Petræa, and the Red Sea; on the south by Æthiopia and Nubia; on the west by Libya, and the desert of Barca. It is divided into the upper Egypt, through which Nile runneth with a single stream; and into lower Egypt, which begins where Nile divides, and so makes the island, from its resemblance of the Greek Δ, called Delta, and then runs down to the Mediterranean shore, whence it is also called Egyptus Maritima. Of the river Nile, the pyramids, their mummies, cities, customs, see geographers. Of the names it hath in the Old Testament, see Bochart. For explication of some passages in the New, consider,

1st, The Egyptian language, which differed from the Greek, as Bochart[d] proves against Kircher, and from the Hebrew, whence the Jews in it are said to have *heard a strange language,* Psal. lxxxi. 6. and coming from it, to have come *from a barbarous people,* Psal. cxiv. 1. (See the note on 1 Cor. xiv. 11.) Hence Joseph, representing an Egyptian, speaks to his brethren by an interpreter, Gen. xlii. 23. and it is prophesied by Isaiah, xix. 18. that five Egyptian cities should speak the language of Canaan; *i. e.* of those who lived there. Hence Chium, which in the Hebrew is put for Saturn (as also it signifies among the Persians and Ishmaelites), is, by the Septuagint, who made their translation in Egypt, turned into Ραιφὰν, Amos v. 26. which in the Egyptian language is put for Saturn, and is cited by St. Stephen, Ρεμφὰν, Acts vii. 43. (See the note there.)

2dly, The Egyptian learning, which, had it not been considerable, sure we should not have heard of Homer, Solon, Musæus, Dedalus, Pythagoras, Plato, Democritus, and others, going thither to learn wisdom, and bringing to their respective countries the learning they had there acquired. Egypt would not have been called by Horus in Macrobius, [e] *the mother of arts:* nor the inhabitants, *the parents of all philosophy:* nor would Athenæus[f] have told us, that both the Greeks and barbarians had all their learning from the Alexandrians. But of this see more in the commentary upon these words, *And Moses was learned in all the wisdom of the Egyptians,* Acts vii. 22.

3dly, Egypt is by profane authors, as well as by the fathers, said to be guilty of most vile idolatry. Herodotus[g] informs us, they first made altars, images, and temples for the gods, and that almost all the names of the gods came from Egypt[h] into Greece. And Jupiter in Lucian[i] confesses, that the Egyptian gods were αἰσχρὰ καὶ γελαιότερα, *filthy and more ridiculous* than those of other nations: their gods were called, not only by the[k] fathers, but even by the poets,[l] *Portenta magis quam numina.* They are also noted in Scripture for afflicting, persecuting, and destroying the people of God; upon both these accounts the great city Rome is by St. John styled spiritually Egypt, Rev. xi. 8.

4thly, That Moses led the children of Israel out of Egypt, is attested by many profane authors;[m] and that he led them through the sea, and that the Egyptians following after them were drowned, is owned by Artabanus;[n] Diodorus Siculus adds, that the fame of this drying up of the Red Sea was preserved till his time among the Ichthyophagi,[o] who lived near to it: and Origen[p] informs us, that it was common among the heathens, "to exorcise demons by that God who did καταποντίσαι ἐν τῇ ἐρυθρᾷ θαλάσσῃ τὸν Αἰγυπτίων βασιλέα, καὶ τοὺς Αἰγυπτίους, overthrow the Egyptians and their king in the Red Sea," according to these words of St. Paul, *By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned,* Heb. xi. 29.

2. ELAMITES are only mentioned in these words, Acts ii. 9. *Parthians, Medes, and Elamites;* where St. Luke goes from east to west, the Elamites lying west of the Medes; for the Susians are joined to the Elamites, saith Strabo, and to them the Medes.

o "Tertium Cypro insula, odoris suavitate," lib. xii. cap. 24.

p Ἀπὸ ἄνθους ἱκαὶ πολλοῦ φυομένου κύπρου λεγομένου. In Dionys. p. 110.

q Lib. xiv. p. 468, 469. "Belus opimam—vastabat Cyprum," Virg. Æn. i. 625. Eustath. in Dionys. p. 100.

r Ἄθυρμα γὰρ ἦν ἡ νῆσος τῇ δαίμονι ἀφ' ἧς καὶ Κύπρις παρωνόμασται, τοῦτο δὲ διὰ τὸν τῶν ἱκεῖ μαχλοσύνην καὶ τὸ ἀπερύθριτον. Eustath. ibid. p. 99. Τῶν περὶ Κύπρον ἁπλῶς τῶν ἱταιρισμῶν τὰς ἑαυτῶν κόρας ἀφοσιούντων. Athen. lib. xii. p. 516. Τῆς Κύπρου ἐστὶ παραπλήσιος τούτῳ νόμος. Herodot. lib. i. cap. 199.

s Καὶ ἀπώλοντο καὶ ἱκεῖ μυριάδες τέσσαρες καὶ εἴκοσι, καὶ διὰ τοῦτο οὐδεὶ Ἰουδαίῳ ἐπιβῆναι αὐτῆς ἔξεστι. Epitome Trajani, p. 255.

t Antiq. lib. i. cap. 7. p. 15. u Lib. v. cap. 18. x Lib. xvi. p. 539.

y Jos. de Bell. Jud. lib. ii. cap. 31. 7. 34. p. 992.

z "Jungitur ei lateri Syriæ Decapolitana regio, à numero oppidorum, in quo non omnes eadem observant," lib. v. 10.

a De vitâ sua, p. 1025. A. b Ibid. p. 1030. c P. 1001. A.

d Phaleg. lib. i. cap. 15. p. 68.

e "Cum Egypti matris ratione consentit." Saturn. i. cap. 15. "Plato Egyptios omnium philosophiæ disciplinarum parentes secutus est." De Somn. Scip. lib. i. cap. 19.

f Ὅτι Ἀλεξανδρεῖς εἰσιν οἱ παιδεύσαντες πάντας τοὺς Ἕλληνας, καὶ τοὺς βαρβάρους. Deipnos. lib. iv. cap. 184.

g Lib. ii. cap. 4. h Ibid. cap. 50. i De Concil. Deorum.

k Lucl. cap. 20. Minut. &c.

l "Quis nescit qualia demens Egyptus portenta colat?" Juvenal. sat. 15.

m Just. ex Trogo Pompeio, lib. xxxvi. cap. 2. Artabanus apud Euseb. Præpar. Evang. lib. ix. cap. 27. p. 436. Manethon apud Joseph. lib. i. contra Appion. p. 1042. 1052. Chæremon et Lysimachus, ibid. 1057. 1085. Strabo, lib. xvi. p. 523. Tacitus Histor. lib. v. p. 615.

n Dicunt Heliopolitani, Τὸν Μωϋσὴν ἐπιδιγεῖν τῇ ῥάβδῳ τοῦ ὕδατος, καὶ οὕτω τὸ μὲν πέλαγμα διαστῆναι, τὸν δὲ δύναμιν διὰ ξηρᾶς ὁδοῦ πορεύεσθαι· συμβάντων δὲ τῶν Αἰγυπτίων, καὶ διωκόντων, ὑπό τε τοῦ πυρὸς καὶ τῆς πλημμυρίδος πάντας διαφθαρῆναι, Ibid.

o Παρὰ δὲ τοῖς παλαιοῖς κατοικοῦσιν ἰχθυοφάγοις παραδίδοται λόγος ἐκ προγόνων, ἔχων φυλαττομένην τὴν φήμην ὅτι μεγάλης τινὸς γενομένης ἀμαιμάξιος, ἐγενήθη τοῦ κόλπου ξηρὸς πᾶς ὁ τόπος, μεταπεσούσης τῆς θαλάττης εἰς τ' ἐναντία μέρη, lib. iii. p. 122.

p Lib. contra Cels. p. 184.

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Elam and Madai are also mentioned in Scripture together, Isa. xxi. 2. Jer. xxv. 25. They were so called from Elam the son of Sem, Gen. x. 22. and their capital city was Elymais: they were a warlike people living by rapine, and fighting with bows and arrows, Isa. xxii. 6. Jer. xlix. 35. as the Susians and Persians did, but were a different people from them; for they were joined to Susia, saith Strabo,[q] and there was an ingress to them from Persia, and the Susians and Elamites are mentioned apart, Ezra iv. 9. though they are both comprehended sometimes under the name of Elam. See Dan. viii. 2.

3. EMMAUS, saith St. Luke, xxiv. 15. and Josephus,[r] in his book of the wars of the Jews, was a village distant sixty furlongs from Jerusalem; it was after made a city, and a Roman colony and called Nicopolis.

4. EPHESUS, the metropolis and noble mart of the Proconsular Asia, situated upon the river Layster, was famous for the temple of Diana, one of the stateliest structures in the world: it was, as Pliny[s] saith, the wonder of magnificence, built at the common charge of all Asia, properly so called, and was two hundred and twenty years in building: it was four hundred and twenty-five feet long, two hundred and twenty broad, and supported by one hundred and twenty-seven pillars sixty feet high, and was generally accounted one of the seven wonders of the world: it was burnt the same day that Socrates was poisoned, four hundred years before Christ; and again, the same night that Alexander Magus was born, but rebuilt and adorned by the Ephesians, whence that city is styled *νεωκόρος*, Acts xix. 35. an adorner of the temple of the goddess Diana, which, say the scholiasts upon Aristophanes and Suidas, signifies[t] to adorn and beautify. (See note there.) The Ephesians were noted for their skill in the art of magic: see the note on Acts xix. 19. and for their luxury and lasciviousness: see the note on Eph. v. 5. The Jews dwelt here in abundance, having obtained the privilege of citizens, saith Josephus:[u] but this city was chiefly celebrated among Christians for St. Paul's stay here almost three years, Acts xx. 31. his mighty miracles done there, Acts xix. 11. 1 Cor. xvi. 9. and the opposition he met with from the Jews, Acts xx. 19. for Timothy, made bishop there; for the beloved apostle who governed the Asiatic churches; and for being one of the seven churches to which Christ sent instructions, Rev. ii. 1.

5. EPHRAIM. We read in John xi. 54. that Christ went from Jerusalem to a country near the wilderness, and to a city named Ephraim: now Ephraim and Bethel, saith Josephus,[x] were *πολίχνια*, *little cities* situated in the land of Benjamin, near the wilderness of Judea, in the way from Jerusalem to Jericho.

1. GADARA was, according to Josephus,[y] the metropolis of Perea, or the region beyond Jordan: it is now called Hippodion, saith Pliny,[z] and hath the river Hieramax, or Jarmoc, flowing by it; both make it a Decapolitan city,[a] and so of heathen jurisdiction, whence perhaps it was destroyed by the Jews, but was rebuilt by Pompey in favour of Demetrius Gadarensis, his manumitted servant, saith Josephus.[b] The inhabitants of this city being rich, sent legates to Vespasian coming against Judea, and gave up this strong city to him; both the city and villages belonging to it lay within the region of the Gergesenes, whence Christ going into the country of the Gadarenes, Mark v. 1. is said to go into the region of the Gergesenes, Matt. viii. 28.

2. GALATIA is a province of the lesser Asia, so called from the Gauls, who, saith Strabo,[c] seated themselves there under their captain Leonorius; it was bounded on the west by Phrygia, on the east by the river Halys, on the north by Paphlagonia, and on the south by Lycaonia: its chief cities were Ancyra, Tavium, and Pessinuntum, whence Grotius saith St. Paul, writing to the churches of Galatia, writ to these. They worshipped the mother of the gods, and especially they of Pessinuntum, and so, as St. Paul saith, Gal. iv. 8. *They knew not God.* Callimachus in his hymns, and Hilary, who was himself a Gaul, represent them as[d] a very foolish people; whence St. Paul saith, iii. 1. *O foolish Galatians, who hath bewitched you?* This church was so dangerously perverted, and almost overturned by the Judaizers there, that the apostle, in his Epistle to them, doth not call them saints.

3. GALILEE contained the tribes of Issachar, Zebulon, Naphthali, Asher, with part of Dan, and Perea, beyond the river; it was bounded on the north by Lebanon and Syria, on the west by Phœnicia, on the south by Samaria, on the east mostly by the river Jordan, and the sea of Galilee. It is divided, by Josephus,[e] into the upper and the lower Galilee: but Dr. Lightfoot divides it into three parts; the upper Galilee, so called, because it abounded in mountains; it was eminently called *Galilee of the gentiles*, Matt. iv. 15. because it abounded with them, being partly inhabited, saith Strabo,[f] by Egyptians, Arabians, and Phœnicians; this contained the tribes of Asher and Naphthali: the lower, which contained the tribes of Zebulon and Issachar, because it was champaigne, was called *the great field;* and, thirdly, the vale, which is the border of Tiberias. It was, saith Josephus,[g] very populous, containing two hundred and four cities and towns, the least of which towns had *πεντακισχιλίους ὑπὲρ τοῖς μυρίοις οἰκήτορας*, *above fifteen thousand inhabitants.* It was also a very rich country, as paying for its tribute, saith he, two hundred talents: they were, saith he, a warlike people, defending themselves against all the assaults of their enemies round about; and their wealth and prowess made them a seditious people, and prone to rebel against the Romans.

4. GAZA, or AZZA, was a city in the tribe of Judah: it was taken by Judah, Judg. i. 18. but because they destroyed not the inhabitants, as they should have done, but only made them tributaries, ver. 28. it was regained by them, after the time of Jephthah, *when the children of Israel did evil again, and the Lord delivered them into the hands of the Philistines,* xiii. 1. It was one of the five satrapies of the Philistines, which offered their golden emerods to the God of Israel for a trespass-offering, 1 Sam. vi. 17. and the city whose gates Samson took away, Judg. xvi. 2. and whither he was carried when taken, ver. 22. and where he pulled down the house of their god Dagon upon the lords of the Philistines, ver. 30. This old town was destroyed by Alexander, and so *made desolate,* as the prophet had foretold, Zeph. ii. 4. and is therefore called, saith Strabo,[h] a continued desert. (See the note on Acts viii. 26.) For whereas this old city was seven furlongs from the bay, the new, built by Constantine, was, saith St. Jerome,[i] in another place near to it.

5. GENNESARET was a region thirty furlongs in length, and in breadth twenty; a very pleasant and fruitful place, abounding in the gardens of great men, whence it had its name from Gen and Sar, as being the garden of princes; it lay at the bottom of the lake of Gennesaret, and gave that name to it, Luke v. 1. The celebrated city of Tiberias was built close by it on the east, and gave it the name of *the sea of Tiberias,* John xxi. 1. And it was called the *sea of Galilee,* John vi. 1. as being situated in Galilee, in the tribe of Naphthali, saith Dr. Lightfoot; of Zebulon, say others: it was, saith Josephus,[k] forty furlongs in breadth, and a hundred in length; saith Pliny,[l] sixteen miles long, and six in breadth: its waters were sweet and pleasant; and, as the Jews say, that God loved this more than all the other seas, so did our Saviour much frequent it, and after his resurrection appeared to his disciples at it, John xxi. 1.

6. GERGESA was a town near Gadara, so called either from the Gergesites, the posterity of Canaan; for neither did Zebulon nor Naphthali drive out all the Canaanites, Judg. i. 30. 33. or from Gergishta, signifying clay, the soil being clay: it gave name to a region so called, which comprehended in it Gadara, Hippo, and Magdala. See Gadara.

7. GETHSEMANE was a garden beyond Kedron, at the foot of Mount Olivet, so called, from the wine-presses in it.

8. GOLGOTHA signifies a *skull,* from the rolling of it; as we read, Luke xxiii. 33. *the place was called the place of a skull,* Matt. xxvii. 33. Mark xv. 32. John xix. 17. of which St. Cyril[m] gives this very improbable reason, that it was called so prophetically, because Christ, our head, was crucified there; he being not *κράνιον*, our *skull,* but

[q] Lib. xvi. p. 512. [r] Lib. vii. 27. [s] Lib. xxxvi. cap. 14.
[t] Κορεῖν γὰρ λέγουσι τὸ καλλύνειν. Suidas. Κορεῖν γὰρ καλλωπίζειν, ὅθεν κοπώρος. Ntφ. p. 125.
[u] Contra Appion. lib. ii. p. 1063. [x] De B. Jud. lib. iv. cap. 33.
[y] Lib. iv. cap. 24. [z] Lib. v. cap. 18. [a] V. Decapolis.
[b] De B. Jud. lib. i. cap. 5. p. 720. [c] Lib. xii. p. 390.
[d] Ἄφρονι δήμῳ, in Delum, V. 184. Gallos indociles. Hymn. Hieron. Præfat. ii. in Ep. ad Galat.

[e] De Bel. Jud. lib. iii. cap. 4. [f] Lib. xvi. p. 523.
[g] De Bel. Jud. lib. ii. cap. 9.
[h] Κατεσκασμένη ὑπὸ Ἀλεξάνδρου καὶ μένουσα ἔρημος. Lib. xvi. p. 552.
[i] "Antiquæ civitatis locum vix fundamentorum præbere vestigia, hanc autem quæ nunc cernitur in alio loco pro illa quæ corruit ædificatam." De locis Hebr. F. 6. D.
[k] De Bel. Jud. lib. iii. cap. 35. [l] Lib. v. cap. 5. [m] Catech. xiii. p. 133.

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ἡ κεφαλὴ, *our head:* others think it was so called, from the head of Adam, buried there; this we have received by tradition, say Origen,[n] Cyprian, Athanasius, St. Basil, Epiphanius, Ambrose, Chrysostom, St. Augustine; whereas they could receive no such tradition from the Jews, who taught, that Adam was buried at Kiriath-Arbe, or Hebron; whence St. Jerome, on the place, says, this tradition is pleasing, but not true: he therefore saith, it was so called, as being a place full of skulls, by reason of the malefactors executed and buried there. Against which opinion it may be objected, that it is never called *the place of skulls*, but, *of a skull:* others therefore say, it was so called, because it was a little hill in form like to a man's skull.

9. GREECE, called also Hellas, was celebrated throughout the world for learning and wisdom: it was that little part of Europe, saith Cicero,[o] *which flourished in fame, glory, learning, and in most arts.* Hence Tatian[p] saith, *they divided wisdom among themselves*, and said, *it belonged to them alone;* and to this the apostle seemeth to refer, when he saith, *I am debtor to the Greek and to the barbarian, to the wise and to the unwise*, Rom. i. 14. they calling all other nations barbarians: (see the note on 1 Cor. xiv. 11.) because, saith Strabo,[q] τὸ παιδείας καὶ λόγων οἰκεῖον, *learning and reason obtained among them, but was neglected by other nations,*[r] *who the more they were distant from them, the more they were ignorant:* but when the apostle also adds, that which all the apologists[s] for the Christian faith observe, that, *professing themselves wise they became fools*, by their idolatry, Rom. i. 21, 22. none being more addicted to it than the Grecians and the Athenians (see there), who were esteemed as the eye of Greece; Tatian saith,[t] they rather chose *to have more demons* than *one God.* Their gods, saith Cicero,[u] *were first men*, and with these, *we* (saith he) *and they have filled the heavens:* and yet it is, with the highest reason, said, in the same author, that nothing can be more absurd, "quam homines morti deletos referre in deos," *than to make gods of dead men*, De Nat. Deorum, lib. i. n. 29. Note also, that Greece, in its largest acceptation, comprehended all Macedonia, Thessaly, Epirus, Achaia (*i. e.* Greece properly so called), Peloponnesus, and the circumjacent islands; and so was bounded on the north with the Scardian mountains, on the west with the Ionian, on the south with the Cretian, and on the east with the Ægean seas: hence in Daniel, viii. 22. x. 20. xi. 2. it is used, in the largest acceptation, to denote Macedonia, as well as the more southern parts of Greece; whereas, in Acts xx. 2. it is used exclusively of Macedonia, when it is said, that St. Paul, going through the parts of Macedonia, came to Greece.

1. FAIR-HAVEN, Acts xxvii. 8. styled by Stephanus, καλὴ ἀκτὴ, *the fair-shore*, is a part of Crete, where, saith he, was a city, or great village: but whereas it is there styled a part, ᾧ ἐγγὺς ἡ πόλις Λασαία, *near to the city of Lasæa*, that troubles the commentators, who can find no city in Crete of that name, besides one mentioned by Pliny, which he places in the continent. St. Jerome, and from him other geographers, speak of it as "civitas littoralis," *a city by the shore:* moreover, Dr. Lightfoot shews, that ἐγγὺς, and οὐ πόῤῥω, are sometimes used by geographers of places distant almost one hundred miles.

2. HIERAPOLIS, mentioned Colos. ii. 1. is a city of Phrygia, as appears from its nearness to Laodicea, celebrated by Strabo,[x] for its hot lapidific waters; and for a hollow place called Plutonium, not much exceeding a man's length, whose noisome exhalations suffocate every thing that enters into it, except a capon: it was so called, saith Stephanus, ἀπὸ τοῦ ἱερὰ πολλὰ ἔχειν, *from the many temples it had in it.*

1. ICONIUM was a city of Lycaonia, the chief of the fourteen belonging to that tetrarchy, saith Pliny,[y] a well-built city in the richest part of Lycaonia, saith Strabo.[z] Here was a synagogue of Jews and proselytes, to whom Paul and Barnabas preaching, and confirming their doctrine by miracles, made many proselytes, Acts xiv. 1—3. and where the unbelieving Jews and gentiles made an assault upon them, *to use them despitefully, and to stone them*, ver. 5.

2. IDUMEA, Mark iii. 8. is not the region of Syria, in which the Edomites, or the posterity of Esau, dwelt, but the Jewish Idumea, or the south part of Judea; and hence, in Diodorus Siculus, the sea of Sodom, which is the south of Judea, is said to be, κατὰ μέσην τὴν σατραπείαν τῆς Ἰδυμαίας,[a] *in the midst of the province of Idumea:* in the book of Maccabees are many places mentioned, as in Idumea, which were almost in the middle of Judea; *v. g.* Bethoron is κώμη Ἰδυμαίας, *a village of Idumea*, 1 Macc. iv. 29. it is κώμη τῆς Ἰουδαίας, *a village of Judea*, saith Josephus;[b] and ver. 61. Bethsura, near to Jerusalem, is fortified to be a defence against the Idumeans. Josephus adds, that Judas and his brethren left not off fighting with the Idumeans, but fell upon them every where,[c] taking the cities of Hebron, Merissa, and Azotus, which were all in the land of Judah. It therefore is conjectured, that in the time of the captivity of the Jews in Babylon, the Edomites had invaded their possessions, and fixed their tents there; though afterward, by the powerful arms of the Maccabees and Asmoneans, they were either rooted out, or constrained to embrace Judaism: thus Josephus informs us, that when Hyrcanus had taken Sechem and Mount Gerizim, and the country of the Cutheans, or Samaritans, he proceeds to take the city of Idumea, Adore, and Marissa, both in Judea; and having subdued all the Idumeans, he declares he would expel them from their seats, if they would not be circumcised, and submit to the Jewish laws: and that hereupon, they, out of love to their country,[d] καὶ τὴν περιτομὴν, καὶ τὴν ἄλλην τοῦ βίου δίαιταν ὑπέμειναν τὴν αὐτὴν Ἰουδαίοις ποιήσασθαι, *received circumcision, and conformed to the same course or diet with the Jews*, and styled themselves their domestics and compatriots, De Bel. Jud. lib. iv. cap. 16, 17.

3. JERICHO was a wealthy city in Benjamin, which Joshua destroyed, with a curse upon him that should rebuild it, vi. 26. Nevertheless, Hiel the Bethelite rebuilt it, in the days of Ahab; and the curse pronounced upon him by Joshua for so doing was punctually fulfilled, 1 Kings xvi. 34. After its restoration, it was ennobled by the schools of the prophets; near to it was a large spring, but unwholesome, and making the land unfruitful, till Elisha cured it, 2 Kings v. 21. and from that time it produced fruitfulness in abundance. The country, saith Josephus,[e] was seated in a plain, narrow, but long; for it runs out northward to the country of Scythopolis, and southward to the land of Sodom, being one hundred and fifty miles in length, and fifteen in breadth: opposite to it lay a mountain beyond Jordan; and this great plain is, by St. Matthew, styled ἡ περίχωρος τοῦ Ἰορδάνου, *the region about Jordan*, Matt. iii. 5. It was planted, say Strabo and Pliny, with a grove of palm-trees (whence the city of palm-trees, Deut. xxxiv. 3. Judg. i. 16. is, by the Targum, called Jericho), and well watered with springs, and fruitful with balsam, which, saith Josephus,[f] is the best commodity of the place. Under the second temple, it gave place to no city of Judea but Jerusalem; had a[g] royal palace in it, where Herod ended his days; a hippodromus, where the Jewish nobility, being imprisoned by him, were to be slain after his death; and an amphitheatre, where his will was publicly opened and read: it was distant from Jerusalem almost nineteen miles; but the way from Jerusalem to it being desert and rocky, it was infested with thieves; (see the note on Luke x. 30. 32.) and Jericho having twelve thousand priests and Levites which served at the temple, it is no wonder that a priest and Levite should pass by that way.

4. JERUSALEM may be considered, either (first) as the capital city of Judea, in compass six miles and a quarter, standing in the two tribes of Benjamin and Judah, and built upon three mountains; Mount Zion, on which the upper city, which was on the north of Jerusalem, was built; Acra, on which stood the lower city, properly called Jerusalem; and Mount Moriah, *the mountain of the*

[n] Apud Maldon. in Matt. xxvii. 33.

[o] "Quæ famâ, quæ glorià, quæ doctrinâ, quæ plurimis artibus floruit." Orat. pro Flacco.

[p] Φάσκετε σοφίαν εἶναι παρ' ὑμῖν. Orat. ad Gr. sect. 43. μεριζοντες τὴν σοφίαν. Ibid.

[q] Lib. i. p. 46. [r] P. 114.

[s] Justin. Cohort. ad Græcos, p. 21. Athenag. p. 13, 14. Theophil. ii. ad Autol. p. 85. Clem. Alex. Admon. ad Græcos, p. 25. Orat. contra Græc. sect. 23.

[t] "Jam vero in Græcia multos habent ex hominibus Deos." De Nat. Deorum, lib. iii. N. 27. "Totam pene cœlum nonne humano genere completum est?" Tusc. qu. i. N. 24.

[u] Lib. xiii. p. 433. [y] Lib. v. cap. 27. 288.

[x] Lib. xii. p. 391. [a] Lib. xix. p. 724. [b] Antiq. lib. xii. cap. 10.

[c] Ibid. lib. xii. cap. 12. p. 418. [d] Ibid. lib. xiii. cap. 17.

[e] De Bel. Jud. lib. iv. cap. 27.

[f] Ὁ τοῦ βαλσάμου παράδεισος, lib. xvi. p. 525. lib. v. cap. 14. Φέρει δὲ καὶ ὀποβάλσαμον ὃ δὲ τιμιώτερον τῶν τῇδε καρπῶν. De B. Jud. lib. xvi.

[g] Joseph. Antiq. lib. xvii. cap. 8. et de B. Jud. lib. i. cap ult.

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Lord's house, which was compassed about by the city, as a theatre, and walled round: it was a perfect square of five hundred cubits on each side, and two thousand in the whole: and as the city of Jerusalem is called *the holy place*, Matt. xxiv. 15. and *the holy city*, Matt. iv. 5. and was so esteemed by the Jews, 1 Macc. x. 31. so this mountain was called *holy ground*, to which they who had issues, or were menstruous, or women in child-bed, during the time of their uncleanness, might not come. Or,

(Secondly,) It may be considered as the place where our Lord was crucified, where the gospel was first preached, and where it found the greatest opposition: and, in reference to this, it hath been shewed,

1st, That before Christ's passion, the scribes and pharisees were the great enemies to our Lord's person, and his doctrine: but when the apostles began to assert his resurrection, and the resurrection of believers, by his power, the sadducees also were vehement opposers of his doctrine: see the note on Acts iv. 2.

2dly, That they not only persecuted the Christians in Judea, and throughout all the synagogues of the Jews, but instigated all heathen governors where they had any footing; they persecuting and killing them with their own hands, where they had power, and persuading others so to do, where they had an interest sufficient, Acts xiii. 50. xiv. 2. 5. xvii. 5. 13. See the note on Gal. iii. 4. and the preface to the Epistle of St. James.

3dly, That for their infidelity and opposition to the gospel, *the kingdom of God was taken from them*, Matt. xxi. 43. they were blinded, and *given up to a spiritual slumber*, Rom. xi. 7, 8. were *rejected and broken off*, ver. 15. 17. *for their unbelief*, ver. 20. Or,

(Thirdly,) We may discourse of it as it was the city, which, with the temple, and the inhabitants, was therefore to be *destroyed, laid waste, and trodden down by the gentiles:* and here observe,

1st, That both our Lord and his forerunner declared their ruin was at hand, if they would not repent, and believe the gospel: that *the axe was then laid to the root of the tree*, Matt. iii. 10. that *Jerusalem should be left desolate*, and *all the blood of the prophets, shed from Abel, should be required of that generation*, Matt. xxiii. 35. 38. that all he had foretold, concerning the destruction of the temple, the city, and the people of Jerusalem, should be fulfilled, before that generation passed away, Matt. xxiv. 34. See Matt. xvi. 28. xxvi. 64. Luke xix. 41—43. and the notes there.

2dly, That this was the constant doctrine taught in most of the Epistles, and the continual expectation of the believing Jews and Christians, that wrath was coming upon that nation for their infidelity, and persecution of the Christians; and that Christ would shortly come to destroy them for those sins. See Rom. xi. 22. 1 Thess. ii. 15, 16. v. 9. 2 Thess. ii. 8. Heb. x. 36. James v. 8. 1 Pet. iv. 17, 18. and the notes on those places, and Gal. iv. 20. vi. 12. Phil. iii. 18, 19.

3dly, That Josephus speaks frequently of the *τέρατα καὶ σημεῖα, the signs, wonders*, and certain indications then given of their approaching ruin, De B. Jud. lib. i. cap. 1. lib. iv. cap. 17. lib. vii. cap. 30, 31. as also doth the heathen Tacitus. Josephus adds,[h] that God was now *ἀπεστραμμένος καὶ τὰ ἅγια, rejecting their holy things*, and would have both their *temple and city purged by fire:* that he *in vain attempted to save, τοὺς ὑπὸ Θεοῦ κατακρίτους, them whom God had condemned*, and that their ruin was foretold by their own prophets, and not to be avoided, *τὸ γὰρ τὸ τέλος εἶναι τοῦ Θεοῦ*. Elcazer,[i] from what was done, takes notice, that all might thence know, that once beloved nation, now *ἀπωλείᾳ κατέγνωστο, was condemned to destruction;* and even Titus[k] says, their actions shewed their destruction was wrought, *Θεοῦ μένει, by the anger of God*, and that they prospered in their attempts against them, *Θεοῦ συνεργείαις, by the Divine assistance:* in a word, the history of these wars, composed by that Jewish priest, is the best comment on, and the greatest confirmation of, the truth of Christ's predictions of all the circumstances of their ruin, as is shewed on Matt. xxiv.

5. JOPPA, Acts ix. 13. was a famous port town betwixt Cæsarea and Azotus, so called, as some think, from Japheth the son of Noah, who built, or rather rebuilt it, after the flood; for Solinus[l] and Mela[m] say, it was built before the flood: it was famous among the heathens, for the fable of Andromeda and Perseus; among the Jews, for being a port town from whence they went up to Jerusalem, which they might see, saith Strabo,[n] from Joppa, though it were above a day's journey; and for the miserable[o] shipwreck of the Jews, when Vespasian took it; and among the Christians, for Tabitha, there raised from the dead by Peter, Acts ix.

6. JORDAN is a river arising in the region of Daphne, near to Libanus, not out of two fountains or rivers, Jor and Dan, as St. Jerome and Suidas say; but from one that is in the cave, called Phanium, as Pliny saith,[p] and Josephus often: though in his third book of the Jewish wars, he says, that it was found out by Philip the tetrarch, to have its rise from the springs of Phialæ, which run under ground twenty-six furlongs, and appear only at the cave of Phanium, which therefore is assigned for its apparent rise. It is called Jordan the less, till it falls into the lake Samochonitis, whence coming forth augmented, it is called Jordan the greater, and falling into the lake of Gennesaret, it passes through it, and ends in the Dead Sea: it is famous among the Jews, for being dried up at a time when it overflowed all its banks, to give a passage to the children of Israel into Canaan; and among Christians, for being the place of our Lord's baptism by St. John.

7. ITUREA, mentioned as part of the tetrarchy of Philip, Luke iii. 1. was so called, from Jethur the son of Ishmael, Gen. xxv. 15. and lay edging upon Arabia, but was in, or bordering upon, Cœlosyria: it was part of the tribe of Dan and Gad, and made a tetrarchy by Tiberius, and was partly the same with Puronitis, in Josephus;[q] for whereas St. Luke saith, *Philip was tetrarch of Iturea and Trachonitis;* Josephus says, Batanea, Trachon, and Puronitis, were assigned to him by Cæsar. Moreover, Ishmael being a skilful archer, Gen. xxi. 20. the Itureans are celebrated, by poets and historians,[r] for their skill in fighting with bow and arrow.

8. JUDEA, as it signifies the whole land of promise, is, by Tacitus, said to be terminated with Arabia on the east, Egypt on the south,[s] Phœnicia on the west, and Syria on the north: as it is distinguished from Galilee and Samaria, and contains the tribes of Judah, Benjamin, Simeon, and Dan, the [t] bounds towards the north, are the village Annach, or Dorceus; on the south, it reaches to a village called Jarda in Arabia, and its breadth is from the river Jordan to Joppa, and Jerusalem is in the centre of it. It is divided into the mountains, the plain, and the south; the south lay towards Seor and Amalek, from the inlets into the land at the utmost part of the Dead Sea, and reached to the rising of the mountains not far below Hebron: the mountains began near Hebron, and ran along northward to, and beyond Jerusalem, having the plain of Jordan skirting on the east, till you come to the borders of Samaria: hence the blessed Virgin, going to visit her cousin at Hebron, a city of the priests, is said to go into the hill country, Luke i. 39. The plain joins to the mountainous country on the east, and though more level than that, yet hath its hills; to the plain eastwardly joins a valley lower than the plain, which is the coast of Sodom, and at length that of Jordan. The wilderness of Judea, where John first taught, Matt. iii. 1. and Christ was tempted, lay betwixt Jericho and Jordan, and from Jericho towards Jerusalem both of them were comparatively desert (whence Strabo [u] saith, Jerusalem was a place not to be envied by any one, as having about it *χώραν λυπρὸν καὶ ἄνυδρον, a dry, barren country*), although both these deserts are also populous, and had many towns.

1. LAODICEA, mentioned Colos. ii. 1. was that which Stephanus calls Laodicea ad Lycum, by the river Lycus, and which Ptolemy [x] and Philostratus say, was a city of Caria; it was ruined by an earthquake in the tenth of Nero, and was rebuilt, saith Tacitus, [y] by its own wealth.

2. LIBYA, was so called from the Arabic word *Lud*, which signifies thirst, as being a dry, thirsty earth, and therefore, by some grammarians, said to have its name, *ἀπὸ τοῦ λείπειν καὶ ὕειν, from its want of rain;* among the Greeks, it is used as another name for Africa, as it imports a part of it; it was divided into Libya, [z] inte-

[h] Hist. lib. v. p. 621. lib. ii. cap. 39. p. 820. lib. iv. cap. 18. p. 883. C. lib. vii. cap. 8. p. 948. 957. U. p. 887. A. B.
[i] Lib. vii. cap. 31. p. 990.
[k] Lib. vii. cap. 4. p. 944.
[l] Cap. 47.
[m] Lib. i. cap. 11. et Voss. ib. p. 63.
[n] Lib. xvi. p. 522.
[o] Jos. de B. Jud. lib. iii. cap. 29.
[p] Lib. iii. cap. 35.
[q] De B. Jud. lib. ii. cap. 9.
[r] "Ituræis cursus fuit inde sagittis," Lucan. lib. vii. Virgil. Georg. ii. v. 448. "Habes sagittarios Ituræos," Vopiscus in vitâ Aurel. cap. 11. "Cur Ituræos cum sagittis seducis in forum?" Cic. Orat. Philip. 2.
[s] Hist. lib. v. p. 617.
[t] Jos. de B. Jud. lib. iii. cap. 4. p. 433.
[u] Lib. xvi. p. 527.
[x] See Berk. in Steph.
[y] "Laodicea tremore terræ prolapsa, nullo à nobis remedio, propriis opibus revaluit." Annal. lib. xiv. cap. 27.
[z] Παρὰ γοῦν τοῖς παλαιοῖς εὑρίσκομεν καὶ τριχῶς τὴν Λιβύην λέγεσθαι, τήν τε ὅλην χώραν, καὶ μέρος τι αὐτῆς εἰς δύο Λιβύας ὑποδιαιρούμενον. Eustath. in Dionys. ed. Lond. 1688. p. 89.

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rior and exterior: but the Libya mentioned by St. Luke, Acts ii. 10. is that which is by Ptolemy called *Libya Cyrenaica;* and by Pliny,[a] *Pentapolitana Regio*, from its five cities, *viz.* Berenice, Arsinoe, Ptolemais, Apollonia, and Cyrene, as appears from these words, *Egypt, and* τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, *the parts of Lybia about Cyrene.* It is noted, in the Old Testament, for its chariots and horses used in fight, 2 Chron. xvi. 8. whence it is styled, by Dionysius Periegetes,[b] Κυρήνη εὔιππος, and by Strabo,[c] ἱπποτρόφος, *the country that bred the best horses;* of which, see Bochart, Phaleg. lib. iv. cap. 33. but it is mentioned by St. Luke, on account of the Jews, who living in such vast numbers in Alexandria, that fifty thousand of them were slain at one time, may well be thought to have had some colonies and proselytes in this neighbouring country.

3. LYCAONIA. The Lycaonia mentioned Acts xiv. 6. was not that which is called Arcadia, but a province in the lesser Asia, accounted the southern part of Cappadocia, having Isauria on the west, Armenia Minor on the east, and Cilicia on the south; its chief cities are all mentioned in this chapter, *viz.* Iconium, Lystra, and Derbe. *They spake*, ver. 10. *in the Lycaonian tongue, i. e.* in some proper dialect of the Greek tongue.

4. LYDDA, saith Josephus, was a village[d] not yielding to a city for greatness; it was a part of Judea, not far from Joppa, Acts ix. 38. eminent for its schools of Jews and learned men: see the note there. Josephus[e] elsewhere styles it a city, and saith it was burnt by Cestius, whilst the men were gone from it to Jerusalem, to celebrate the feast of tabernacles; God, after they had crucified our Saviour, not taking that care of these times as formerly. It is now called Diospolis, saith St. Jerome.[f]

5. LYSTRA was a city of Lycaonia, chiefly celebrated for the cure done there upon the lame man, which made the Lycaonians think the gods were come down to them *in the likeness of men*, Acts xiv. 10, 11. and for the circumcision of Timothy, xvi. 1.

1. MACEDONIA was a vast province of Greece, formerly called Emathia; and from the kings of Macedon, Macedonia: it was bounded on the north by the mountains of Hæmus, on the south by Epirus and Achaia, on the east by the Ægean, on the west by the Ionian and Adriatic Seas; celebrated in all histories for being the third kingdom that under Alexander the Great obtained the empire of the world, and had under it[g] one hundred and fifty people. To this country, whose metropolis was then Thessalonica, St. Paul was called by a vision, Acts xvi. 9. and the churches planted by him in it are celebrated for their great charity, and ready contribution to the distressed Jews in Judea, 2 Cor. viii. 9. when they themselves lay under the extremest poverty; and both in Thessalonica and Macedonia, saith Philo,[h] lived a great number of Jews.

2. MAGDALA was a city and territory beyond Jordan, on the bank of Gadara; it reached to the bridge above Jordan, which joined it to the other side of Galilee, and contained within its precincts Dalmanutha: whence St. Matthew saying, xv. 39. *Christ came into the coast of Magdala*, St. Mark saith more particularly viii. 10. *He came into the parts of Dalmanutha.*

3. MEDIA, mentioned Acts ii. 10. in these words, *Parthians, Medes, and Elamites*, was a vast region, having on the north the Hyrcanian Sea, on the west Armenia and Assyria, on the south Persia, on the east Hyrcania and Parthia; it had its name from Madai the son of Japheth, mentioned Gen. x. 2. and advanced into the second monarchy, styled the monarchy of the Medes and Persians, under Darius the Mede, son of Astyages: of the riches of this country, and of the vastness of its chief city, Ecbatan, see Bochartus.[i] In the Babylonian captivity, the Jews were carried captive into Assyria, and placed in the cities of the Medes, 2 Kings xvii. 6. xviii. 11. Hence we find many of them and their proselytes at Jerusalem, when the Holy Ghost fell on the apostles.

4. MELITE, the island of Malta, where St. Paul was shipwrecked; of which, see the note on Acts xxviii. 1.

5. MESOPOTAMIA is a country in Asia Major, between the rivers Euphrates and Tigris, as the Greek word imports; hence it is styled in the Hebrew, *Aram Narajam*, i. e. *Syria of the rivers*, and the inhabitants,[k] οἱ ἐκ μέσης τῶν ποταμῶν, *they who dwell in the midst of the rivers;* but that in Scripture and profane authors it is sometimes used in a larger sense, see the note on Acts vii. 2.

6. MIDIAN, the land into which Moses fled from the Egyptians, Acts vii. 29. It was the place where Jethro lived, Exod. xii. 11. and the people came from [l] Madian, the son of Abraham by Keturah, Gen. xv. 2. whence we have reason to believe they still retained the worship of the true God. It was in Arabia Petræa, whence Philo[m] saith, *Moses fled*, εἰς τὴν ὅμορον Ἀραβίαν.

7. MILETUS, a port town of Asia Minor, and a city of Ionia, where, saith St. Jerome, St. Paul, "majores Ephesi alloquitur," *speaks to the elders of Ephesus*, taking no notice of any other bishops there convened; it was the city where Thales,[n] one of the seven wise men, Anaximander his disciple, Timotheus the musician, and Anaximenes the philosopher, were born. There was another Miletus in Crete, mentioned by Pliny,[o] and by Homer,[p] where St. Paul left Trophimus sick: see the note on 2 Tim. iv. 20. and the preface to Titus. There was also, saith Eustathius in Dionys. P. Κρητικὴ νῆσος, an island of that name in Crete.

8. MITYLENE, corruptly Mytilene, saith[q] Vossius, was a large and beautiful city of the island Lesbos, where Pittachus one of the seven wise men, Acæus the poet, Diophanes the orator, and Theophanes the historian, were born. The whole island was also called by[r] that name; as also Pentapolis, from the five cities in it, *viz.* Issa or Antissa, Pyrrha, Eressos, Arisba, Mitylene. If it had that name in St. Luke's time, you may understand either the island, or the city, when he saith, Acts xx. 14. *We came to Mitylene.*

9. MYRA was one of the six great cities of Lycia, saith Strabo,[s] and it lay nigh the sea, saith Pliny;[t] whence St. Luke saith, Acts xxvii. 5. that *sailing over the sea of Cilicia and Pamphylia, they came to Myra in Lycia.* It had its name, say Stephanus de Urbibus and Porphyrogenetes, lib. i. them. 14. ἀπὸ τῶν μύρων, *from the ointments made there*, and is by both of them called a city of Lycia. The Latin copies, instead of Myra, read Lystra in Lycaonia, far distant from these seas, against the Greek, and the authority of St. Jerome and Chrysostom.

10. MYSIA, mentioned Acts xvi. 7, 8. was bounded on the north with Bithynia, on the east with Phrygia Minor, on the west with Troas, on the south by the river Hermus; there, perhaps, St. Paul attempted not to stay; because, as Cicero notes,[u] in his oration for Flaccus, they were a people despicable and base to a proverb.

1. NAIN, mentioned Luke vii. 11, 12. was a city in the extreme borders of Issachar, towards Samaria, two leagues from Nazareth, and not much more from Tabor, saith Bochart, at the gates of which our Lord restored the widow's son to life; it was so called, from the pleasantness of the place. If Josephus[x] speaks of the same place, and not rather of Nain, a village in Samaria, he thrice calls it a village, and saith, it was walled about by Simon son of Gejorah the robber; but St. Luke assures us, it had gates in our Saviour's time.

2. NAZARETH was a city of the lower Galilee, in the confines of Issachar and Zebulon, but within the latter: here the blessed Virgin was born, and lived: it was of ill fame in our Saviour's time, as appears from the question of Nathanael, *Can any good thing come out of Nazareth?* John i. 47. Whence Christ was, by contempt, called a Nazarene, and Christians, Nazarenes. See the note on Matt. ii. 23.

3. NINEVEH was the chief city of Assyria, by the Greeks called Ninus, from the builder of it, named in Scripture, Nimrod, and by the Greeks, Νίνος, which some think to be hinted in the name, as being Nin-nave, the habitation of Ninus, who came from Shinar to Assyria, and built it, Gen. x. 10. (See the bishop of Ely there.) It is called in the Scriptures, πόλις μεγάλη τῷ Θεῷ, Jonas i. 2. iii. 3. i. e. *a very great city* (as Moses was ἀστεῖος τῷ Θεῷ, *very fair*, Acts vii. 20. see the note there); as well it might, being, saith Diodorus Siculus,[y] in length one hundred and fifty stadia,

[a] Lib. v. cap. 5. [b] V. 213. [c] Lib. xvii. p. 576.
[d] Πόλισμα τὸ μέγεθος οὐκ ἀποδίουσα, Antiq. lib. xx. cap. 5.
[e] De B. Jud. lib. ii. cap. 37. [f] De Nom. Hebr. F. 11.
[g] "Centum quinquaginta populorum duobus inclyta legibus quondamque terrarum imperio." Plin. lib. iv. cap. 10.
[h] Leg. ad Cajum, p. 978. [i] Phaleg. lib. iii. cap. 14.
[k] Arrian. lib. iii.
[l] Jos. Antiq. lib. ii. cap. 5. p. 59. [m] De vitâ Mosis, p. 473.
[n] Mela, lib. i. cap. 17. [o] Lib. iv. cap. 12. p. 113. 290. [p] Iliad. B.
[q] In Melam, p. 201. [r] Strabo, lib. xiii. p. 424. Mela, lib. ii. cap. 7.
[s] Lib. xiv. p. 457. [t] Lib. xv. cap. 27. p. 290.
[u] "Quid porro in Græco sermone tam tritum atque celebratum, quam si quis despicatui ducitur, ut Mysorum ultimus esse dicatur?" N. 51, 52.
[x] Antiq. lib. xx. cap. 5. De Bel. Jud. lib. ii. cap. 21. 30.
[y] Μεγίστην τῶν τότε οὐσῶν κατὰ πᾶσαν τὴν οἰκουμένην, lib. ii. p. 65.

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i. e. almost nineteen miles; in breadth ninety stadia, *i. e.* twelve miles and a half; in circuit four hundred and eighty stadia, *i. e.* sixty miles; and so counting twenty miles for a day's journey, as the Greeks used to do: a city of three days' journey, not in length, but in circuit, say St. Jerome, Cyril, and Theodoret, upon the place, Jonah iii. 3. Strabo[z] says it was larger than Babylon, which contained in circuit three hundred and fifty stadia: Eustathius[a] on Dionysius Periegetes, adds, that in the building of it, one hundred and forty thousand men laboured eight years. It was famous for being the city in which the first monarchy was erected, and which repented, at the preaching of Jonas, and so, it seems, owned the God of Israel as the true God; as generally those eastern kingdoms did, though they had topical gods of their own. (See the note on Luke i. 76.) It was taken fifty-eight years after the time of Jonas, by Arbaces rebelling against Sardanapulus, and destroyed one hundred and eighty-two years after by Nabuchodonosor and Assuerus, Tobit xiv. 15. Al. by Nabopolaser and Astyages, and was never built again: whence Strabo[b] saith, ἡ μὲν οὖν Νίνος πόλις ἠφανίσθη παραχρῆμα μετὰ τὴν τῶν Σύρων κατάλυσιν, and Lucian[c] to Charon, ἡ Νίνος μὲν ἀπόλωλεν ἤδη, καὶ οὐδὲ ἴχνος ἔτι λοιπὸν αὐτῆς, *Ninus was so destroyed, that no footsteps of it now remain;* God having said, by his prophet Nahum, i. 8. that he would make *an utter end thereof.* As for its situation, it is commonly said, that it was built on the west side of the river Tigris; but, as Bochartus shews,[d] historians and geographers differ so much as to the situation of it, that they seem thereby to confirm the words of the prophet Nahum, iii. 17. *It shall be as the locusts, who when they flee away, their place is not known where they were.*

MOUNT OLIVET, mentioned Acts i. 12. had its name from the multitude of olive-trees that grew upon it; whence at the foot of it was Gethsemane, Matt. xxvi. 26. *the place of oil-presses,* derived from Gath, a *press,* and Schemen, *oil.* It was distant from Jerusalem, saith St. Luke, *a sabbath-day's journey,* that is, a mile. It lay over-against the city, saith Josephus,[e] that is, the east part of it, and was distant from it five furlongs; he speaking only of the foot of Mount Olivet, which was no farther distant from the city: whereas St. Luke speaks of the place whence Christ ascended, which was three furlongs farther; whence he informs us, that Christ led his disciples out, ἕως εἰς Βηθανίαν, *even to the borders of Bethany;* but to that tract of the mount where the name of Bethphage ceased, and that of Bethany began, Luke xxiv. 50, 51.

1. PAMPHYLIA is a province of Asia Minor, having to the south the Pamphylian Sea, mentioned Acts xxvii. 5. Cilicia to the east, Pisidia to the north, (whence we find St. Paul passing through Pisidia to Pamphylia, Acts xiv. 24. and from Pamphylia to Pisidia, Acts xiii. 14.) and Lycia to the west. The cities, mentioned in the Scripture as belonging to it, are Perga and Attalia, Acts xiii. 13. Here also the Jews dwelt, saith Philo;[f] whence they of Pamphylia are mentioned among those who appeared at Jerusalem at the day of Pentecost, Acts ii. 10.

2. PAPHOS was a city of Cyprus, Acts xiii. 4. 6. the metropolis of that island, and the place where the proconsul had his residence; and Venus, saith Tacitus, had the most ancient temple,[g] which he describes more largely in the beginning of his second book of histories; whence it became, saith Arator,[h] *lascivus ager, sacrilegæque libidinis antrum,* being the place where the virgins prostituted themselves before marriage, to get a dowry, as we learn from Justin[i] and Herodotus.[k] Here St. Paul struck blind Elymas the sorcerer, and converted Sergius the proconsul. That the Jews dwelt here in abundance, we learn from Elymas a Jew, ver. 6. See CYPRUS.

3. Of PARTHIA we have only mention indirectly, in these words, Acts ii. 9. *Parthians, Medes, and Elamites.* It lasted an empire for four hundred years, and disputed for the empire of the east with the Romans: they were celebrated for the[l] veneration of their kings, and for their way of fighting by flight, and shooting their arrows backwards. They are not mentioned in Scripture say Ethicus and Orosius, save under the name of Medes. They dwelt between Media and Mesopotamia; in all which Transeuphratensian places, except some little parts of Babylon, and of some other little prefectures, the Jews, saith Philo,[m] abounded, and so were at Jerusalem when the Holy Ghost fell on the apostles.

4. PERGE, or PERGA, is a city of Pamphylia, Acts xiii. 13. memorable among the heathens for a temple of Diana built there; whence she was called, saith Mela,[n] Diana Pergea, Περγασία Ἄρτεμις, saith Stephanus: among the Christians, for the departure thence of John Mark from Barnabas and Paul, to Jerusalem, which occasioned the rupture betwixt them *for a season,* Acts xv. 37. 40.

5. PHŒNICIA was a province of Syria, divided into two parts; Phœnicia Maritima, which reached from Tripolis to Ptolemais, say some; to Pelusium in Egypt, say others; and midland Phœnicia, of which Damascus was the metropolis. They had their names, saith Bochart, ἀπὸ τῶν φοινίκων, from the *palm-trees* growing in their land, not from the Red Sea; nor *à puniceo colore,* from their *purple colour;* nor ἀπὸ τοῦ φόνου, from the *slaughters* they made where they came, but from their rise, they being *beni ynak, sons of the Anakims* in Canaan; whence being beaten by Joshua, they fled to the side of the Mediterranean Sea, where, saith Procopius,[o] they erected pillars with this inscription, Ἡμεῖς ἐσμεν οἱ φεύγοντες ἀπὸ προσώπου Ἰησοῦ τοῦ λῃστοῦ υἱοῦ Ναύη, *We are they who fly from the face of Joshua, the son of Nave, the robber.* They were celebrated for their navigations, of which, saith Bochart, they have left indications in all places; and for the invention of letters, for from them, saith Herodotus, letters were brought by Cadmus into Greece, and were thence called Φοινίκια γράμματα, *Phœnician letters,* Herodot. lib. v. cap. 58. Tatian. ed. Oxon. p. 3. Euseb. Præp. Evang. lib. x. cap. 5. and they had them, saith Eupolemus, from the Jews, Clem. Alex. Strom. i. p. 343.

6. PHILIPPI was a city of Macedonia, so called from Philip king of Macedon, who repaired it, whence it lost its former name of Dathos; it is called by St. Luke, ἡ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, not because it was the metropolis of it, for that was Thessalonica; (see note on Phil. i. 1.) but because it was *the first city* belonging to it, which they who came from Neapolis in Thrace, as St. Paul did, Acts xvi. 11. or from the gulf of Strymon, touched at. (See the note on Acts xvi. 12.) It was celebrated among the Romans, for being a Roman colony, Acts xvi. 21. and for the *campi Philippici,* where Cæsar and Pompey first, and afterward Augustus and Marc Antony fought with Cassius and Brutus; and among Christians, for their conversion by St. Paul, and the liberal contribution they, and they only, sent him in his necessity, by Epaphroditus, Phil. iv. 15. 18. and for his Epistle directed to them.

7. PISIDIA, mentioned Acts xiv. 24. was a country in Asia Minor, having Pamphylia on the south, Galatia on the north, Isauria on the east, and Phrygia on the west; its chief city was Antioch in Pisidia, Acts xiii. 14. so called, to distinguish it from Antioch in Syria: its inhabitants are commended by Livy,[p] for their skill in war above other Asiatics, and were anciently, saith Pliny,[q] called Solymi, who were compared to lions, for their courage.

8. PONTUS, a province in Asia Minor, bounded on the north with the Euxine Sea, on the south with Cappadocia, on the west with the river Halys, on the east with Chalcis; celebrated among the heathen poets for its poisonous herbs, and therefore called by Virgil,[r] *Virosa Pontus,* and hence Medea is said to have had her poisons from thence: among the Jews, for the dispersions of that nation through Pontus, &c. 1 Pet. i. 1. Philo[s] declaring, that they sent their colonies, ἄχρι τῶν τοῦ Πόντου μυχῶν, *to the utmost bounds of Pontus:* among Christians, for the birth of Aquila, Acts xviii. 2. and for the name of an epistle *ad Ponticos,* given to the First Epistle of St. Peter, as being sent unto them. (See Tertul. Scorp. cap. 12. Cyprian. Testim. lib. iii. cap. 36, 37.)

9. PHRYGIA is a province of Asia Minor, divided into the greater, which had Bithynia on the north, Galatia on the east, Pamphylia and Lycia on the south, Lydia and Mysia on the west,

[z] Lib. vi. p. 507. [a] P. 125. [b] Lib. xvi. p. 507.
[c] Ἐπισκοποῦντες, p. 180. [d] Phaleg. lib. iv. cap. 20.
[e] Antiq. lib. xx. cap. 7.
[f] Διφκισμένας Παμφυλίαν καὶ Κιλικίαν, Legat. p. 798.
[g] "Cyprii tribus templis quorum vetustissimum Paphiæ Veneris," Annal. lib. iii. p. 128.
[h] Carm. lib. ii. [i] Lib. xviii. cap. 5. [k] Lib. i. cap. 190. p. 84.
[l] Bochart. Phaleg. lib. iii. cap. 14. p. 225.

[m] Leg. ad Caium, p. 798. [n] Lib. i. cap. 14. [o] De Vandalicis.
[p] Ferocea ad bellandum, lib. xxxviii. cap. 13. longe optimi bello, cap. 15.
[q] "Pisidiæ quondam Solymi appellati," Plin. lib. v. cap. 27. p. 228. Bochart. Canaan. lib. i. cap. 6. p. 393.
[r] Eclog. viii. 95. Georg. i. 58.
[s] Leg. ad Caium, p. 798. cap. 12, p. 273, 274.

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and was called in the Notitiæ,[t] Pacatiana, where the chief cities mentioned in Scripture, Colos. ii. 1. are Laodicea and Hierapolis; and of this St. Luke seems to speak, Acts ii. 10. because he joins it with Pamphylia below it; and Phrygia Minor, of which he speaketh, Acts xvi. 6. 18. and 22. when he saith, *they passed through Phrygia and Galatia.* The inhabitants were a servile people, kept in their duty best by stripes,[u] and made wise only by sufferings, saith Cicero.[x] In all these parts of Asia Minor, even to Bithynia and the Euxine Sea, the Jews abounded, saith Philo, in the place forecited.

10. PTOLEMAIS was a city of Galilee by the sea-side, dividing the upper from the lower Galilee, and the land of Israel from Phœnicia: it was seated in a plain compassed about with mountains, having on the east the mountainous part of Galilee, on the north the Scalæ Tyriorum, on the south Carmel. Near to it, saith Josephus,[y] is the sepulchre of Memnon, and the vale of sand that turns into glass; the fragments of which glass being brought back to the place, will return again into sand. It was memorable among the Jews, for the coming of Petronius thither to set up the statue of Caius Caligula, which, at the entreaty of the Jews, declaring, that their law admitted no images either in their temple, or profane places, he deferred to execute, till he had writ to Cæsar, who[z] died before his answer came to the hands of Petronius; and also for the slaughter of two thousand Jews by the inhabitants of Ptolemais; and among the Christians, for St. Paul's journey in a ship of Phœnicia to Tyre, where the ship *unladed her burden,* Acts xxi. 3. from Tyre to Ptolemais thirty-two miles on foot; from thence to Cæsarea, ver. 7, 8. and from Cæsarea to Jerusalem, ver. 15. See the note on Acts xxi. 7.

11. PUTEOLI, a famous mart-town in Italy, having a commodious haven for ships, made, says Strabo,[a] by art and labour. It was built, say St. Jerome, and the epitomator of Stephanus, by the Samians;[b] and called Puteoli, saith Varro,[c] from the pits of hot and cold water; by the Greeks it was called Dicæarchia: here St. Paul, by the favour of the centurion, stayed seven days. See more, note on Acts xxviii. 13.

1. RAMA, Matt. ii. 18. was a city in the tribe of Benjamin, distant from Jerusalem, saith Josephus,[d] forty furlongs; saith, St. Jerome,[e] six miles; and being on a hill, as the word Rama signifies, might be within sight of Jerusalem, as may be probably collected from Judg. xix. 13. It was, saith Dr. Patrick, late bishop of Ely, northward of Jerusalem; and not far from it, as appears from the Levite going from Beth-lehem-Judah to Jebus or Jerusalem, and being benighted when he came there, and not able to reach Shiloh, whither he was going, consulted with his servant, whether they should lodge at Rama or Gibeah, Judg. xix. 11. 13. 18. and truly, being the place to which he might divert when he was on the west of Jebus, in his way to Shiloh, after the sun went down, and being near to Gibeah, Judg. xix. 13. 1 Sam. xxii. 6. Hos. v. 8. it must lie somewhat north-west of Jerusalem, and yet not far from it, and so the coasts of Beth-lehem four miles from Jerusalem, and the coasts of Rama might be at a less distance. But others, to avoid this difficulty, how the coasts of Beth-lehem could reach Rama in the tribe of Benjamin, and the children slain in those coasts could cause a weeping in Rama, give us Rama near Gibeah, north of Jerusalem, and at a greater distance from it on that side, than Beth-lehem was on the south, and place another Rama near Beth-lehem, and south of it: but it is certain, from 1 Sam. x. 2. that Rachel's sepulchre was in the border of Benjamin, and only in the way from Bethel to Beth-lehem, Gen. xxxv. 16. 20. and so the voice of Rachel weeping at Rama, must refer to Rama in Benjamin: either then their territories, or the villages belonging to them, must be near, or the words of St. Matthew must be construed thus, Καὶ ἀποστείλας (sub. ἀπὸ τῆς Ἱερουσαλὴμ), *And sending from Jerusalem, he slew all the children in Beth-lehem,* καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, *and in all the coasts of Jerusalem;* it being ordinary for pronoun-relatives to refer to a remoter antecedent, as is shewed, note on Luke v. 17. and for nouns to be included in a verb relating to them.

2. RHEGIUM is a port-town in Italy, opposite to Sicily, so called by the Greeks, as judging it was broken off from thence by the sea; of which, see Cluverius de Italiâ Antiquâ, lib. i. p. 276. Here St. Paul stayed but one day, Acts xxviii. 13. and did nothing which St. Luke thought fit to mention; but in that day, say the fabulous writers of the church of Rome, he converted some of the inhabitants and strangers that were there, by burning a large stone pillar with a little candle; preached to the fishes of the sea; and commanded the grasshoppers, which with their noise disturbed his preaching, to be silent, from which time they left the land. See Lorinus on the place.

3. RHODES was an island in the Carpathian Sea, so called, say the Greeks, ἀπὸ τῶν ῥόδων, *from the roses* growing there: it is accounted, for dignity, among the Asiatic islands, next to Cyprus and Lesbos: it was of so clear an air, that Solinus saith, there was not a day in the year in which the sun did not shine upon it; whence it is styled by Horace, *Clara Rhodus.* Tiberius, saith Suetonius,[f] sailed thither, *amœnitate et salubritate insulæ captus,* being taken with the pleasantness and healthiness of the island; which was therefore, by the Roman nobility, made a place for their recess:[g] on the north-west of it were Coos and Cnidus, on the east Patara, whence St. Paul sails from Coos to Rhodes, and thence to Patara, Acts xxi. 1. It was famous for a college in which the students were eminent for eloquence and mathematics; for a Colossus of the sun, which passed for one of the wonders of the world, it being seventy cubits high, and falling by an earthquake; but chiefly for the expertness of the inhabitants of that city and island in the art of navigation, which made them sovereigns of the sea: their constitutions also, and judgments in affairs relating to the sea, being withal so just, as to become incorporated afterward into the Roman Pandects. See Strabo, lib. xiv. p. 448.

4. ROME. Of this city, because I can never say enough, I will say only that which some way tends to the interpretation or the illustration of something contained in the New Testament. And,

1st, I have observed already, that it was the seat of the fourth empire, and was therefore called "orbis terrarum, mundi caput, regina, domina, dea;" *the lord of the whole earth, the head and queen of it* (see Lloyd de Româ); and in Scripture, πᾶσα οἰκουμένη, *the whole world,* Luke iii. 1. See the note on Heb. ii. 5.

2dly, That being so, all the Roman provinces, styled the *world,* of necessity repaired to it, not for religious causes, but on civil accounts, *ob potentiorem principalitatem;* see the note on Acts xxviii. 15. it being an[h] old law, that all other cities should follow the custom of Rome, the head of the world.

3dly, That the Epistle to the Romans, though it was written after the Epistles to the Thessalonians and Corinthians, was placed first in order, as some of the fathers conjecture, by reason of the dignity of that city (see the preface to that Epistle): to which add, that it was called *urbs Septicollis,* and ἑπταλόφος, from the *seven hills* on which it was built, and was celebrated on this account, when St. John wrote his Revelation, not only by her famous poets, Virgil, Horace, Martial, Ovid, Propertius, but by her orator Cicero,[i] and many others; which makes it reasonable to conceive, St. John points to this city, when he speaks of the *woman sitting upon seven hills,* Rev. xvii. 9. there being then no other city to which the character of that woman could agree; none *drunk with the blood of the saints and martyrs of Christ Jesus,* as she was, or having *seven heads, and ten horns,* or making *kings of the earth drunk with the wine of her fornication.*

2dly, That the beast sitting upon these hills would suffer no man *to buy or sell who had not his name or mark upon him,* Rev. xiii. 17. Now this agrees exactly with the church of Rome, which hath, in three several councils,[k] decreed, that none of her members

[t] Ita Carolus à Sancto Paulo, p. 214. 240. 241.

[u] "Sero sapiunt Phryges." Erasm. Adag. Cent. i. p. 30.

[x] "Vetus proverbium, Phrygem plagis fieri solere meliorem." Cic. orat. pro Flacco, N. 51.

[y] De B. Jud. lib. ii. cap. 17. [z] Ibid. cap. 20. [a] Lib. v. p. 169.

[b] "Samii Dicæarchiam condiderunt, quam nunc Puteolos vocant." Chron. Olymp. 64. Ποτίολοι κτίσμα Σαμίων ἥτις καὶ Δικαιάρχεια, "Dein Puteoli colonia Dicæarchia dicti." Plin. lib. iii. cap. 5. p. 146.

[c] "A puteis oppidum Puteoli, quod sint apud eum locum aquæ frigidæ et calidæ multæ." Varro de L. C. lib. iv.

[d] Antiq. lib. xviii. cap. 6. p. 284. Josh. xviii. 25.

[e] Jerom. de Loc. Hebraic. lit. R.

[f] In Vitâ Tib. cap. 11.

[g] "Dandus est locus fortunæ, cedendum ex Italiâ, Rhodum migrandum," Brutus Ep. fam. 11. c. "Quod reliquum est vitæ, in otio Rhodi degam," Ib. Ep. 50.

[h] "Secundum Salvii Juliani scripturam, quæ indicat debere omnes civitates consuetudinem Romæ sequi, quæ caput est orbis terrarum." Justin. Præfat. ad Digest. sect. Sed et si.

[i] Ἐξ ἑπτὰ λόφων ἑπταλόφου. Cic. ad Attic. Ep. lib. vi. Ep. 5. Vide Lloyd in voce Septicollis.

[k] "Sub anathemate prohibemus, ne quis negotiationem cum eis exercere præsumat." Concil. Lateran. C. iii. sub Alex. 30. A. D. 1179. Can. 27. Bin. t. vii. p. 662.

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should sell any thing to, or buy any thing of, heretics, or have any commerce or merchandise, or any dealings with them. Add to this,

3dly, That the name of the beast, who made all men, rich and poor, great and small, free and servants, to take his character upon them, Rev. xiii. 16, 17. was the number of a man whose name contained six hundred and sixty-six, as Irenæus says[l] the name Λατεῖνος, given to the Latin church, did: but as for the name Evanthus and Teiton, which, saith he, contains the same number, and other names added by Feuardentius, who can apply any thing of the characters belonging to this beast, to them? whence I conclude, this beast must certainly be Rome; and that not Rome-heathen, which made no such decrees, and had many more than ten kingdoms under her, but Rome-Christian.

1. SALAMIS, mentioned Acts xiii. 5. was a city in the eastern part of Cyprus, where was a synagogue of the Jews, and where the Jews, in the time of Trajan, destroyed the city, and killed all the inhabitants. (See CYPRUS.) The city was famous among the Greek writers, for the story of the dragon killed by Chycreas their king, and for the death of Anaxarchus,[m] whom Nicocreon the tyrant of Cyprus pounded to death with iron pestles, he crying out, *Tundis Anaxarchi vasculum, Anaxarchum non tundis:* the body being styled, both by the Scriptures and philosophers, σκεῦος, *the vessel*, θύλακος, *the repository* of the soul: see 1 Thess. iv. 4. It is also the name of an island in the Saronic gulf, Strab. lib. ix. p. 271.

2. SALEM, famous for being the seat of Melchisedec king of Salem, is, by Josephus,[n] called Solyma, and said to be the place which afterward was called Jerusalem; that, by the Psalmist, being called Salem, in these words, *At Salem is his tabernacle, and his dwelling-place in Sion*, Psal. lxxvi. 2. But St. Jerome saith,[o] it was a village of the Sichemites, and lay in the vale betwixt Sodon and Damascus, eight miles from Scythopolis, or Bethsham: so the Septuagint must understand the word, when they say, Gen. xxxiii. 18. Jacob went down, εἰς Σαλήμ, *to Salem*, a city of Sichem; and then it must be the place mentioned, John iii. 23. when it is said, *John was baptizing in Enon near Salem*, both these places being in the tribe of Manasseh.

3. SALMONE is only mentioned by the by, Acts xxvii. 7. and is, say Pliny, lib. iv. cap. 12. p. 213. Mela, lib. ii. cap. 7. and Dionysius, v. 110. an eastern promontory of Crete, where also was a city of that name.

4. SAMARIA, as it was the capital city of the ten tribes, belongs to the history of the Old Testament: as it is mentioned in the New, it comprehends the two tribes of Ephraim and Manasseh within Jordan, lying in the middle betwixt Galilee and Judea, John iv. 3, 4. see the note there. It began at Ginea, lying in the great plain, saith Josephus,[p] and ended at the toparchy of the Acrobateni: it was destroyed by Hyrcanus, but was rebuilt and much augmented by Herod the Great, and by him called Sebaste, in honour of Augustus; but it still retained the name of Samaria, Acts viii. 5. and Sichem; and by the Jews, in derision, Sychar: see note on John iv. 5. The Samaritans, though in our Saviour's time and long before they owned the true God, were circumcised, and owned the five books of Moses; (see the note on John iv. 22.) yet were they much hated by the Jews, by reason of the controversy betwixt them, concerning the place where they were to worship, and to which they were to bring their sacrifices; they saying it was Mount Gerizim, the Jews, Mount Zion, where the temple stood: (see the note there.) Hence, saith the son of Sirach, *My soul abhorreth them who sit upon the mountain of Samaria, and the foolish people that dwell at Sichem*, l. 25—27. (See the note on John iv. 9.) But our blessed Lord did not hate them; for as they expected the Messiah, so he declared to them, that he was that Messiah who was to come, John iv. 25, 26. and at his ascension, commanded his disciples to go through Judea, and Samaria, and then to the gentiles, Acts i. 8. which they did with good success, both in the city and the villages about it, Acts viii. 5. 25. though Justin Martyr doth inform us, that through the delusions of their two famous magicians, Simon Magus and Dositheus, they became the worst of Christians, Apol. ii. p. 88.

5. SAMOS was an island in the Icarian Sea, of which the Scripture only saith, that Paul passed by Chios to Samos, and thence to Miletus, Acts xx. 15. It had its name, saith Bochart,[q] from the high rocks there, named שמי, and was famous among the heathens for the worship of Juno, and for the earthen vessels there; for Pherecydes, the master of Pythagoras, who foretold an earthquake that happened there, by drinking of the waters; for the birth of Pythagoras, who was *Vir ortu Samius*, saith Ovid,[r] and for one of the Sibyls, called Sibylla Samia, and for a place called by Plutarch, Samiorum Flores, where they did καθ' ὑπερβολὴν τρυφᾶν,[s] *commit all manner of lewdness* with women.

6. SAMOTHRACIA, an island in the Ægean Sea, near Thracia, where Hebrus falls into the sea, was so called, saith Eustathius,[t] πρὸς ἀντιδιαστολὴν τρυφᾶν, *by way of distinction* from the Ionian Samos, and from another mentioned by Homer, and called Cephalenia. Here the Dii Cabiri,[u] or great gods, mentioned in the scholiast upon Apollonius, were worshipped, into whose sacred ceremonies they who were initiated were esteemed more holy and just, and even secure from shipwreck, as also of preservation in all dangers whatsoever. See Bochart's Canaan, lib. i. cap. 12. and Lloyd in voce.

7. SAREPTA, Luke iv. 26. was a city of Sidon, betwixt that city and Tyre; it had the name Zarephath, as being a conflatory for the boiling of metals: it was the place where Elijah dwelling, was preserved by the widow's cruse of oil, and barrel of meal, that wasted not, 1 Kings xvii. 9. Josephus[x] saith, the three years drought which occasioned his going thither was mentioned by Menander.

8. SARON, mentioned Acts ix. 35. was a spacious, champaigne, or fertile vale, betwixt Lydda and the sea, having several villages in it; it was so called from Sharra, *to let loose*, because there they turned out their cattle, and is famous among the rabbins for its wines.

9. SELEUCIA, a city not of Mesopotamia, Cilicia, or Pisidia, but of Syria, was the first city to which Paul and Barnabas came, when they were sent on a peculiar temporary mission, by the direction of the Holy Ghost, Acts xiii. 3, 4.

10. SICHEM was, saith Josephus,[y] the metropolis of Samaria, built at the foot of Mount Gerizim; on which mount, hanging over Samaria, they had a temple at which they offered all their sacrifices. This temple was[z] there built by Sanballat, for his son Manasseh, chased away by Nehemiah, because he would not put away the daughter of Sanballat. This temple was, after it had stood two hundred years, destroyed by Hyrcanus, and never was rebuilt in the same place; but that which they called the *holy mount* remaining, and being in their Pentateuch (here differing from the Hebrew text), the place where God commands the Jews to set up an altar; (not on Mount Gerizim, as the Samaritan copies have it, but on Mount Ebal, Deut. xxvii. 4, 5.) this they allege to justify their building a temple there; and here they had still their altar for sacrifice, which made the schism betwixt them and the Jews. This controversy seems to be decided by the Psalmist, saying, *He chose not the tribe of Ephraim* (where that mountain was), *but he chose the tribe of Judah, and the Mount Zion which he loved, and there he built his sanctuary*, Psal. lxxviii. 67, 68. and is more certainly decided in favour of the Jews by Christ, John iv. 22. It was built in a valley betwixt Mount Gerizim and Ebal, in the tribe of Ephraim; was eight miles distant from Samaria, had its name from Shechem the son of Gilead, Numb. xxvi. 31. and was after called Neapoli, Plin. lib. v. cap. 13.

11. SIDON is, by Josephus,[a] thought to have had its name from Sidon the son of Canaan; but Trogus saith, it had its name *à piscium ubertate*, from the *abundance of fishes*, the sea upon which it lay, say the Hebrews, abounding with them: accordingly the Hebrew *Said*, from which it is derived, signifies fishery, or

"Ne quis——contractus inire, negotiationes, aut mercaturas quaslibet exercere permittat." Concil. Constant. Sess. 45. Bin. tom. vii. 1121.

[l] "Sed et Λατῖνος nomen habet sexcentorum sexaginta sex numerum, et est valde verosimile, quoniam novissimom regnom hoc habet vocabulum, Latini enim sunt qui nunc regnant." Lib. v. cap. 30. p. 449. col. 1.

[m] Bochart. Canaan, lib. i. cap. 2. Laert. lib. ix. p. 579.

[n] Antiq. lib. i. cap. 12. [o] Ep. ad Evag. tom. iii. F. 14. D.

[p] Jos. Antiq. lib. xiii. cap. 18.

[q] Canaan, p. 406. 408. [r] Metam. lib. xv. [s] Athen. lib. xii. p. 523.

[t] In Dionys. p. 108. Vide Bochart. Canaan, lib. i. cap. 8.

[u] Strabo, lib. x. p. 325. from כביר, Validos. Diod. Sic. lib. v. p. 224. Marsham, p. 123. et p. 35, 36. 39.

[x] Lib. viii. cap. 7. p. 286. [y] Lib. xi. cap. 8. p. 386.

[z] Ἐπὶ τοῦ Χαραζὶν ὄρους τοῦ κατὰ τὴν Σαμαρίαν, ὃ τῶν ἄλλων ὀρέων ἐστὶν ὑψηλότατον. Antiq. lib. xi. cap. 8. p. 383—385. Nehem. xiii. 28.

[a] Antiq. lib. i. cap. 7. p. 14. lib. xviii. cap. 3.

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fishing; and Bethsaida is a place of fishing, and it was afterward called Saida: *I came to Saida, the greatest of cities*, saith Benjamin in Itinerario. The men of Sidon being great shipwrights, were famous above other nations for hewing and polishing timber, there being *none who were skilled how to hew timber like the Sidonians*, 1 Kings v. 6. One of the gods of the Sidonians, mentioned in Scripture, is Ashtaroth, Judg. ii. 13. 1 Kings xi. 5. a goddess, by Philo Biblius, Theodoret, Nicetas, and Procopius Gazæus, called Venus;[b] as also say the Greeks, and Cicero. Hence she had her whores to minister to them who committed whoredom in her service.

12. Of the tower and pool of SILOAM. The fountain of Siloam, saith Josephus,[c] was a sweet and large fountain on the west of Jerusalem, without the wall, and its waters bending towards the south, ran all along the south of Jerusalem without the wall, but at the east side came within the lower Jerusalem, and made the pool of Siloam or Bethesda, mentioned John v. 2. 9. 11. and near it, towards the west, stood the tower of Siloam, which fell upon the eighteen persons, Luke xiii. 4. so proper was the mention of men, slaughtered whilst they were offering sacrifice in the court of the temple, and in the lower city, by a tower falling on them, to the very same thing befalling the Jews at the destruction of Jerusalem. See the note there.

15. SINAI was a mountain in Arabia Petræa, where the law was given; it had two tops, the one lower, called Horeb, or, *the mount of God*, Exod. iii. 1. where he appeared to Moses in a flame of fire in a bush: this Horeb is therefore, by St. Stephen, Acts vii. 30. and by Josephus,[d] called Sinai, who also saith, δόξαν ἔχειν ἐνδιατρίβειν αὐτῷ τὸ Θεῖον, *it was believed the Divinity resided there*,[e] and therefore other shepherds durst not feed upon it: the other top of Sinai, where the law was given, was a very high mountain, saith Josephus,[f] to the top of which one could scarce see, and was accounted religious, it being thought that the Divinity dwelt there also. That here, afterward, dwelt the Hagarenes, and had houses cut out of the rock, see Bochart. Phaleg. lib. iv. cap. 27. p. 312. and the note on Gal. iv. 25.

14. SODOM was the chief of the Pentapolitan cities, and therefore gave the name to the whole land; it was burnt, with three other cities, by fire from heaven, for their unnatural lusts; of the truth of which, we have, from the heathens, the testimonies of Strabo, Diodorus Siculus, Tacitus, Solinus; from the Jews, the testimonies of Josephus, Philo, and the book of Wisdom; of which see the note on Jude, ver. 7.

15. SYRACUSE was a city seated on the east side of the island of Sicily, built by Archias the Corinthian, saith the scholiast upon Pindar,[g] out of four cities which he overthrew, and turned into one: it is called by Pindar, Μεγάλα πόλις Συράκουσαι, it being the most noble city, not only of Sicily, but of all Greece; six miles in compass, saith Strabo:[h] it is called by Ausonius, Quadruplex Syracuse, as being divided into four parts, Acradina, Tyche, Neapolis, and the Island; to which Strabo adding Epipolus, calls it Pentapolis: the first of these contained in it the famous temple of Jupiter; the second was called Τύχη, because it had the temple of Fortune in it; and surely fortune favoured them, since when the Romans took the city, they found, say Livy[i] and Plutarch,[k] more riches in it than they did in Carthage. In that part called Neapolis was a great amphitheatre, and a wonderful statue of Apollo, in the midst of a large square. In the isle of Ortygia was Hiero's palace, two temples of Diana and Minerva, and the famous fountain of Arethusa; and this, saith Strabo, was the only part which Augustus rebuilt, after it had been destroyed by Marcellus. Archimedes, who, by his mathematical engines, had much galled the Romans, was slain in the storming of it, while he was intent upon his figures, as Livy and Plutarch say. Ibid.

16. SYRIA, among the ancients, *viz.* Justin, Herodotus, and Strabo, was as large as Assyria, they being after called Syri; but Syria,[l] properly so called, is either taken largely, so as to comprehend Phœnicia, and the Holy Land, and so it is bounded on the west with the Sicilian Sea, on the east with Euphrates and Arabia Deserta, on the north with Cilicia, and on the south with Arabia Petræa, and had, in ancient times, for its capital city, where the president resided, Damascus, and afterward Antioch of Syria. In the New Testament it always seems to signify Syria in the stricter sense, as it is distinguished from Judea, Matt. iv. 24, 25. and from Phœnicia, Acts xxi. 2, 3. in which sense it is also used by Ptolemy, who divides Palestine from it; by Strabo,[m] saying, Ἐντεῦθεν Συρία καὶ Φοινίκη, *then comes Syria and Phœnice*; by Pliny,[n] who saith, "Syriam circumfundi Phœnice," *Syria is surrounded by Phœnice*; and by Dionysius, P. V. 904, 905. who places Syria, properly so called, in the continent, and Phœnicia in the tract along the sea: hence the proverb in Suidas; Σύροι πρὸς Φοίνικας, i. e. *One deceitful nation against another.*

17. SYRO-PHŒNICIA is only mentioned in the history of the woman's daughter, called *a woman of Canaan*, Matt. xv. 22. but *a Greek and a Syro-Phœnician*, Mark vii. 26. a Greek because she was of their religion, and used the Greek tongue; the Greeks being mingled with the Syrians, saith Josephus;[o] a woman of Canaan, because Phœnicia was also called Canaan (see the notes there); a Syro-Phœnician, as being of that part of Phœnicia, which lay betwixt Syria properly so called, and Phœnicia by the sea-side; and which was called also, saith Bochartus,[p] Cœlosyria, and contained Heliopolis, Chalcis, and the tract of Marsya, Damascus, and Alala. Hence of Damascus, Justin Martyr[q] and Tertullian[r] say, that it belonged to Syro-Phœnice.

1. TRES TABERNÆ. Of these, and of Appii Forum, not before mentioned, see the note on Acts xxviii. 15. And that they are not ill translated taverns, or places of reception, I gather, not only from Isidore Pelusiota,[s] and Œcumenius,[t] who call them πανδοχεῖα· ἢ καπηλεῖα, but also from Zosimus,[u] when he saith, Severus was strangled at the place called the Three Taverns, by men placed there by Maxentius for that purpose.

2. TIBERIAS was a city[x] built by Herod the tetrarch, in Galilee, near the lake of Gennesaret, and so called in honour of Tiberius Nero: Hegesippus says it was but two miles from Magdala,[y] and was the same with Cinnereth: the privileges he gave to the inhabitants of the place, made it grow to be one of the prime cities of the lower Galilee, where were thirteen synagogues, and an academy; here was the last session of the Sanhedrin, and here the Talmud was collected. Of the sea of Tiberias, see in Gennesaret.

3. TARSUS was a city of Cilicia, Acts xxi. 39. the metropolis, and most renowned city, which, saith Josephus,[z] gave name to the whole country: the mother of cities, saith Solinus;[a] celebrated among the Romans, for being, saith Pliny, *Libera Civitas*, and having the freedom of a Roman colony, or the highest privileges, under Julius Cæsar and Octavian, and the very name of Juliopolis: see the note on Acts xxii. 28. Among the Jews, it was famous for being the place whither Jonas designed to fly, and the metropolis of that country, where many of them, saith Philo, dwelt; among the Christians, for being the place where St. Paul was born: in fine, it was a city very rich and populous, where was an academy furnished with men so eminent, that, as Strabo[b] saith, they excelled in all arts of polite learning and philosophy; even those of Alexandria, and Athens, and Rome itself, were beholden to it for its best professors.

4. THESSALONICA, was the metropolis of Macedonia; see the note on Phil. i. 1. a noble mart, and a city, which, saith Strabo,[c] is the most populous of all Macedonia: it is, saith Pliny,[d] a free city, and had in it a synagogue of the Jews, they living, saith Philo,[e] in Macedonia and Thessaly. The inhabitants of Thessaly, saith Athenæus,[f] were given to luxury and dissoluteness,

[b] Ὄνομα δὲ τοῦτο τῆς Ἀφροδίτης, αὐτὴν γὰρ καλοῦσιν Ἀστάρτην. Q. 5. in 4. Reg. Procop. in 2 Kings xiii. 7. Nicet. in Gregor. p. 483. Ἀστάρτη ἡ παρ' Ἕλλησιν Ἀφροδίτη. Suid. Venus: 4ta Syria, Tyrnqne concepta, quæ Astarte vocatur. De Nat. Deorum, lib. iii. N. 41.

[c] De Bel. Jud. lib. vi. cap. 13. [d] Antiq. lib. ii. cap. 5. p. 60. B.

[e] Ibid. C. [f] Ib. lib. iii. cap. 4. [g] Pyth. 2. 1. [h] Lib. vi. p. 168.

[i] "Captæ Syracusæ in quibus prædæ tantum fuit quantum vix capta Carthagine," &c. Lib. xxv. cap. 31.

[k] In M. Marcello, p. 308. E. [l] See Bochart, Phaleg. lib. ii. cap. 3. p. 81.

[m] Lib. ii. p. 81. [n] Lib. v. cap. 12.

[o] Antiq. lib. xviii. cap. 12. p. 649. [p] Bochart. Canaan, lib. i. cap. 1. p. 365.

[q] Δάμασκος νῦν προσνενίμηται τῇ Συροφοινίκῃ λεγομένῃ, Dial. cum Tryph. p. 305.

[r] "Descripta est in Syrnphœuicen ex distinctione Syriarum." Lib. adv. Jud. cap. 9. et contr. Marcion. lib. iii. cap. 13.

[s] Isid. lib. i. Ep. 337. [t] Œcumen. in locum.

[u] Τρία Καπηλεῖα ἡ προσηγορία, Hist. lib. ii. ed. Steph. p. 47.

[x] Jos. Antiq. lib. xviii. cap. 3. [y] See Berkel. in Steph.

[z] Antiq. lib. i. cap. 4. p. 18. [a] Cap. 47. [b] Cap. 14. p. 463.

[c] Ἡ νῦν μάλιστα τῶν ἄλλων ἰυανδρεῖ. Lib. vii. p. 223.

[d] Liberæ conditionis, lib. iv. cap. 10. [e] Leg. p. 798.

[f] Lib. xiii. p. 607. 14. p. 663.

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and by their luxury invited the Persians into Greece: their maidens and women also danced naked, as their custom was: which things might give occasion to those instructions of the apostle to them, to *avoid fornication*, and to *possess their vessels in sanctification and honour, and not in the lusts of concupiscence, as did those nations which knew not God*, 1 Thess. iv. 3—5. To this church St. Paul wrote his two first Epistles.

5. TROAS was a country and city in lesser Asia, where St. Paul came to preach Christ's gospel, and had *a door opened to him of the Lord*, 2 Cor. ii. 12. Strabo[g] and Ptolemy place the city in Phrygia Minor. It is, by St. Jerome, said to be the same with Troy, celebrated in the works of Homer. It was, saith Pliny,[h] a Roman colony.

6. TRACHONITIS was a region and tetrarchy, or rather part of a tetrarchy, in Syria, anciently called Argob, Deut. iii. 14. It lay north of Perea, and east of Batanea, and was so called, saith G. Tyrius, from dragons, or secret lurking-places, in which this country abounded, the inhabitants living upon robbery,[i] till they were restrained by Herod.

7. TROGYLLIUM, Acts xx. 15. is a promontory, saith Strabo,[k] as it were the foot of Mount Mycale, opposite to, and five miles from, Samos; to which Paul coming, goes on to Trogyllium, to harbour there: there was also a town there of the same name, mentioned by Pliny, lib. v. cap. 29. p. 295.

8. TYRE and SIDON. These two places being so often mentioned in Scripture together and lying but two hundred stadia, saith Strabo,[l] that is, twenty-five miles, asunder, I shall speak of them both together. And,

1st, As to antiquity, though it be certain that, as Strabo saith,[m] both these cities were πάλαι ἔνδοξοι καὶ λαμπραὶ, *of old, illustrious, and renowned cities*, insomuch, saith he, that they were incomparable for greatness, splendour, and antiquity; though Tyre be styled by Dionysius the Ogygian, and by the poets, the Cadmean Tyre; and by the prophet, the city *whose antiquity is of ancient days*, Isa. xxiii. 7. yet was Sidon much the elder: for, (1.) though Homer[n] mentions Sidon, and speaks of the Sidonians as πολυδαίδαλοι, *excellent artificers*, he hath not one word, saith Strabo,[o] of Tyre, or the Tyrians. (2.) Trogus, in Justin,[p] saith, that after many years, the Sidonians being overcome by the king of Ascalon, and beaten to their ships, built Tyre the year before the Trojan war, *i. e.* saith Josephus,[q] two hundred and forty years before Solomon began to build the temple; hence most interpreters conceive that Tyre is called *the daughter of Sidon*, Isa. xxiii. 12. (3.) We read of Sidon, the first-born of Canaan, Noah's grandson, who was the builder of Sidon, as Josephus[r] saith; see Gen. x. 15. and read of Sidon as *the border of Canaan*, ver. 19. but we read nothing of Tyre, at least till it be mentioned by Joshua, xix. 29.

2dly, Sidon, at least for a long time, excelled Tyre in greatness, whence it is styled *Sidon Rabba*, the great, Josh. xi. 8. and xix. 28. Mela saith, that before it was taken by the Persians, it was, "maritimarum urbium maxima," *the greatest of maritime cities*. Diodorus Siculus,[s] having made mention of the city of the Arvadians, the Sidonians, and Tyrians, *i. e.* Arvad, Sidon, and Tyre, as the Phœnician Tripolis, he adds of Sidon, that [t] πλούτῳ δὲ καὶ ταῖς ἄλλαις χορηγείαις ἡ πόλις πολὺ προεῖχε τῶν κατὰ τὴν Φοινίκην πόλεων, *for riches, and other provisions, it far exceeded the other cities of the Phœnicians*, that city having long quietly enjoyed that trade which brought in these riches; whence, to live quietly and securely, is to live *after the manner of the Sidonians*, Judg. xviii. 7. Moreover, in skill in astronomy and arithmetic, and all the arts of merchandise, in philosophy and philosophers, Strabo[u] makes them ἐνάμιλλοι, *emulous*, or equal in comparison, and saith the Greeks had their philosophy from them. Hence both of them, in Scripture, are represented as *very wise*, Zech. ix. 2. Ezek. xxvii. 8, 9. But then,

4thly, Tyre is to be preferred before Sidon for strength, as being built in the sea, four furlongs from the land, till Alexander joined it to the continent, whence it is called *the strong city*, Josh. xix. 29. and after Sidon suffered by the Persians, it excelled in riches, it being styled *the crowning city*, as sending crowns of gold to kings, and being the city whose merchants were princes, and *whose traffickers were the honourable of the earth*, Isa. xxiii. 8. Hence Q. Curtius saith,[x] that in the time of Alexander, it was memorable above all other cities of Syria and Phœnicia, for splendour and greatness. They are mentioned in the New Testament, as places, to whose coasts Christ resorted, Matt. xv. 21. sometimes as people who resorted to him from their coasts, Mark iii. 8. and sometimes to upbraid the cities of Chorazin and Bethsaida, lying eastward of them, as being more incredulous, Matt. xi. 21, 22.

To speak something of Tyre in particular, it is to be observed, that there was[y] Old and New Tyre: the Old Tyre, mentioned Josh. xix. 29. and called Paletyrus, was built upon the continent; whence they of New Tyre tell Alexander, that there was a place without the city called Pletyrus where he might sacrifice to Hercules: it was, saith Strabo,[z] distant thirty furlongs from the other Tyre, which was four furlongs within the sea; hence saith God to her, by the prophet, *Thy borders are within the sea*, Ezek. xxvii. 4. She sent colonies, saith Curtius,[a] "penè orbe toto," *almost through the world*, viz. to Carthage, Utica in Africa, to Thebes in Bœotia, and Gades in Spain, whence it was accounted the mart of the world. They also worshipped, besides Hercules, the goddess Astarte at Memphis; whence Herodotus saith,[b] the Tyrians had there the temple ξένης Ἀφροδίτης, *of Venus the stranger*, to distinguish her from that Venus whom the Egyptians worshipped.

Though, in speaking of the places near the sea of Gennesaret, or Tiberias, I have followed Dr. Lightfoot; yet because he is singular in the situation of them, I have left them in the map, as they are ordinarily placed by others.

[g] Lib. xiii. p. 400. [h] Lib. v. cap. 30.
[i] Ἐν ἕξει τὸ λῃστεύειν πεποιημένους, καὶ βίον οὐκ ἄλλοθεν ἔχοντας. Joseph. Antiq. lib. xv. cap. 13. p. 539. E. F.
[k] Lib. xiv. p. 438. [l] Lib. xvi. p. 521. [m] Ibid. p. 520.
[n] Il. Υ. [o] Ibid. [p] Lib. xviii. cap. 3.
[q] Antiq. lib. xviii. cap. 3. p. 259. [r] Antiq. lib. i. cap. 7. p. 14.
[s] Lib. xvi. p. 531. [t] P. 533. [u] Ibid.
[x] "Claritate et magnitudine ante omnes urbes Syriæ Phœnicesque memorabilis." Lib. iv. cap. 2.
[y] Q. Curt. lib. iv. cap. 2. Justin. lib. xi. cap. 10.
[z] Lib. xvi. p. 521. [a] Lib. iv. cap. 4. [b] Lib. ii. cap. 112.

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AN

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